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PREFACE

This volume covers publications of the year 2014, with some additions from previous years that we missed in earlier volumes. We are aware of omissions, which will be covered in *SEG* LXV.

Rolf Tybout, who has been associated with *SEG* for almost forty years, serving first as an assistant and since 2001 as a senior editor (*SEG* XXVIII-LXIII), has retired as editor but remains an advisory editor, primarily responsible for the further development of *SEG* Online. This volume is dedicated to him in deep gratitude and friendship.

This year, Papazarkadas covered the publications pertaining to Attica, Peloponnesos, and Boiotia; as always, numerous Athenian and Peloponnesian lemmata were contributed by Stroud. For the second year in a row, Papazarkadas benefited from the diligent editorial assistance of Evan Vance (Berkeley). Chaniotis, assisted by Kantor, Richardson, and Sverkos, contributed the lemmata pertaining to central and northern Greece (from Phokis to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (including Cyprus); most of the lemmata in the sections on Moesia and the North Shore of the Black Sea were written by Kantor. Corsten and Carbon, assisted by Richardson and Scheibelreiter-Gail, were responsible for Asia Minor. Also this year, many lemmata pertaining to Asia Minor were written by Harry Pleket. Stavrianopoulou contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV (western Europe), Kommagene, Mesopotamia, and Kyrenaika; she also wrote the lemmata on inscriptions of Unknown Provenance. The Near East (Syria, Palaestina, Arabia) and Egypt were the responsibility of Zellmann-Rohrer. The lemmata in the section 'Varia' were primarily written by Stavrianopoulou, with several contributions from her editorial colleagues. The editors and associate editors have compiled Indices I-VII for their respective sections. Indices I-IV were consolidated by Corsten with the assistance of K.Knäpper (Vienna). Chaniotis consolidated Indices V-VII, with the assistance of Kallia Lempidaki, and compiled Index VIII. The concordance was made by Sverkos. In the last stages of the production of this volume Chaniotis received valuable assistance from Georgios Tsolakis (NYU/ISAW).

We are deeply indebted to our advisory editors for their valuable assistance. Matthaiou (Athens) read with diligence the lemmata of the Attic section and offered insightful comments. Pleket has carefully read and commented on large parts of the manuscript. Avram (Maine), Hallof (Berlin), and Hatzopoulos (Athens) have offered bibliographical and other comments for Chaniotis' section; Lazzarini (Rome) read the sections pertaining to *IG* XIV, offering valuable comments. Martin (Brussels) read the sections from the Near East (from Cyprus to Kyrenaika), and Di Segni (Jerusalem) those devoted to Syria, Palaestina, and Arabia; working with characteristic precision, they all contributed many pertinent comments.

We acknowledge our gratitude to scholars who have sent us off-prints and electronic files of their publications, especially Dimitris Bosnakis (Rethymnon), Maria Diakoumakou (Mytilene), Attilio Mastrocinque (Verona), Pantelis Nigdelis (Thessaloniki), and Georgios Zachos (Athens). Papazarkadas and Stroud are grateful to V.Bardani and Y.Kalliontzis for their valuable help with the Messenian and Boiotian material respectively. Kantor is grateful to Alexey Belousov (Moscow) and the late Sergey Tokhtasiev (St. Petersburg), who provided access to some more obscure Russian and Ukrainian publications. Corsten would like to thank W.Blümel (Cologne) for sharing his knowledge of the

epigraphy of Caria and Ionia. We warmly acknowledge the continuous help of Toos Pleket, who has typed a substantial number of lemmata.

The Packard Humanities Institute continuously supports our work with a generous grant. Funding for Evan Vance was provided by the University of California, Berkeley in the form of a Mellon Research Grant. Chaniotis' work was supported with funds provided by the Alexander von Humboldt Foundation (Anne-Liese Maier Award). Our publisher, Brill, covered a significant part of our operating expenses. At Brill we thank Mirjam Elbers, Ernest Suyver, and Wilma de Weert who maintain direct contacts with the editors.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688 and from the lists of abbreviations in *L'Année Philologique* 67-85 (1999-2014) (see also http://www.annee-philologique.com/files/sigles_fr.pdf). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XX-XXXVIII. An integrated list of abbreviations is accessible at *SEG* Online:
http://referenceworks.brillonline.com/browse/supplementum-epigraphicum-graecum

We repeat our request to our colleagues around the world to send us their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other media likely to escape our notice. Xeroxes, offprints, and pdf files should be sent to:

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October 2018

A.Chaniotis
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ABBREVIATIONS

(see p. VI of the Preface)

AEMTh = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989-)

AEThSt 3 = *Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας* 3 (2009). *Πρακτικὰ Ἐπιστημονικῆς Συνάντησης, Βόλος 12.3.-15.3.2009* (Volos 2012)

Agalma = Martínez Fernández, A., et alii (edd.), *Ἄγαλμα. Ofrenda desde la Filología Clásica a Manuel García Teijeiro* (Valladolid 2014)

Ager, *Arbitrations* = S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)

Agora XVI = A.G.Woodhead, *The Athenian Agora, XVI. Inscriptions: The Decrees* (Princeton 1997)

Agora XIX = G.V.Lalonde, M.K.Langdon, M.B.Walbank, *The Athenian Agora, XIX. Inscriptions: Horoi, Poletai Records, Leases of Public Lands* (Princeton 1991)

AIO = *Attic Inscriptions Online* (https://www.atticinscriptions.com)

L'Anatolie = H.Bru, G.Labarre (edd.), *L'Anatolie des peuples, des cités et des cultures: IIe millénaire av. J.-C. - Ve siècle apr. J.-C.* (Besançon 2013)

AMS = *Asia Minor Studien* (Münster)

AP = *Anthologia Palatina*

Aphrodisias and Rome = J.Reynolds, *Aphrodisias and Rome* (London 1982)

Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vols. I-V (Milan-Torino 1989-1998); I² (1996); II² (2002)

AST = *Araştırma Sonuçları Toplantısı* (Ankara)

Athen im dritten Jahrhundert v. Chr. = R.Oetjen, *Athen im dritten Jahrhundert v. Chr. Politik und Gesellschaft in den Garnisonsdemen auf der Grundlage der inschriftlichen Überlieferung* (Duisburg 2014)

Athenaion Episkopos = A.P.Matthaiou, R.Pitt (edd.), *Ἀθηναίων Ἐπίσκοπος. Studies in Honour of*

Mattingly *Harold B. Mattingly* (Greek Epigraphic Society) (Athens 2014)

Außenbeziehungen = V.Cojocaru, C.Schuler (edd.), *Die Außenbeziehungen pontischer und kleinasiatischer Städte in hellenistischer und römischer Zeit: Akten einer deutsch-rumänischen Tagung in Constanța, 20.-24. September 2010* (Stuttgart 2014)

Audollent, *DefixTab* = A.Audollent, *Defixionum Tabellae* (Paris, repr. Frankfurt 1967)

BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

Bauurkunden von Epidauros = S.Prignitz, *Bauurkunden und Bauprogramm von Epidauros* (400–350). *Asklepiostempel, Tholos, Kultbild, Brunnenhaus* (*Vestigia* 67; Munich 2014)

Der Beitrag Kleinasiens = J.Fischer (ed.), *Der Beitrag Kleinasiens zur Kultur- und Geistesgeschichte der griechisch-römischen Antike: Akten des internationalen Kolloquiums, Wien, 3.-5. November 2010* (*ETAM* 27; Vienna 2014)

Bernand, *Inscr.métriques* = E.Bernand, *Inscriptions métriques de l'Égypte gréco-romaine* (Paris 1969)

Boubon = C.Kokkinia (ed.), *Boubon. The Inscriptions and Archaeological Remains. A Survey 2004-2006* (Athens 2008)

Bresson, *Recueil Pérée* = A.Bresson, *Recueil des inscriptions de la Perée Rhodienne* (*Pérée Intégrée*) (Paris 1991)

Cabanes, *L'Épire* = P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)

CEG = P.A.Hansen, *Carmina epigraphica Graeca saeculorum VIII-V a. Chr. n.* (Berlin-New York 1983)

Chalkètôr = T.Boulay, A.-V.Pont, *Chalkètôr en Carie* (*Mémoires de l'Académie des Inscriptions et Belles-Lettrers* 48; Paris 2014)

Chaniotis, *Verträge* = A.Chaniotis, *Die Verträge zwischen kretischen Städten in der hellenistischen Zeit* (Stuttgart 1996)

Choix -- Delphes = A.Jacquemin, D.Mulliez, G.Rougemont, *Choix d'inscriptions de Delphes, traduites et commentées* (Athens 2012)

CIEN	=	A.Delattre, J.Dijkstra, J.van der Vliet, *Christian Inscriptions from Egypt and Nubia* (2013 →), in *BASP* 51- (2014 →)
*CIGP*²	=	P.Kóvacs, *Corpus inscriptionum graecarum Pannonicarum* (Debrecen 2001)
CIIP	=	(Various edd.) *Corpus Inscriptionum Iudaeae/Palestinae. A Multilingual Corpus of the Inscriptions from Alexander to Muhammad* (Berlin 2010-)
CIJ	=	J.-B.Frey, *Corpus Inscriptionum Iudaicarum, I-II* (Rome - Paris 1936-1952); *CIJ I*² is a reprint of Frey, with additions by B.Lifshitz
Cirene greca e romana	=	M.Luni (ed.), *Cirene greca e romana* (*Cirene "Atene d'Africa"* VII; Rome 2014)
Contacte	=	M.Oller Guzmán (ed.), *Contacte de poblacions i estrangeria en el món grec antic: estudi de fonts* (*Faventia Suppl.* 2; Barcelona 2013).
Corinth in Contrast	=	S.J.Friesen, S.A.James, D.N.Schowalter (edd.), *Corinth in Contrast: Studies in Inequality* (*Supplements to Novum Testamentum* no. 155; Leiden-Boston 2014)
CPAI 1-3	=	O.Tekin, A.M.Merzeci, *Corpus Ponderum Antiquorum et Islamicorum. Turkey 1. The Collection of Klima Plus in Silifke Museum. Greek, Roman, Byantine and Islamic Weights* (Istanbul 2012); O.Tekin, G.Baran, Çelik, *Corpus - - -. Turkey 2. Greek, Roman, Byzantine and Islamic Weights in the Department of Metal Objects* (Istanbul 2013); O.Tekin, *Corpus - - -. Turkey 3. Suna and Inan Kiraç Foundation Collection at the Pera Museum,* Part 1: *Greek and Roman Weights* (Istanbul 2013)
Deus Medicus	=	R.Lebrun, A.Degrève (edd.), *Deus Medicus: Actes du Colloque organisé à Louvain-la-Neuve les 15 et 16 juin 2012 par le 'Centre d'Histoire des Religions Cardinal Julien Ries'* (*Homo Religiosus* 12; Turnhout 2014)
Diffusion de l'attique	=	Minon, S. (ed.), *Diffusion de l'attique et expansion des koinai dans le Péloponnèse et en Grèce centrale* (Geneva 2014)
Dinamiche culturali ed etniche	=	Alfieri Tonini, T., S.Struffolino (edd.), *Dinamiche culturali ed etniche nella Sicilia orientale* (*Aristonothos, Quaderni* 4; Trento 2014)

DVC	=	S.Dakaris, I.Vokotopoulou, A.F.Christidis, *Τὰ χρηστήρια ἐλάσματα τῆς Δωδώνης τῶν ἀνασκαφῶν Δ. Εὐαγγελίδη* (Athens 2013)
EBGR 2014	=	A.Chaniotis, 'Epigraphic Bulletin for Greek religion 2014', *Kernos* 30 (2017) 273-311
EGH	=	M.P.de Hoz, *'Epigrafía griega en Hispania'*, *Epigraphica* 59 (1997) 29-96 (see *SEG* XLVII 1533)
EKM II	=	L.Gounaropoulou, P.Paschidis, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (Μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Β'. Μέρος Α'. Ἐπιγραφὲς Ἀλώρου, Αἰγεῶν, Μιέζας, Μαρινίας, Σκύδρας, Νεαπόλεως, Ἐδέσσας* (Athens 2015); *Μέρος Β'. Ἐπιγραφές Κύρρου, Γυρβέας, Τυρίσσας, Πέλλας, Ἀλάντης, Ἰχνῶν, Εὐρωποῦ, Βορείας Βοττίας, Ἀλμωπίας* (Athens 2015) (see also *I.Beroia*)
El oriento griego	=	M.P.de Hoz, G.Mora (edd.), *El oriente griego en la península ibérica. Epigrafía e historia* (Madrid 2013)
Epigrammata 2	=	A.Inglese (ed.), *Epigrammata 2. Definire, descrivere, proteggere lo spazio* (Rome 2013)
Epigrafi di Iasos	=	*Epigrafi di Iasos. Nuovi Supplementi* II (*Studi Classici e Orientali* 62.2; Pisa 2015)
Epigraphica Boeotica II	=	J.M.Fossey (ed.), *Epigraphica Boeotica* II: *Further Studies on Boiotian Inscriptions* (Leiden-Boston 2014)
Epigraphical Approaches	=	P.Martzavou, N.Papazarkadas (edd.), *Epigraphical Approaches to the Post-Classical Polis. Fourth Century BC to Second Century AD* (Oxford 2013)
Epigraphy and History of Boeotia	=	N.Papazarkadas (ed.), *The Epigraphy and History of Boeotia: New Finds, New Prospects* (*Brill Studies in Greek and Roman Epigraphy* no. 4) (Leiden-Boston 2014)
Feissel, *Recueil*	=	D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)
Felle, *Biblia*	=	A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'orbis christianus antiquus, III-VIII secolo* (Bari 2006; cf. *SEG* LVI 2126)

FHN	=	T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century B.C. and the sixth century A.D.*, vol. I-IV (Bergen 1994-2000; cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)
Furley/Bremer, *Greek Hymns*	=	W.D.Furley, J.M.Bremer, *Greek Hymns. Vol. 1: The Texts in Translation. Vol. 2: Greek Texts and Commentary* (Tübingen 2001)
French, *RRMA*	=	D.H.French, *Roman Roads and Milestones of Asia Minor* (*BIAA Electronic Monograph* 1-; London 2012-)
F.Xanthos VII	=	A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* (Paris 1981)
Grammateion	=	*Γραμματεῖον: Electronic Journal on Ancient Greek Epigraphy, Topography and History* (http://www.grammateion.gr)
Greek Theatre in the Fourth Century	=	E.Csapo, H.R.Goette, J.R.Green, P.Wilson (edd.) *Greek Theatre in the Fourth Century B.C.* (Berlin 2014)
Grégoire, *Recueil*	=	H.Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure* (Paris 1922)
Gonnoi	=	B.Helly, *Gonnoi*, I-II (Amsterdam 1973)
Guide Milas	=	W.Blümel, R.v.Bremen, J.-M.Carbon, *A Guide to Inscriptions in Milas and its Museum* (Istanbul 2014; Turkish translation: *Milas Yazıtları Rehberi*)
Hanghaus 2 – WE 6	=	H.Thür, E.Rathmayr (edd.), *Hanghaus 2 in Ephesos. Die Wohneinheit Baubefund, Ausstattung, Funde* (*Forschungen in Ephesos* VIII 9; Vienna 2014)
Hatzopoulos, *Macedonian Institutions* I, II	=	M.B.Hatzopoulos, *Macedonian Institutions under the Kings* I. *A Historical and Epigraphic Study* and II. *Epigraphic Appendix* (*Meletemata* 22; Athens 1996)
Hellenistic Poetry	=	M.A.Harder, R.F.Regtuit , G.C.Wakker (edd.), *Hellenistic Poetry in Context* (Leuven-Paris-Walpole MA 2014)
Herrmann, Malay, *New Documents*	=	P.Herrmann †, H.Malay, *New Documents from Lydia* (Österr. Akad. der Wiss., Phil.-Hist. Klasse, Denkschr. 340; Vienna 2007)

Hierapolis di Frigia V	=	F.D'Andria, M.P.Caggia, T.Ismaeli (edd.), *Hierapolis di Frigia* V. *Le attività delle campagne di scavo e restauro 2004-2006* (Istanbul 2012)
Hild, *Meilensteine*	=	F.Hild, *Meilensteine, Strassen und das Verkehrsnetz der Provinz Karia* (*Denkschr. ÖAW, Phil.-Hist.Kl.* 464; Vienna 2014)
Hygieia	=	N.C.Stampolidis, Y.Tassoulas (edd.), *Hygieia: Health, Illness, Treatment from Homer to Galen* (Athens 2014)
IAG	=	L.Moretti, *Iscrizioni Agonistiche Greche* (Rome 1953)
I.Akrai	=	G.Pugliese Carratelli, in L.Bernabò-Brea, *Akrai* (Catania 1956) (cf. *SEG* XVI 541)
I.Alexandreia Troas	=	M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)
I.Alex.Imp.	=	F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (Ier-IIIe s. apr. J.-C.)* (Cairo 1994)
I.Alex.Ptol.	=	E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
I.Ancyra	=	S.Mitchell, D.French, *The Greek and Latin Inscriptions of Ankara* (*Ancyra*), vol. 1 (*Vestigia* 62; Munich 2012)
I.Apameia und Pylai	=	T.Corsten, *Die Inschriften von Apameia (Bithynien) und Pylai* (*IGSK* 32; Bonn 1987)
I.Aphr.	=	J.Reynolds, C.Roueché, G. Bodard (edd.), *Inscriptions of Aphrodisias* (2007): http://insaph.kcl.ac.uk/iaph2007 (cf. *SEG* LVII 1006)
I.Apollonia	=	P.Cabanes - N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire.* I.2. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia.* 2.A. *Inscriptions d'Apollonia d'Illyrie* (Paris-Athens 1997)
I.Arykanda	=	S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)
I.Atrax	=	A.Tziafálias, R.A.Bouchon, L.Darmezin, J.-C.Decourt, B.Helly, *Corpus des inscriptions d'Atrax en Pélasgiotide* (*Thessalie*) (Athens-Paris 2016)
I.Bargylia	=	*I.Iasos* nos. 601-640

I.Beroia = L.Gounaropoulou - M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α'. Ἐπιγραφὲς Βεροίας* (Athens 1998)

I.Bouthrôtos = P.Cabanes, F.Drini, M.Hatzopoulos, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire 2. Inscriptions de Bouthrôtos* (Athens 2007)

I.Breccia = *E.Breccia, Iscrizioni greche e latine* (*Catalogue général des antiquités du Musée d'Alexandrie*) (Cairo 1911)

I.Byzantion = A.Łajtar, *Die Inschriften von Byzantion. Teil 1. Die Inschriften* (*IGSK* 58; Bonn 2000)

I.Caesarea Maritima = C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)

I.Catania = K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 2004)

I.Col.Memnon = E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)

ICUR = J.B.de Rossi et alii, *Inscriptiones Christianae Urbis Romae, saeculo septimo antiquiores* (Rome 1861)

I.Deir el-Bahari = A.Łajtar, *Deir el-Bahari in the Hellenistic and Roman Periods. A Study of an Egyptian Temple Based on Greek Sources* (*JJP* Suppl. 4; Warsaw 2006)

I.Delta = A.Bernand, *Le Delta égyptien d'après les textes grecques* I (MIFAO 91; Cairo 1970)

I.Eleusis = K.Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme.* I A. *Text*; I B: *Plates* (*BAAH* no. 236; Athens 2005); II: *Commentary* (*BAAH* 259; Athens 2008).

I.Eph(*esos*) = H.Wankel, R.Merkelbach et alii, *Die Inschriften von Ephesos, I-VII* (*IGSK* 11-17; Bonn 1979-1981)

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Tracy, *ALC*	=	S.V.Tracy, *Attic Letter Cutters of 229 to 86 B.C.* (Berkeley-Los Angeles-London 1990)
Traill, *PAA*	=	J.S.Traill (ed.), *Persons of Ancient Athens* (Toronto 1994-)
Vir Doctus Anatolicus	=	B.Takmer, E.N.Akdoğu Arca, N.Gökalp Özdil (edd.), *Vir Doctus Anatolicus. Studies in Memory of Sencer Şahin / Sencer Şahin Anısına Yazılar* (Istanbul 2016)
Wiederverwendungen	=	C.Leypold, M.Mohr, C.Russenberger (edd.), *Weiter- und Wiederverwendungen von Weihestatuen in griechischen Heiligtümern. Tagung am Archäologischen Institut der Universität Zürich 21./22. Januar 2011* (Rahden/Westf. 2014)

NOTE ON TRANSCRIPTIONS

[αβ]	=	letters restored by the editors as once having been inscribed but now lost
{αβ}	=	superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	=	letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	=	letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	=	letters or spaces deliberately erased in antiquity
α̣β̣	=	letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
α̲β̲	=	letters seen by an earlier editor but no longer visible on the stone
α͡β	=	ligature
[. . .5. .]	=	lost or illegible letters equal to the number of dots for which no restoration is proposed
[- - -]	=	lost or illegible letters of an uncertain number
. . .	=	illegible letters for which the editor proposes precisely their number but for which no reading is proposed
v	=	one uninscribed letter-space
vacat	=	the remainder of the line has been left uninscribed
ed(d).pr.	=	the first editor(s) of the inscription under discussion
ph.	=	photograph
dr.	=	drawing
|	=	denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone

|| = denotes the start of the 5th, 10th, 15th, etc., line on the stone

→ ← = denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

* = denotes an *SEG* lemma in an earlier volume, where the reader can find further references to an inscription

ATTICA

1. **Athens. Demes: theaters and the celebration of the Rural Dionysia.** H.R.Goette, in *Greek Theatre in the Fourth Century* 77-105 (ph.), mounts a massively documented and generously illustrated examination of the literary, epigraphic, and archaeological evidence for the physical remains of deme theaters and associated dramatic activities of the rural Dionysia. He notes that the backdrop for his study is the theory of J.Paga that the Attic demes had a system of 'one theatral area per trittys per tribe', *SEG* LX 37. He proceeds through Attica and the city of Athens, deme by deme, theater by theater. We deal in separate lemmata with those inscriptions on which Goette makes a significant contribution; see our nos. 100, 115, 128. He finds many examples of demes sharing theaters with their neighbors which 'seems to be based on geographical proximity and convenience rather than trittys Paga argued' (99). Goette provides excellent, legible ph. of the following inscriptions: *IG* I³ 865 (97), 969 (91), 970 (85); *IG* II² 3057 (97), 3091 (94), 3095 (82), 3109 (80), 3130 (89); *SEG* XXXVI 186 (93), XLV 123 (86). To his study Goette appends a meticulous catalogue of all the physical, artistic, literary, and epigraphic evidence for possible theaters and celebrations of the rural Dionysia in 25 Attic demes, with hefty bibliographies (100-105). Included are references to hundreds of inscriptions.

2. **Athens. Economy: building accounts of the Classical period.** In a dense, theoretically informed discussion, G.Marginesu, *ZPE* 191 (2014) 129-139, dissects numerous architectural clauses from sundry Athenian documents and highlights several frequently neglected topics. We can but briefly summarize the most important points raised by the author: notions of completeness and incompleteness as emerging in the Erechtheion accounts *IG* I³ 474 with discussion of the terms καταλαμβάνω, ἐξεργασμένος, ἡμίεργος, ἀργός; the semantic subtleties of the expression ἄριστα καὶ εὐτελέστατα, as appears in *IG* I³ 52; contractual duration of building works (e.g. *IG* I³ 45; *IG* II² 244, 1668, 1670, 1678, 1682, 1685; *I.Oropos* 290; *IG* VII 4255; *Agora* XVI 109; *SEG* XXVIII 103); the peculiar phrase οὐδὲν παρέλαβον in the Hephaisteion accounts *IG* I³ 472; the intersection of public/sacred finances with banking (e.g. *IG* I³ 1675).

3. **Athens. Economy: the finance and organization of the Athenian theater in the time of Eubulus and Lycurgus.** Under this title, E.Csapo, P.Wilson, in *Greek Theatre in the Fourth Century* 393-424, undertake a detailed analysis of the theater of Διόνυσος and its dramatic festivals in the period of Athens' administration by these two major political figures. Combining literary, archaeological and epigraphic evidence, the authors first examine the role of Eubulus: the Theoric fund; the construction of the Dionysiac theater, which started before 340, and probably as early as ca. 350 B.C.; private dona-

tions and advance loans (discussion of προδανεῖσαι in *IG* II^3.1.445); decrees honoring men involved in the theater world (cf. *SEG* LV 20, and see our lemma no. 74); various dramatic festivals. 'Theatre became more rather than less essential to Athens in the fourth century. . . Eubulus, Lycurgus and the men who backed them were never far from the main game – namely, the economic revival of Athens: theatre was a business and the Dionysia all the more so . . . Eubulus and Lycurgus consciously and systematically built the cultural industry that would become the mainstay of the Athenian economy for centuries to come' (424).

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4. Athens. History: relations of Athens and Delos with Antiochos IV Epiphanes. D.Knoepfler, *art.cit.* (our lemma no. 89) 75-116, in the light of the recent publication of *IG* II^3.1.5, analyzes the epigraphic, literary, and archaeological evidence for the interaction of these two states with this king. Among the inscriptions studied are *IG* II^2 2312-2317; 4099; *IG* II^3.1.1256; 1309 (our lemma no. 89); 1313; 1315; 1323 (=*OGIS* 248, Pergamon; Knoepfler 75-83); 1331; *I.Délos* 1540/1541.

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5. **Athens. History: the garrison demes, ca. 269-200 B.C.** R.Oetjen, *Athen im dritten Jahrhundert v. Chr. Politik und Gesellschaft in den Garnisonsdemen auf der Grundlage der inschriftlichen Überlieferung* (Duisburg 2014) [abbreviation: *Athen im dritten Jahrhundert v. Chr.*], has produced a comprehensive monograph on Rhamnous, Eleusis, and Sounion from the period of the Chremonidean War down to the confrontation between Athens and Philip V, that is heavily based on epigraphic evidence (*Δῆμος τοῦ Ραμνοῦντος* II; *I.Eleusis* etc.), ■ can be deduced from its title. Here we can only summarize Oetjen's work. Chapter 1: historical outline, internal organization of garrisons, territorial division of Hellenistic Attica, religious life in the garrison demes; Chapter 2: Athens under the Macedonians, generals and φρούραρχοι, the πάροικοι of Rhamnous, ἰσοτελεῖς and metics, Antigonid cleruchies in other Greek cities, Athens and Antigonos Gonatas; Chapter 3: Decrees issued by στρατιῶται, decrees by multiple proposers, political and social life; Conclusions. Readers of this work will be considerably facilitated by the Catalogue of Decrees (a total of 78 texts), for many, albeit not all, of which Oetjen provides the Greek text and German translation. Of the various important points raised by the author, we single out his thesis that Rhamnous was granted freedom by the Macedonians in 257/6 B.C., and that the πάροικοι were soldiers settled in Rhamnous as cleruchs by Antigonos Gonatas. For favorable reviews of this monograph, with some points of criticism, see C.Feyel, in *BÉ* (2015) no. 223 223 and J.-C.Couvenhes, *HIMA* 5 (2017) 157-159. For individual inscriptions treated by Oetjen, see our lemmata nos. 101-103, 107/108.

The status of Rhamnous under and after the Macedonians is studied by G.Doulfis, *Tekmeria* 12 (2013/2014) 155-178, who makes heavy use of inscriptions from this deme, and endorses Oetjen's theory (the new orthodoxy) that Rhamnous was 'liberated' in 257/6 B.C., after which the Macedonians appear to have appointed no generals in charge of the border deme. A reinforcing argument is that the first six years after the Chremonidean War produced no decrees in Rhamnous, whereas at least 3 decrees were issued in the years 256/5-255/4 B.C., and subsequent periods saw a proliferation of such documents. Doulfis further examines the numerous population groups attested in contemporary Rhamnousian inscriptions: demesmen of Rhamnous, οἰκοῦντες τῶν πολιτῶν ἐν Ῥαμνοῦντι, ἰσοτελεῖς, στρατιῶται (generally soldiers or specifically mercenaries), πάροικοι, and στρατευόμενοι τῶν πολιτῶν (also known as τεταγμένοι τῶν πολιτῶν or Ἀθηναίων οἱ στρατευόμενοι Ῥαμνοῦντι). Significantly, the latter, a de facto purely Athenian group, are only attested from 252/1 B.C. onwards. On the question of the paroikoi, Doulfis disagrees with Oetjen's theory that they were cleruchs settled in Rhamnous by the Macedonians.

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6. **Athens. History: what remains of Periclean imperialism?** In response to this provocative title, P.J.Rhodes, *Athenaion Episkopos-Mattingly* 39-49, examines the impact on the chronology of numerous Athenian inscriptions occasioned by the recent erosion of confidence in the use of the three-barred sigma as ■ secure dating device. He cites numerous documents, mostly decrees, to support his evaluation of developments over time in how Athens governed her empire. Among the topics explored are provisions for the dispatch of offerings to the Great Panathenaia, the imposition of a constitution on member-states, direct intervention in internal judicial activity, mandatory oaths of allegiance to Athens, the role of Athenian ἐπίσκοποι and ἄρχοντες in allied cities, confiscation of land on which Athenians were then settled as cleruchs or colonists, possible use of league funds for building projects in Athens, and the imposition of sanctions arising from developing Athenian power at sea. Rhodes' response to the question in his title is: 'still a good deal.'

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7. **Athens. Ideology: εὔνοια and related concepts in honorary decrees, 229/8-198/7 B.C.** In ■ review of *IG* II^3.1.5 in *AIO Papers* no. 4 (2014) 9-11 (cf. our lemma no. 11), S.D.Lambert analyzes the use of φιλοτιμία, εὔνοια, and ἀρετή in formulaic passages of praise in state decrees of this period. He argues that the first two form the normal pairing and that, though often restored, ἀρετή is seldom found intact on the stone in this context. Accordingly, he proposes new restorations in *IG* II^3.1.1140, 1281, and 1392 (our lemmata nos. 77, 88, 90). Possible exceptions, where ἀρετή is preserved, are explained by Lambert as perhaps decrees issued by local groups, *IG* II^3.1.560 [= *IG* II^2 544] LL. 3-5 (ca. 350-300 B.C.) and *IG* II^3.1.1390 [= *SEG* XLII 1072; *Milet* VI.3.1038] LL. 6-8, 'an Athenian citizenship decree inscribed and erected in Miletos, a circumstance that perhaps had something to do with this non-standard formulation.'

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8. **Athens. Inscriptions: Attic Inscriptions Online (atticinscriptions.com).** Under this title, S.D.Lambert announces the inception of ■ new website with the primary purpose of electronic publication of English translations of Attic inscriptions. It was 'launched in 2012 with translations of the 281 inscribed laws and decrees of Athens dating to 352/1-322/1 BC (*IG* II^3 1, 2. 292-572). Gradually, more translations are being added, together with more information about the inscriptions, explanatory notes, and supporting academic papers (AIO Papers). . . The aim is to release new material ca. 4 times a year. In March 2017 the number of translations on the site exceeded 1000. Our aim is eventually to include all the inscriptions of Athens and Attica, over 20,000 in total, but giving priority to new IG volumes, major texts, and inscriptions or groups of inscriptions which are

particularly useful for research and teaching. At the same time the design of the site is continuously being developed. In 2015/2016 this included integration of AIO with other online resources –Greek texts, images, mapping (Pleiades) and persons databases (LGPN, initial steps)– in collaboration with international partners in project TIGLIO. "The Publication of Attic Inscriptions: Problems, Priorities and Prospects" presented an overview of the AIO project on 31 October 2015 (available via Academia.edu). . . The first purpose of AIO Papers, . . . is to supply a forum in which the texts underlying the translations published in AIO may be clarified. Second, it is part of AIO's purpose to communicate Attic inscriptions to students and researchers who may lack the background knowledge, of the languages, culture and institutions of the Greek world in general, and of Athens and Attica in particular, that is needed to understand a translated inscription in its raw state. AIO Papers will publish essays intended to equip the user of AIO with such background knowledge . . . AIO Papers will also publish other papers consistent with the objectives of AIO. This includes translations of important articles written by scholars in languages other than English but which, in the editor's opinion, deserve a wider circulation among an Anglophone readership. AIO Papers no. 2 and 3, translations of two papers originally published in Italian by Enrica Culasso Gastaldi, fall into this category.'

We here list the titles of 'Attic Inscriptions Online Papers' published in 2014.

AIO Papers 1 (2014). S.D.Lambert, 'Notes on Inscriptions of the Marathonian Tetrapolis'; see our lemmata nos. 43, 104/105, 109.

AIO Papers 2 (2014). E.Culasso Gastaldi, '"To Destroy the Stele." Epigraphic Reinscription and Historical Revision in Athens.' Originally published in *CCG* 14 (2003) 241-262; see *SEG* LIII 8bis.

AIO Papers 3 (2014). E.Culasso Gastaldi, '"To Destroy the Stele." "To Remain Faithful to the Stele." Epigraphic Text ▬ Guarantee of Political Decision.' Originally published in A.Tamis, C.J.Mackie and S.G.Byrne (edd.), *Philathenaios. Studies in Honour of Michael J. Osborne* (Athens 2010) 139-155; see *SEG* LX 1989.

AIO Papers 4 (2014). S.D.Lambert, 'Inscribed Athenian Decrees of 229/8–198/7 B.C. (*IG* II³ 1, 1135-1255)'; see our lemma no. 11.

AIO Papers 5 (2014). S.D.Lambert, 'Accounts of Payments from the Treasury of Athena in 410–407? B.C. (*IG* I³ 375 and 377)'; see our lemma no. 47.

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9. **Athens. Inscriptions: curse tablets and litigation.** This topic is explored by Z.Papaconstantinou, in *Ágalma* 1027-1035, who analyzes prosopographical and other aspects of the following defixiones: *DTA* 24, 39, 65, 68, 102, 107; *SEG* XLVIII 355/356, XLIX 315. The relevant evidence confirms the participation of Athenian elites in the practice of binding magic and stresses that women were often perceived as effective participants in court cases, despite the numerous legal restrictions imposed on them. In general, '[l]egal spells suggest a much wider, inclusive and conceptually malleable perception of «law» and «litigation» on the part of Athenians, a perception, driven primarily by utility and expediency, that extended far beyond the strict confines of formal legal proceedings and the courts' (1033).

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10. **Athens. Inscriptions: dating inscriptions with three-bar sigma.** This hotly contested topic is taken up by S.V.Tracy, *ZPE* 190 (2014) 105-115, who applies a strictly paleographical methodology and eventually identifies 'the late fine plain style with three-bar sigma', which consists of carefully inscribed, uniform letters of medium width. They demonstrate no forward lean. Round letters are nicely rounded. Letters of this style occur in the following decrees, which have been traditionally assigned high dates ca. 450 B.C.: *IG* I³ 11, 17-22, 27, 30-33, 37/38, 42, 44. Tracy provides high-quality ph. of squeezes for most of these documents and records dates previously suggested, both high and low, without ever taking position in favor of any specific chronology, but concludes: 'I think it likely based on the writing that the specific texts discussed above all, despite the appearance in them of three-bar sigma, date to the last thirty years of the fifth century' (115). See also our lemma no. 41.

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11. **Athens. Inscriptions: decrees of 229/8-198/7 B.C.** S.D.Lambert, *AIO Papers* 4 (2014), presents a detailed review of V.N.Bardani and S.V.Tracy, *Inscriptiones Graecae* II-III, Editio Tertia, Pars I, Fasciculus V, 1135-1255 (Berlin 2012). This discussion complements his electronic publication on *AIO* of English translations of the 121 documents that make up this publication. After a general introduction, which includes reflections on sound epigraphic method and the history of Attic epigraphy (1-7), he deals with the material under the following headings: Decrees Honouring Foreigners 8-20; Decrees Honouring Athenians: Introduction 20-21; Decrees Honouring Athenians: Prytany Decrees (and Chronology) 21-25; Decrees Honouring Athenians: Ephebes 25-26; Decrees Honouring Athenians: Managers of the Eleusinian Mysteries 26-28; Two Decrees Honouring Individual Athenians 1. 1160 [*IG* II² 834] for Eurykleides of Kephisia 28-29; 2.1189 [*IG* II² 863] for a Priestess of Demeter 29/30; Locations of Decrees and Ethnicity of Honorands 30/31; Decrees Relating to Management of Dedications in Sanctuaries 31; Postscript Erection Clauses 32. He singles out the restored erection clauses at the ends of nos. 1168, 1232, and 1301, in which he maintains that the editors of *IG* II³.1.5 ought to have considered a wider range of possible alternatives.

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12. **Athens. Inscriptions: epigraphic evidence on the outer Kerameikos.** For ▪ comprehensive collection of such evidence (and literary sources), see now C.Ruggeri, *Die antiken Schriftzeugnisse über den Kerameikos von Athen* II. *Das Dipylongebiet und der Äußere Kerameikos* (*Tyche* Sonderband 5/2) (Vienna 2013). After an introduction, in which she probes the shifting meanings of the area called in antiquity Κεραμεικός, Ruggeri collects evidence on shrines, public and other buildings, boundary stones, utilities, workshops, private houses, streets, cemeteries and tombs, procession routes, and several other topographical landmarks of the wider Kerameikos area. Numerous inscriptions are presented in the form of lemmata, with Greek text, translation, bibliography and succinct analysis. At 300-302 'Index der Inschriften.'

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13. **Athens. Inscriptions: epitaphs and historical agency, ca. 440-350 B.C.** S.Brown Ferrario, *Historical Agency and the 'Great Man' in Classical Greece* (Cambridge 2014) 155-176, uses a total of 111 private epitaphs from *IG* I³ and another 293 private epitaphs from *IG* II² that date approximately to

the period 440-396 B.C., and classifies them as follows: Category 1, names with minimal identifiers (patronymics, demotics, ethnics); Category 2, names with brief extensions; Category 3, extensive epitaphs. The following samples from the last category (all metrical) are cited, translated, and discussed in extenso: *IG* I³ 1330, 1361; *IG* II² 7180, 7716, 10593, 10780, 10998. Subsequently (215-228), she carries out a similar exercise on the basis of 1781 epitaphs from *IG* II² dating to ca. 396-350 B.C., of which she cites, translates, and analyzes *IG* II² 7227 and 7393. She observes numerous patterns that we cannot pretend to be able to fully report here: in the first half of the 4th cent. B.C. 'there appears to have been a discernible tendency on the part of Athenian citizens to employ shared funerary monuments . . . Epitaphs of category 2 . . . undergo a relative increase over time as the fifth century transitions into the fourth. . . [T]he relative proportion of category 3 epitaphs experiences a notable drop from the fifth century to the first half of the fourth' (220). At 222-224, the author enumerates a wide range of themes that are dominant in extensive epitaphs (her Category 3). She concludes: 'Fourth-century funerary monuments . . . perhaps as a partial result of the long-term 'education' of burying populations by the changing habits of public commemoration at Athens, tend against historical grounding and historical context, and towards the relevance of the individual as the member of an *oikos* (familial household) and, for citizens, a deme' (228).

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14. **Athens. Inscriptions: honorific decrees.** In her investigation of the perceived and actual role of the individual as a historical agent in Classical Athens, S.Brown Ferrario, *op.cit.* (our lemma no. 13) 149-155, 201-215, cites, translates, and analyzes the following honorific decrees: *IG* I³ 65, 125, *IG* II² 29 (= Rhodes-Osborne, *GHI* no. 19), 70, 1238. '[H]onors awarded to foreigners . . . all increase or appear for the first time in the epigraphical corpus during the first half of the fourth century BC', but simultaneously 'prominent Athenian citizens . . . appear more often in the honorific epigraphical record, enjoying elevated status and public acclaim alongside the *xenoi*: in short, during the first half of the fourth century BC the native Athenians are more rapidly closing the acknowledgement gap' (203). 'There appears to be in fourth-century Athens . . . a growing tendency to memorialize individuals (sometimes even quite minor ones) active at a variety of levels in the Athenian public sphere' (211). [We should like to note that the author repeatedly uses the term 'document reliefs' in an inaccurate way, e.g. 'The subject matter of the extant document reliefs diversifies over time. Many examples from the late fifth century are centrally concerned with the business and the interests of the Athenian Empire *etc.* (149/150); 'Relations with other states comprise a major theme in the forty-nine reliefs securely or approximately dated by Lawton to the years between c. 396 and 350' (208). However, 'document reliefs' are not documents, but reliefs that accompany documents. Papazarkadas.]

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15. **Athens. Inscriptions: new corpus of Hellenistic decrees, 300/299–230/29 B.C.** We announce the publication of the third fascicle of the third edition of *IG* II/III published by the Berlin Academy under the general editorship of Klaus Hallof. *IG* II/III³ *Pars 1, Leges et Decreta, Fasciculus IV, Leges et Decreta Annorum 300/299 – 230/29*, eds. M. J. Osborne et S. G. Byrne (Berlin 2014). It includes inscriptions *IG* II³.1.844-1134.

15bis. **Athens. Inscriptions on the Acropolis.** On behalf of the 1st Ephorate of Prehistoric and Classical Antiquities, V.A.Georgaka, *AD* 65 (2010) B.1 [2016] 21/22, reports that new shelving for the inscriptions has been installed in the Old Acropolis Museum and that, with the assistance of A.P.Matthaiou, 50 inscribed stone bases in the surrounding area have been renumbered and put into order, particularly those with the numbers 20240-20260, and also 10 from the area southwest of the Parthenon.

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16. **Athens** (Acropolis). **Inscriptions: reuse and reinscription of statue bases in the Roman period.** *SEG* LX 6.* This topic is revisited by R.Krumeich, in *Wiederverwendungen* 71-86 (ph.; dr.), who is interested in the preservation of aspects of the original dedications that often produced 'double identities'. Against a diligently outlined contextual background, the author discusses numerous inscribed bases, of which we single out *IG* I³ 850, 859; *IG* II² 3442 (our lemma no. 131), 3882, 4102, 4117, 4144, 4156, 4168, 4189, 4217, 4222, 4323. The phenomenon of reusing and reinscribing statue bases did not outlive the end of the Julio-Claudian period.

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17. **Athens. Inscriptions: the military epigraphy of the Athenian empire.** For a compendious take on this topic, see N.Papazarkadas, in *Öffentlichkeit* 454-457, who includes under the category of military or quasi-military documents *IG* I³ 21 (decree concerning Miletos with military provisions), 259-272 ('tribute' lists; lapis primus), 273-280 (lapis secundus), 363/364 (accounts of the Treasurers of Athena on military expenses), 511 and 521bis (military dedications), 1032 (naval catalogue), 1127 (trittys-marker), etc.

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18. **Athens. Inscriptions: the Parthenon inventory lists of the 5th cent. B.C.** For a comprehensive analysis of these documents, see A.Moroo, *Kodai. Journal of Ancient History* 13/14 (2003/2004) 61-72, who presents her data in a useful tabular form (66-69): treasurers of Athena and their secretaries from 434/3 to 408/7 B.C.; variants of spelling conventions (πρόνεοι/πρόνειοι, hέλο/ἔλο, acrophonic numbers vs. numbers written out, etc.). The author stresses the careful process of recording part of Athena's sacred wealth, and tentatively suggests that the inventories might have been used by Pericles and his successors to provide an optimistic, albeit slightly misleading, picture of Athens' material resources during the Peloponnesian War.

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19. **Athens. Institutions: epigraphical evidence for citizenship in 3rd-cent. B.C. Athens.** Under this title, J.Miller, *ZPE* 191 (2014) 141-150, first examines *IG* II² 660 and 835 (= *IG* II³.1.1141; see our lemma no. 78), thought to evince the survival of metic-status post 300 B.C., concluding that such a status disappeared for various reasons (demise of demes, loss of Peiraieus in 295-229 B.C., fiscal problems). He subsequently studies changes to citizenship grants after 229 B.C., dwelling in particular on the extension of citizenship to descendants of naturalized citizens. He stresses epigraphically attested

restrictions on ἔγκτησις (*IG* II² 706, 732, 768+802; *IG* II³.1.1131, 1140, 1270), hesitantly rejecting M.Osborne's liberalizing theory, according to which 'beginning in the second century foreigners could receive citizenship automatically after short service as an ephebe' (146). Instead the author favors a conservative interpretative model: '(1) metic-status disappeared simply because of external factors . . . (2) the changes in the citizenship grants reflect the continuing importance of citizenship . . . (3) the restrictions on land-ownership indicate a continuing desire to differentiate and depreciate resident aliens' (147).

20. **Athens. Institutions: honors for priests in the Imperial period.** For an overview of archaeological and epigraphical evidence concerning honors for priests in the Roman period, see M.Horster, T.Schröder, in B.Alroth, C.Scheffer (edd.), *Attitudes towards the Past in Antiquity: Creating Identities* (Stockholm 2014) 233-239, who point out the disparity between crowned portraits of sacred officials and the absence of such crowns in contemporary epigraphic sources. Such evidence often emphasizes the priestly pedigree of the honorands and brings out the renewed importance of the γένη in the Roman period. We single out their brief discussion of *SEG* LXII 110.

21. **Athens. Institutions: the Athenian settlement on Lemnos, 5th and 4th cent. B.C.** *SEG* LVIII 9, 947; LIX 30; LXI 5, 8. K.Clinton, *Athenaion Episkopos-Mattingly* 327-333, urges that literary evidence (esp. Thucydides 7.57.2; Xenophon, *Hellenica* 5.1.31) together with the casualty lists, *IG* I³ 1164/1165, and the Athenian tribute-quota lists, all indicate that Athenians living in Hephaistia and Myrina on Lemnos in the 5th cent. B.C. were not κληροῦχοι, but rather ἄποικοι. The Athenians who went to settle in Lemnos retained their demotic and tribal affiliations and practiced burial customs very similar to those attested by excavations in Attica, especially peribolos tombs; see *SEG* LXI 5, 8; LXIII 7. The island was lost to Athens at the end of the Peloponnesian War (contra Marchiandi; cf. *SEG* LXIII 186), along with Skyros and Imbros, and it was not until the King's Peace, 387/6 B.C., that Athens won them back: *IG* II² 30+*SEG* XXV 63; *Agora* XVI 42. In Clinton's view, it was at this time that Athenian cleruchs were sent to the island. He cites the parallel situation in Samos after 366/5 B.C. as attested in the catalogue of councilors *SEG* XLVI 1165, as well as Aristotle, 1384b 32, Aischines 1.53 with scholia, and Philochoros, *FGH* 328 F154.

22. **Athens. Institutions: the Athenian cleruchy on Salamis.** Cf. *SEG* XLVII 12. Appended to his study of the Athenian settlement on Lemnos (see our lemma no. 21), K.Clinton, *Athenaion Episkopos-Mattingly* 334-337, cites a large collection of literary and epigraphic testimonia in support of his conclusion that the Athenian demos on Salamis was established and functioned as a cleruchy. The island was never incorporated into the Cleisthenic system of demes and, unlike any deme, struck coins.

23. **Athens. Law: patterns of penalty in 5th cent. Attic decrees.** Under this title, A.Scafuro, *Athenaion Episkopos-Mattingly* 299-326, examines the literary and epigraphic evidence for the procedures and penalties involved in εὐθύνεσθαι and ὀφείλειν texts in 5th and 4th cent. B.C. Athens. On 305-325 she collects, quotes, and partly translates thirty epigraphic examples. For Scafuro's insightful notes, we bring attention to *IG* I³ 10 (decree about Phaselis; dated by Scafuro in the 420s); 21 (regulations concerning Miletos), 55 (our lemma no. 31 bis), 71 (Thoudippos' reassessment decree), 84 (lease of the shrine of Kodros et al.). Scafuro detects sundry patterns, of which we single out: i) the pronoun hέκαστος tends to fall in the closing part of the penalizing clause. ii) ὀφείλειν-clauses are almost always accompanied by penalties 'sacred to to Athena' (hιερὰς τει̑ Ἀθεναίαι vel sim.), or some other divinity; such penalties are absent from εὐθύνεσθαι texts. Their origin should be sought in sacred laws. iii) The penalty sums vary, but there is a clear cluster of high, 10,000 drachmas, sums in the 420s, suggesting 'an empire in crisis' (318). iv) Exorbitant penalties were meant to serve as a deterrent. The author concludes that 'the verb εὐθύνεσθαι in these different decrees implies the presence of the *euthynos*. . . εὐθύνεσθαι is not simply "to be penalized" but "to be condemned at one's end of term *euthynai*"' (326).

24. **Athens. Linguistics: language in epitaphs of foreigners.** A.Ginestí Rossel, in E.Olshausen, V.Sauer (edd.) *Mobilität in den Kulturen der antiken Mittelmeerwelt* (Stuttgart 2014) 241-260, prioritizes private funerary inscriptions, which were less susceptible to the pressures of the official state, in order to explore linguistic patterns amongst non-Athenian speakers residing in the territory of Athens. Out of 516 inscriptions, she focuses on the following (original texts accompanied by German translations): *IG* I³ 1353, which preserves a mixture of Ionic and Doric forms; *IG* II² 7965, with an allusion to the Aiginetan origin of the deceased in the form Τειρία of his father's name; *IG* II² 8868, 8883, 8888, 10096, a small assemblage of four inscriptions for Boiotians that shows only Attic forms; *IG* II² 8866, 8881, and *Agora* XVII 498, an assemblage of three epitaphs for Boiotians in which Boiotian dialectal forms are systematically employed; the 'Arkadian' epitaphs *IG* I³ 1371bis and *IG* II² 10435 with mixed Attic and Arkadian elements; the 'Lesbian' epitaphs *IG* I² 8491, 9203, and 9967, with Attic forms and occasional confused spellings that are attributable to the influence of the Ionic koine on the Lesbian dialect; four epitaphs for non-Greeks, namely *IG* II² 8927, 9269, 9288/9289, which attest to developed hellenization; the bilingual epitaphs *IG* II² 8388, 9034/9035, 10270, which show widespread translation of foreign names and concepts into Greek. In general, linguistic choices appear to have been varied and deliberate.

25. **Athens. Onomastics: names of noble Athenians in the late Hellenistic period.** This topic is explored by É.Perrin-Saminadayar, in *Mélanges Vial* 77-95, on the basis of two vast epigraphical dossiers: the Delphic dossier of the four Athenian Pythaids (138-98 B.C.), and decrees and dedications recording ephebes. The author studies frequency of names; new names (including neologisms) and their cultic resonances; influences from abroad (imports of names from Greek cities or the Roman world, as well as ethnics used as names); royal names (a rare phenomenon in Athens); resuscitation

of glorious names from the Classical and Early Hellenistic periods (e.g. Μιλτιάδης, Φιλόχορος, etc.); names as markers of family memory (e.g. the names Ἑόρτιος and Ἑρμόδωρος in a family specializing in providing παιδοτρίβαι); and many other important topics that cannot be summarized here.

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26. **Athens. Religion: cult of Isis.** Using this cult as a foil, P.Martzavou, in L.Bricault, M.J.Versluys (edd.), *Power, Politics and the Cults of Isis. Proceedings of the Vth International Conference of Isis Studies, Boulogne-sur-Mer, October 13-15, 2011* (Leiden and Boston 2014) 163-191, examines issues of exercise and negotiation of power in late Hellenistic Athens. The author unfolds her discussion around the following documents, which she translates into French and analyzes extensively: *SEG* XXII 114 (*RICIS* 101/0401); *I.Délos* 1510 (*RICIS* 202/0195); *IG* XI.4.1299 (*RICIS* 202/0101); *I.Thrac.Aeg.* E205 (*RICIS* 114/0202). Topics examined include: cult of Ἶσις in Athens (33 epigraphic attestations) and Attica (10 epigraphic attestations); state control of Isiadic cults in Athens; power dynamics surrounding the control of the Egyptian cults at Delos (with specific reference to Sarapieion A); Eleusinian, and, more widely, Athenian influences in the aretalogy from Maroneia. 'L'analyse des modalités de diffusion et de l'intégration des diverses traditions cultuelles des cultes isiaques à Athènes suggère que l'autorité religieuse, à la basse époque hellénistique, n'est pas unie, mais qu'elle apparaît plutôt comme la résultante d'un exercice des diverses politiques et dynamiques qui émanent de différents centres ou de différents agents, diffusés ou concentrés, et parfois concurrents' (190/191).

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27. **Athens. Religion: inscribed votive offerings, Hellenistic and Roman.** After a highly theoretical meditation on the role of votive offerings in religious expression of the self, E.M.Grijalvo, in J.Rüpke, G.Woolf (edd.), *Religious Dimensions of the Self in the Second Century CE* (Tübingen 2013) 243-258, signals a dramatic decrease in the number of inscribed dedications to Ἀθηνᾶ from the Hellenistic to the Roman period in the city of Athens. Although this had been remarked upon by D.J.Geagan, in M.Dillon (ed.), *Religion in the Ancient World* (Amsterdam 1996) 145-165, Grijalvo explains it rather as a result of 'a new emphasis on displaying the dedicant's status ... votive piety had been going through a deep change ... private initiative focused on a different kind of god to achieve a certain kind of results. The popularity of the goddess, as well as her taken-for-granted presence in Athenian political and public religious life, ceased to be a reason to choose Athena as the recipient of votive piety' (255). She notes, on the other hand, a sudden and dramatic spike for instance in the 31 inscribed votives to Ζεὺς Ὕψιστος of the 2nd cent. A.D. found at his shrine in the Pnyx. These all represent personal votive acts, independent of a state-sanctioned system of religious organization, and indicative of a broad shift in in the nature of Athenian religious life.

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28. **Athens (Acropolis). Hekatompedon decrees**, 485/4 B.C. *IG* I³ 4. *SEG* LXIII 35*. B.Holtzmann, *BCH* 138 (2014) 1-13 (ph.), reprints the latest authoritative text of these decrees, as given by P.Butz (cf. *SEG* LX 62), and offers a succinct analysis of the various clauses in order to contextualize the document. The hιεροργôντες were worshippers who visited the shrine individually or in groups. The hεκατόμπεδον was not an edifice, but a sacred space, the zone between the wall of the north terrace

of the Archaic temple and the wall of the peribolos. The ταμίαι were given extensive supervision tasks within the shrine, a result of the new conditions on the Acropolis. By 485/4 B.C., work on the marble parts of the pre-Parthenon was in full swing. The Acropolis had effectively become a construction site, and religious activity was often disrupted. This gave the incentive to the Athenians to introduce legislation that aimed at minimizing interruption and at introducing new norms on the behavior of those frequenting the shrine, officials and laymen alike.

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29. **Athens. Decree concerning the Prytaneion, ca. 475-450 B.C.** Fragmentary opisthographic stele of white marble found reused in a Byzantine wall in excavations of the Greek Archaeological Service at 32 Tripodon Street in Plaka, east of the Acropolis; inv. no. Π1247. Part of the top and right side preserved. Both faces inscribed by the same cutter. Edd.pr. G.Kavvadias, A.P.Matthaiou, in *Athenaion Episkopos–Mattingly* 51-58 (ph.) (archaeological context: Kavvadias); 58-72 (inscription: Matthaiou). Kavvadias describes the excavation of a large deposit of black glazed Attic tableware of the late 4th cent. B.C. next to a partially preserved 'limestone structure' from which he concludes that 'the probability of the plot at 32 Tripodon Street being close (or very close) to the site of an ancient Athenian building destined for public dining, i.e. the archaic *Prytaneion*, should not be overlooked.' For other candidates for the position of the Prytaneion, see *SEG* LXIII 158.

A
[- - - - - - - - - - - - - - -]ει ẹΟ̣[.]-
[- - - - - - - - - - - - -]ομ ΜΕΔΕ
[- - - - - - - - - - - - -]ερον λεφ-
[- - - - - - - - - - - - -]ΤΟΣ ἐπιστ̣-
[- - - - - - τοῖς πρυ]τάνεσι τ[.]
[- - - - - - - - - - - -] εὔθυνε[. .]
[- - - - - - - - - - - -]ροφσιδ̣[. .]
[- - - - - - - - - - τ]ộ πρυτα̣[νείο]
[- - - - - - - - - - -]αι μὲ γ[. . .5 . .]
[- - - - - - - πρυτ]α̣νειο[. . .6 . . .]
[- - - - - - - - - - -]ναι ι̣[. . . . 7. . .]
[- - - - - - - - - - -]ΔΕΤ[. . . .8 . . . .]
[- - - - - - - - - - -]Ν̣ΔΕ[. . . .9 . . . .]
[- - - - - - - - - - -]ΕΤ[. . . . 9 . . . .]
- -

B
- -
[- - - - - -]ọ[- - - - - - - - - - - - -]
[- - - -]ọι πρ[- - - - - - - - - - - -]
[- - - - -]α πρ[- - - - - - - - - - -]
[- - - - γρα]μματ̣[ε- - - - - - - -]
[- - - - - - -]ας εὐ[θυν?- - - - - -]
[- - - - - - -δ]ιδόṇ[αι - - - - - - -]
[- - - - - - - -] πρυτ[ανε- - - - - -]

[- - - - - - - -]ειοι[- - - - - - - - - -]
[- - - - - - - -]ΜΑΤΕ[- - - - - - - -]
[- - - - - - - -]ΕΝ[- - - - - - - - - - -]
[- - - - - - - - -]Ι[- - - - - - - - - - - -]
- -

The letters of B are slightly larger than those of A, which Matthaiou notes could mean that they are two separate texts and not one continuous from one side to the other. In his commentary he proposes many restorations among which he prefers: A L. 1, [ἔδοχσεν τε̑ι ἐπὶ (or ἐπ') τοῦ δεῖνος (sc. ἄρχοντος) βολ]ε̑ι; A L. 2, [το̑μ ?πρυτάνε]ομ μεδέ[να]; A L. 3, some form of the verb λαμβάνω, future or aorist passive; A LL. 4/5, ἐπιστ|[ατο̑ν]; A L. 7, accusative singular or plural of παροψίς, dainty side-dish; B2, [h]οι πρ[υτάνες] or [ἐν τ]ο̑ι πρ[υτανείοι]. Matthaiou sees this decree as pertaining to the Prytaneion and to the prytaneis and perhaps related to the reforms of Ephialtes, who, according to Rhodes, *Boule* 18-20, 225, established the board of prytaneis.

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30. **Athens. Decree(s) concerning Erythrai, ca. 450-435 B.C.?** *IG* I³ 14, 15, 16. *I.Erythrai* 4; Meggs-Lewis, *GHI* 40. *SEG* LX 12, 64;* LXII 31, 34. G.E.Malouchou, in *Athenaion Episkopos–Mattingly* 73-95 (dr.), publishes an important new text of the now lost *IG* I³ 14, which was probably inscribed on a marble stele excavated by Fauvel in 1788 and 1789 in the Erechtheion. Until now the sole authority for the text published in *CIG* 73b, Add. pp. 890 ff. and all subsequent editions has been a single transcription, copied by Fauvel probably from the stone or from a squeeze or cast. This copy is now in the archive of *Inscriptiones Graecae* in Berlin among the papers of K.H.E. von Koehler. The attribution to Fauvel is confirmed by another document that is kept among his papers in the Bibliothèque Nationale de France (Paris), which contains only the first 4 lines of the decree. Malouchou here publishes for the first time a second transcription of the text made by K.S.Pittakys, which survives in a notebook now in the archives of *Inscriptiones Graecae*, which Pittakys sent in 1832 to A.Boeckh, when the latter was editing *CIG*. There are enough similarities between the two transcriptions to suggest that they were both originally made by Fauvel but the two copies contain a number of significant differences in the arrangement of the text, the preservation of the sides of the stele, some letterforms, and copying mistakes. Malouchou prints the following new text, which differs radically from that in *IG* I³ 14. She provides a very detailed app.crit. and commentary containing a wide range of variant readings and restorations, far too many for us to catalogue here. [We note the following letter forms: three-bar sigma, tailed rho, 'Latin' lambda. Stroud and Papazarkadas].

- Stoich. 47?
[. . .] ἐπεστάτε, Α[. . . .]Ι[- - - - - - - - - - - - 31 - - - - - - - - - - - - - - - -]
[. . .]ος ἀπάγεν σ[ῖ]το[ν ἐ]ς Παναθέναια τὰ μεγάλα ἄ[χσιον μὲ ὀλέ]-
[ζον]ος ἒ τριο̑ν μνο̑ν καὶ νέμε[ν] Ἐρυθραίον [τ]ο[ῖ]ς παρο̑σι. [. .4. .]
[. . τ]ὸ{ι}ς hιεροπο[ι]ὸς ΑΠΗΔΙΝΟΝΜΙΘΑΝΟΙ· ἐὰν δὲ ἀπαγ. . .[. . 4 . .]
[. . .]ν ἀχσια[.] ἒ ΤΙΠΟΣΜΝΕΟΚΑΙΑΤΑΣΕ. ΕΝΗΑΠΡΙΣΘΑΙΒΙ[- - ca. 4 - -]
[. . .]ΣΗΒΑΚΕΑΤΜΟΝΗΟ.ΟΥΧΙΟΨΟΝΟΣΣΤΙΝΑΧΑΝΡΑΧ[- - - ca. 9 - - -]
[. . .]ΡΕΟΝΟΣ.ΟΑΣ[. . . .]λον το̑ι βολομένοι Ἐρυθραίον· . . [. . . .]

[.κ]υάμον βολὲν ΟΝΑΚ εἴκοσι καὶ hεκατὸν ἄνδρας, τὸν δὲ κ[υαμ]-
[ε]υθέντα ΘΕ.ΘΕ.ΘΝ. ἐν τε̑ι [β]ολε̑ι καὶ ΕΝΟΣΕΟΟΝ ἒναι βολε[ύε]-
[ν μ]ὲ ὀλεζον ἒ τριάκοντα ἔτε γεγονότα. δίοχσιν δ' ἒναι [το̑ . . .]
ΟΣΕΙΕΧΟΕΝΟΣ. βολεύεν δὲ μὲ ἐντὸς τεττάρον ἐ{ι}το̑ν [δίς· ἀπο?]-
κυαμεῦσα[ι δ]ὲ καὶ καταστε̑σαι ΑΙΝ μὲν ΝΟΣ βολὲν τός τ' [ἐπισκ]-
όπος καὶ [τὸν] φρ[ό]ραρχον, τὸ δὲ λοιπὸν τὲν βολὲν καὶ τὸν [φρόρ]-
αρχον μὲ ὄλεζον ἒ τριάκοντα ἐμέρας πρ[ὶ]ν ἐχσιέναι [τὲν βολ]-
εν. ὀμνύναι [δὲ Δ]ία κα[ὶ] Ἀπόλλο καὶ Δέμε[τρα] ἐπαρομένο[ς ἐχσό]-
λειαν ἐφ[ιορκο̑ - 4-5 -κ]αὶ παι[σ]ίν, ΕΧΣΟ[.]Ο[. .]ΝΔΕΠΟΝΟΝΟ[- 4-5 -]
[. .]ν ΚΑΙΑ[.]ΙΕΚΟΝ[.2-3.]ΕΙΣΟΝΝΟΕΓΟΝ δὲ βολὲν ΝΒΟΛ[.]ΤΟΝΕΑΤΑ[. 1-2 .]
[.]ΟΝ Ι Α ΚΑΙΝΕΛΚΟΝ δὲ μὲ ἒναι ζεμιο̑σαι [. .]ΛΕ[.]ΣΑΝΑΤ[- - - - ca. 7 - - -]
ΟΑΝΕΟΔΕΜΟΕΟΝΝΣΟΕΝΟΝ δε̑μον κατακαίεν μὲ ὄλεζον [- - ca. 6 - -]
ὀμν[ύ]να[ι δ]ὲ [τά]δε [τὲν] βολέν. βολεύσο hος ἂν [δύ]νομαι ἄριστ[α.]
[.]ΔΕΚΑ[. .]ΤΑ Ἐρυθραίον το̑ι πλέθει καὶ Ἀθεναίον καὶ το̑ν [χσυ]-
νμά[χ]ον [κ]αὶ οὐκ [ἀποσ]τέσομαι Ἀθεναίον τὸ π[λ]έθος οὐδὲ [το̑ν]
χσυνμάχον το̑ν Ἀθεναίον οὔτ' αὐτὸς ἐγὸ οὔτ' ἄλλοι πε[ί]σομ[αι]
ἀφισ[τα]μένο[ι] οὔτ' αὐτὸς ἐγὸ οὔτ' ἄλλον [.]ΕΙ[- - - - - - ca. 10- - - - - οὐδ[ὲ]
το̑ν φ[υγά]δον [κατ]αδέχσομαι οὐδ[ὲ] hένα ΟΥΤΟΠΟΙΚΑΙΝΑ[. . . 5 . .]
Ι ΠΕΙΣ[.]Θ[.]Α[.1-2. το̑ν ἐς] Με̑δος φευγό[ντο]ν ἄνευ τε̑[ς] βολε̑ς τε̑[ς Ἀθε]-
ναίον καὶ το̑ [δ]έμο, [ο]ὐδὲ το̑ν μενόντον ἐχσελο̑ [ἄ]νευ τε̑ς βο[λε̑ς]
τε̑ς Ἀθεναίον καὶ τ[ο̑] δέμο. ἐὰν δέ τις ἀποκτένει [. . . . . 10 . . . . .]
ΕΟΣ hέτερον ΕΡΤΟΙ[. .ca. 4. .]ΟΝ, τεθ[ν]άτο ἐὰν [γν]οσθε̑ι· ἐ[ὰ]ν δ[. . .6. . .]
[.] γνοσθε̑ι, φευγέτο hάπασαν τὲν Ἀθεναίον χσυνμαχί[δ[α καὶ τ]-
ὰ χρέματα δεμόσ[ια ἔσ]το Ἐρυθραίον. ἐὰν δέ τις [.]ΒΟ[. . . . 8 . . . .]
ΟΣ[. .] τὸς τυράννος ΤΕΜΝΑΝ[.1-2.]ΟΣ ἘρυθραΙΝ καὶ [αὐτ]ὸς [. . .ca. 6. . .]
ΧΑΠΙ τεθνάτο [κ]α[ὶ] παῖδες hοι ἐχς ἐκένο ΕΛ.ΝΕΟ[. . . . .10. . . . .]
ΕΙΟΘΕΜΙΛΕΘ[.]ΕΧΟΣ[- -ca. 5 - -] παῖδες [h]οι ἐχς [ἐ]κέν[ο - - - -ca. 10- - - -]
Ἐρυθραίο[.] ΚΑΙ[. . .]Ν Ἀθεναίον ΑΠΟΣΑΝΟΝ, τὰ δὲ χρέματα [αὐ]το̑ Τ?
ΣΚΑΤΑΕΝΤΑΣΑΠΟΝΤΟ[. .] παῖδες Τ[.]ΘΝΚΥ[. .]ΤΑ- - - - - - - - - - - - - - - - -
ἐσθο ΚΑΤΑΥΤΑΚΑΙ [- - - - ca. 8 - - - -]ΕΝΟΝΤΟΝ Ἀθεναίον - - - - - - - - - - - - - -
ΣΘΚΙΑΣΣΕΝ - - - - - - - - ΣΘ Ἐρυθρᾶσι Τ- -
ΕΟΤΟΝΡΟΧΣΛΕΣ [- - ca. 4 - -]ρος Ἀθεναίον [. .2-3.]Ο - - - - - - - - - - - - - - - - - -
ΝΤΑΔΕΟ[.]ΤΟΥΕΝΕΛΑΠΕΣ [. .2-3.] ΔΕΜΙΟΣΙ[.]ΟΝ χσυ[ν]μαχο - - - - - - - - -
[. . .6. . .]ΝΑΜΕΝΕΙ[.]ΤΟΜ[.]ΟΡ[.]ΟΝ τοχσότας ΔΕΚΑΤΑ[.]ΟΙ[.]ΟΟΣΕΝ
[- - - - - ca. 10-11- - - - -]ΟΝΕΑΣ[. . .]ΙΟΑΣΟΟΣΙΜΑΣΤΟΣΕΙΝΕΥΙΣΑΝΟ- - - - - -
[. . .6. . .]παρα[. . .]ΟΝΤΟΝΧΙ[.]ΟΝΚΣΘΕΝΑΝΕΙΗ[.]ΡΟΠΛΟΚΙΛΛ- - - - - - - - -
[. . . .]βολε[. . . .]ΚΑΝΑ[.1-2.]ΟΑΣΙΕΡΑ ἐχ τε̑ς φυλε̑ς hεκάστες Χ[. .3-4. .]
[. . .6. . .]ΡΧΟΕ[.]Λ[. . . . .]ΑΘΕΝΑΙΤΟΝΟΚΟΡΙΝΤΟΣΕΜ[.]ΣΕΟΧ[. . .5 . .]

A.Moroo, *ibid.* 97-119 (ph.), takes up *IG* I³ 14, 15, and 16, publishing photographs of *IG* I³ 15, fr. a, b, d, and 16, fr. a. She provides brief physical descriptions of all and summaries of their contents. Although *IG* I³ 15, fr. b shares the same checker pattern with the other fragments, it differs from them in the size and shape of the letters and has no mention of Erythrai. Moroo does not regard

it as related to the Erythrai decrees. *IG* I^3 15, fragments a+d are to be associated on the basis of the same stoichedon pattern, letter-size and shape. They both discuss Erythrai and deal with judicial matters and an oath formula. Moroo regards them as belonging to the same decree but one that is separate from, though roughly contemporary with, *IG* I^3 14. She proposes the following text in LL. 38-45 (with app.crit.):

Stoich. 47

[. . . ἐ]ναντί[ον -]
[. .] ἐπαρομέ[νος ἐχ]σόλε[ιαν -]
40 [.]δε. οὐκ ἀπο[στέ]σομα[ι] Ἀ[θεναίον τὸ πλε̃θος οὐδὲ τὸν χσυνμάχ]-
[ο]ν τὸν Ἀθεν[αίο]ν οὔτ' αὐ[τὸς ἐγὸ οὔτ' ἄλλοι πείσομαι. τε̃ι δὲ γν]-
ǫ́μει τὸν Ἀθεν[αίο]ν πείσο[μαι. ἀναγράφσαι δὲ ταῦτα καὶ τὸν h]-
[όρ]κον ἐ[ν] λι[θ]ίνει στέλει [καὶ καταθε̃ναι Ἀθένεσιν μὲν ἐμ πό]-
44 [λ]ει, Ἐ[ρυθ]ρᾶ[σ]ι δὲ ἐν τε̃ι ἀκρ[οπόλει . . . . ca. 20 . . . .]
[.]ι ταύ[τα]

Moroo suggests that fr. a of *IG* I^3 16 could possibly be part of a decree concerning Erythrai, even from the same inscription as *IG* I^3 15, but 'it is too fragmentary to add anything further'. Fr. b of *IG* I^3 15 and fr. b of *IG* I^3 16 'are too tiny for any discussion', although she adds some minor corrections in the readings. She then turns to *IG* I^3 14, accepting Malouchou's demonstration that it exhibits a stoichedon line of 47 letters. She concludes that if *IG* I^3 14, 15, and probably 16 'were inscribed with stoichedon of 47 letters, it is irresistible to think that both decrees were passed and erected contemporaneously, though the contents of each decree make it difficult to suppose they are from one decree' (102/103). After examining the prescript, the participation in the Great Panathenaia, the oath sworn by the *boule* of Erythrai, and the record of tribute payments to Athens by Erythrai, 454/3–415/4 B.C. (table on 108-110), she concludes that the two decrees are to be dated shortly before the Great Panathenaia of 434 B.C., probably in late 435/4 B.C.

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31. Athens. Decree concerning Samos, 440/39 B.C. *IG* I^3 48. *SEG* LIX 42, 43.* After a detailed history of previous research on this document, A.P.Matthaiou, *Athenaion Episkopos–Mattingly* 141-169 (ph.), affirms the attribution of all four fragments to this same decree. Examination of the stones in the EM with Manolis Korres leads him to suggest the alignment of the fragments indicated in the following text. He publishes a new edition with a substantial lemma, massive app.crit. (in Latin), and commentary. He does not follow the oft-repeated stoichedon line of 35 letters because it presents difficulties, especially in fr. c. The line numbers in the following text are those of *IG* I^3, except for L. 26, which Matthaiou suppresses. We do not reprint his text of the uppermost fr. b. LL. 1-14, which differs only slightly from that in *IG* I^3, except for L. 7, [- - -]ΠΟΝΝΕΣ[- - -], Matthaiou.

lacuna

fr. c

17 [- -]αι ἀγαθὸν [. . . 5 . .]
[- - - οὐκ ἀποστέσομαι - - τὸ δέμο τὸ Ἀ]θεναίον οὔτε λ[ό]-
[γοι οὔτε ἔργοι - - - - - οὐδὲ - - - τὸν] χσυμμάχον τὸν Ἀ-
20 [θεναίον - - - - - - - - - - - - - - - - - - -τ]ο̃ι δέμοι το̃ι Ἀθ-

[εναίον- - - - Ἀθεναῖος - - - - - - - - - - - - - δρ]άσο καὶ ἐρο̃ καὶ
[βουλεύσο ἀγαθὸν - - - - - - - - - - - - - - - - - - -] Σαμίον hότι ἂν
[δύνομαι - Σα]μίον κατὰ hα [.]
24 [- - - - - - - - - - - - - - - στρατεγο- - - - - - - - -] Ἀθεναίον [. .]
[- -]κρατε[. . 4 . .]
fr. d [στ]ρατεγο[ι . . . . 21 . . . .][. . . Ἐρε]-
χθείδος ⁝ Δεμ[- - - - - - Αἰγεΐδος ⁝ - - - - - - - - - - Πα]-
28 νδιονίδος ⁝ Χ[. . . . . . 12 . . . . . Λεοντίδος ⁝ Περικλ]-
ε̃ς ⁝ Γλαύκον Ἀ[καμαντίδος ⁝ . . . . 17 . . . . . .]
[.].ίδος ⁝ Χσ[. . . . . 18 . . . .]Ι/[. . . . . 9 . . . .] fr. a
[. . . . . 24 . . . .]ες ⁝ Τλεμπ[όλεμος]
32 [. . . . . 24 . . . .]ς ⁝ βολὲ ἔρχε ΙΟ[. .]
[. . . . . 18 . . . . προ̃τ]ος ἐγραμμάτευε Ῥα-
[μνόσιος].

Matthaiou (149) proposes that either the Samian delegates were not recorded on this stone as signing the oath (parallel in *IG* II^2 124 [354/3 B.C.]) or very few signed (parallels in *IG* II^2 102; 104; Thuc. 4.119.2). His reconstruction of the stoichedon 37 line and the position of the fragments results in seventeen Athenians recorded as signing the oath: ten generals and seven taxiarchs or trierarchs. This arrangement avoids the awkward problem of eleven generals, which has plagued many previous versions of the text. Matthaiou subscribes to the above date but considers the possibility that the decree was passed in the second half of Skirophorion, when the new boule had entered office but the Archon Morychides was still sitting. His rich commentary (11 pages) is full of suggested restorations, with many alternatives, all paralleled by quoted passages from inscriptions and prose literature. Readers must consult it; we cannot do it justice here.

31bis. Athens. Decree in honor of Aristonoos of Larisa, ca. 431 B.C. *IG* I^3 55. *SEG* XXXIII 3;* XXXVI 142; XXXVII 1782; XLII 23; LII 1921; LIX 15; LX 22. A.Scafuro, *art.cit.* (our lemma no. 23) 322 note 55, briefly takes issue with the traditional supplement of LL. 6/7: 'The restoration is probably wrong here . . . since it supplies the defendant as the person to be brought to court; the polemarch as *hegemon* of the court brings a «case»; a prosecutor brings a «defendant».'

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32. Athens. Decree concerning a treaty with Eretria (or ■ different Euboian polis?), 446/5 or 424/3 B.C. *IG* I^3 39. *SEG* XXVIII 3;* XXXVII 4, 1855bis; LII 44; LV 16, 52, 2109; LVIII 26; LIX 15, 42. Citing extensively from this decree, J.D.Sosin, *TAPhA* 144 (2014) 294/295 (see our lemma no. 33), brings out its obvious similarities with *IG* I^3 40. The two of them, and probably *IG* I^3 41 too, appear to belong to the same chronological horizon. Yet, as Sosin aptly points out, the only internal clue that *IG* I^3 39 refers to Eretria is a dotted alpha in the heavily restored LL. 3/4: ὀρκο̃σα[ι] δ[ὲ πρεσβείαν ἐλθο̃σαν ἐξ Ἐρε|τρ[ί]ας. The two squeezes kept in the epigraphic collections of Ohio State and Oxford preserve no trace of the alleged alpha. Wondering 'whether *IG* I^3 39 records an oath taken by a Euboian city on

some other occasion', he tentatively puts forward the following restoration for LL. 1-4: [ταῦτα δὲ ἐμπεδώσω Χαλ|κιδ]εῦσιν [πει]θ[ομένοις τῶι δήμωι τῶι Ἀθην|αίω]ν· ὀρκῶσα[ι] δ[ὲ πρεσβείαν ἐλθõσαν ἐχ Χαλ|κίδ]ος etc. This could have been a document generated by Pericles' Euboian expedition of 446/5 B.C. '[I]n any case, the ground appears to be less stable here than we have thought and it seems safe to say that *IG* I³ 39 might not have contained an oath taken by Eretria, whatever its date.'

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33. **Athens. Decree concerning Chalkis, 446/5 or 424/3 B.C.** *IG* I³ 40. *SEG* LX 12, 16, 81,* 137; LXI 48, 1613. H.B.Mattingly, in *Athenaion Episkopos–Mattingly* 11-18 (ph.), urges in favor of the later date the identification of Ἱεροκλῆς, LL. 64-67, as the oracle-expounder from Oreos known from Eupolis, *Poleis* (*PCG* frg. 231), 423-421 B.C. and Aristophanes, *Peace* 1046-1126, who fits the period of the Archidamian War. The epistates Δρακοντίδης, L. 2, is almost certainly the general of 433/2 B.C. (*IG* I³ 364, L. 20; Thucydides 1.45.2), who prosecuted Pericles in 430 B.C. and faced prosecution himself in 423/2 B.C. (Plutarch, *Life of Pericles* 32.3-4; Aristophanes, *Wasps* 156-157; *Knights* 363). Mattingly next examines similarities in the idioms and grammar of the decree, such as hόπος ἂν ἔχει hος βέλτιστα Ἀθεναίοις (LL. 78/79) with *IG* I³ 84 L. 8, *IG* I³ 127 L. 21, and *IG* I³ 236 L. 1; word-order in LL. 45-48 with *IG* I³ 76 LL. 30-33; division of the rider in LL. 63-65 with *IG* I³ 73 LL. 29/30, and *IG* I³ 78a LL. 52-54. Both *IG* I³ 40 and 73 have riders proposed by a certain Ἀρχέστρατος: the same man? He notes close similarities in the disposition of the opening of the decree with the first Athena Nike decree, *IG* I³ 35. On 14-16, with full quotation, comparisons of loyalty oaths imposed on defeated allies (*IG* I³ 14 LL. 21-24; 48 LL. 17-23; 37 LL. 43-47) with *IG* I³ 40 LL. 21-25. 'The decree for Chalkis comes from that embittered mood which Thucydides encapsulated in the speeches given to Pericles and Kleon: "Empire is Tyranny".' He ends the paper with observations on the Standards Decree covered in our lemma no. 53.

J.D.Sosin, *TAPhA* 144 (2014) 263-306, offers a painstaking study of the notorious provision on taxing aliens in Chalkis: τὸς δ|ὲ χσένος τὸς ἐν Χαλκίδι, hόσοι οἰκõντες | μὲ τελõσιν Ἀθέναζε, καὶ εἴ τοι δέδοται h|υπὸ τõ δέμο τõ Ἀθεναίον ἀτέλεια, τὸς δὲ ἄ|λλος τελε͂ν ἐς Χαλκίδα, καθάπερ hοι ἄλλο|ι Χαλκιδέες (LL. 52-57). After a scrutiny of modern scholarly views on the grammar, meaning, translation, and historical interpretation of this clause, Sosin adduces literary, papyrological and epigraphical evidence (e.g., *Syll.*³ 330, LL. 37-46) in favor of detecting an elliptical grammatical construction, and translates accordingly: 'that the *xenoi* in Chalkis, who, residing (there), do not pay tax to Athens, and if *ateleia* has been granted to anyone by the Athenian people, (sc. *so much for these two groups*), but that the others shall pay to Chalkis, just as the other Chalkidians (pay).' Three problems, however, remain on top of the old conundrum of identifying the xenoi: a) place of residence understood with οἰκõντες (Chalkis or Athens?); b) modality of the same participle (causal, concessive, temporal, conditional?); c) mood of τελõσιν (indicative or subjunctive?). After a scrutiny of 16 (!) possible combinations, some of them overlapping or not mutually exclusive, Sosin concludes: 'Athens granted immunity at Chalkis to (1) anyone who had received *ateleia* on condition of Athenian residence, and (2) anyone who had received *ateleia* that was not limited by any such condition' (289). The τέλη implied in LL. 52-57 of *IG* I³ 40 included all sorts of taxes, εἰσφοραί, liturgical service, etc. On the thorny question of the decree's chronology, Sosin finds the economic and political conditions of the 420s' to offer a better backdrop for *IG* I³ 40 (292-303). This was a period when grants of tax-exemption became increasingly common; cf. *IG* I³ 72/73, 91, *SEG* XXXII 10 (our lemma no. 37). For the intriguing idea that *IG* I³ 39, not *IG* I³ 40, might have been passed after Pericles' Euboian expedition of 446/5 B.C., see our lemma no. 32. Readers of this in-depth study will discover numerous important points that we cannot detail in these pages.

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34. **Athens. Decree concerning the prytaneion, ca. 424 B.C.?** *IG* I³ 131. *SEG* LIX 44;* LXI 31. After a useful review of the various recipients of the privilege of σίτισις attested in this document, C.Rivolta, *Erga-Logoi* 2 (2014) 79-91, examines the decree in conjunction with literary sources from the 420s, and suggests that it should be dated to the period shortly before the staging of the *Knights*, which reflects Aristophanes' disdain for several provisions included in *IG* I³ 131.

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35. **Athens. Decrees concerning the priestess of Athena Nike, 424/3 B.C. and earlier.** *IG* I³ 35 and 36. *SEG* LX 47, 80;* LXIII 1, 113. For a comprehensive presentation of the text, readings, lettering, chronology, and the physical form of this opisthographic stele, with its scarf joint at the top, see J.Blok, *Kernos* 27 (2014) 99-126 (ph.). She reprints both of these inscriptions [with erratic fonts, accents and breathings, Stroud] with translations and app.crit. after autopsy and with new colored photographs. Among the topics explored are the status, duties, perquisites, remuneration, lifetime tenure of the priestess, architectural sequence of construction on the Nike bastion, interaction with the Kallias Decrees *IG* I³ 52 A and B, and much more. Blok postulates an earlier decree, now lost, voting public funding for new thank sacrifices to Athena Nike for victories in war, followed in the same prytany by *IG* I³ 35, which created the priesthood, temple, altar, etc. and then in 424/3 B.C. by *IG* I³ 36, which regularized payments to the priestess by the kolakretai. She is flexible on the date of *IG* I³ 35: before 437 or mid-430s and the 420s are not to be ruled out.

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36. **Athens. Decree: Treaty with Perdikkas, 424/3 B.C.?** *IG* I³ 89. *SEG* LXII 33 bis.* A.P.Matthaiou, in *Athenaion Episkopos–Mattingly* 145, note 16, proposes restoring in LL. 28-30, before [πρὸς Ἀθε]ναίος, [ἐμμενõ τε͂ι χσυμμαχίαι τε͂ι (vel ταῖς χσυνθέκαις ταῖς) πρὸς Ἀθε]ναίος.

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37. **Athens. Decree in honor of Herakleides of Klazomenai, 424/3 B.C. (or early 4th cent. B.C.?).** *IG* I³ 227 + *IG* II² 65. *SEG* XXXII 10; LX 82.* Favoring the early date for this decree, J.D.Sosin, *art.cit.* (our lemma no. 33) 298, briefly notes that Knoepfler's restoration καθάπ[ερ τοῖς ἄλλοις Ἀθηναίοι]ς in LL. 21/22 troubles because of the unparalleled [τοῖς ἄλλοις]. 'Space permitting, ἰσο]τέλειαν καθάπ[ερ τοῖς ἄλλοις Ἀθ|ηναίοι]ς, or εὐ|εργέτα]ις seem not unattractive.'

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38. **Athens. Decree concerning the Theseia?, 421/0 B.C.** *IG* I³ 82. *SEG* LX 84,* 1921, 2030. A.Makres, in *Athenaion Episkopos–Mattingly* 185-202 (ph.), after autopsy of the stone, reprints what is basically the *IG* text, shorn of all but the most plausible restorations, with massive app.crit., and detailed historical commentary. In L. 18 she reads ἐκ τõν δ[ιδό]ντον hένα ἐκ τε͂ς φυλε͂ς ἐκ ΤΟΛ[- - -]. She rejects the traditional association of this document with the festival of Hephaistos, although she favors

interpreting LL. 15/16 (τὸ hε[φα]ίστο καὶ τε̂ς Ἀθεναίας) as referring to a protected fund of Athena and Hephaistos mentioned in *IG* I³ 1453 B, the Aphytis fragment of the Athenian Coinage Decree (cf. our lemma no. 53), and in the unpublished law on silver coinage of 354/3 B.C. from the Agora Excavations, *SEG* LXI 119.* This fund might have been used to finance other civic cults. Finding the naming of Poseidon and Apollo in L. 34 ([το̂ι Π]οσει[δο̂νι . . . . . 9 . . . .]ντον hοι hιεροποιοὶ καὶ το̂ι Ἀπόλ[λονι]) irrelevant to Hephaistos, she argues for associating these two deities with Θησεύς and identifying the festival of this inscription as the Θήσεια. This, and not the Great Panathenaia, is the festival mentioned in LL. 30/31, [τε̂ι πε|ν]τετερίδι. On 197/198, citing the finding-places of fr. a of *IG* I³ 82 and 472 (accounts for statues in the Hephaisteion) and *IG* II² 223 (dedication to Hephaistos) she speculates that the Theseion was located on the North Slope of the Acropolis near St. Demetrios Katephores and that Theseus and Hephaistos were worshipped together there. Makres adduces archaeological and sculptural evidence in support of this identification on 198, note 25.

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39. **Athens. Decree concerning the cult of Bendis, 413/2 B.C.** *IG* I³ 136. *SEG* XLIX 51,* 861; L +3619; LIII 31; LVI 2100; LX 48. M.Sakurai, *Athenaion Episkopos–Mattingly* 203-213 (ph.), analyzes the literary and epigraphic evidence for the cult of Bendis in Athens, against the backdrop of the opening pages of Plato's *Republic*. She finds in *IG* I³ 369 and 383 evidence for a cult of Bendis in Athens associated with the deity Ἀδράστεια in the 430s and 420s. *IG* I³ 136, however, is dated to 413/2 B.C. on the evidence of the archon's name, and represents a new Athenian overture to the Thracians in an attempt to secure shipbuilding timber to rebuild the fleet in the aftermath of the defeat in Sicily.

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40. **Athens. Republication of Drakon's law on homicide, 409/8 B.C.** *IG* I³ 104. *SEG* LXI 52;* LXII 6, 1833, 1889. T.H.Nielsen *Nikephoros* 26 (2013) 27-31, briefly adduces the Drakontian law on the killing of an ἀνδροφόνος who was avoiding ἄθλα, *IG* I³ 104, L. 27 = Demosthenes 23.38, as often overlooked evidence for the existence of joint athletic festivals in the last quarter of the 7th cent B.C.

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41. **Athens. Decree concerning Sigeion, 407/6 B.C.?** *IG* I³ 17. *SEG* LIX 55.* N.Papazarkadas, *Athenaion Episkopos-Mattingly* 215-240 (ph.), proposes a radical re-dating of this decree, which is inscribed with three-bar and four-bar sigmas and tailed rhos. He reprints the text of *Agora* XVI 1, but restores the name of the archon in L. 5 as Ἀν[τιγένες], 407/6 B.C., and finds a home for Athenian diplomacy concerning Sigeion in the Ionian War. He rejects the tribute-quota list, *IG* I³ 287, with its uncertain date and evidence for an increase in payment for Sigeion, as having no bearing on the context of *IG* I³ 17. Papazarkadas adduces parallels for the diction and syntax of the Sigeion decree in the roughly contemporary *IG* I³ 84, 101, 103, 110, 173. Since he associates the decree with Athens' military operations in the Eastern Aegean, he suggests the restoration [ἐπαινέσαι τοῖς] | [Σι]γειεῦ[σ]ιν [ὅς ὄσιν ἄνδρασι]|[ν ἀγ]αθοῖς ἔς [τε τὲν στρατιὰν | καὶ τὲμ πόλιν τὲν Ἀθεναίον], LL. 6-9. He urges that the Sigeion decree is representative of a new, softer approach by Athens toward her allies in the Ionian War following the disaster in Sicily, which is evident in literary sources (Xenophon, *Hellenica*; Diodorus Siculus) and in a series of Athenian decrees starting from 412 B.C.: *IG* I³ 96, 101, 103, 118/119.

On 230-238 he explores the evidence, literary and epigraphic, for this interpretation in more detail in excursus entitled, 'The nature of Athenian imperialism: from Mytilene to Melos to Aigospotamoi', arguing that his analysis explains the prominence in Thucydides' work of the destruction of Melos, 'the very last act of brutal, inhumane imperialism' on behalf of Athens, before her final capitulation in 404 B.C.

S.V.Tracy, *op.cit.* (our lemma no. 10) 108/109 (ph. of a squeeze), notes that the lettering of this inscription is typical of the 'late fine plain style', i.e., the inscription could date to 418/7 B.C., as per Mattingly, or 407/6 B.C., as per Papazarkadas, but cannot remain in its traditional high chronological spot of 451/0 B.C.

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42. **Athens. Decree in honor of Epikerdes, 405/4 B.C.** *IG* I³ 125. *SEG* LIV 50;* LVI 27; LIX 53; LXI 50; LXII 6. J.Hanink, *ClAnt* 33 (2014) 327-331, after detailed analysis of LL. 23-29 and Demosthenes 20.42, argues that the Great Dionysia festival at which Epikerdes' honorary crown was awarded was that of 404 B.C. and that the celebration of the Διονύσια was indeed held, although Athens was at that time under siege by Lysander and the Spartans. See also our lemma no. 116.

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43. **Athens (found in Chalkis). Sacrificial calendar of the Marathonian Tetrapolis, ca. 430 B.C.** *IG* I³ 255 [= *IG* XII.9 1263]. *SEG* LII 817 bis; LV 31, 57.* S.D.Lambert, *AIO Papers* 1 (2014) 1/2, returns to this inscription, reprinting his text and translation of A. LL. 10/11, and rejecting Robertson's restoration, [Ποσειδο̂νι| προσ]τροπαίοι, on the grounds that this rare epithet is not attested in inscriptions and is never found with Poseidon or any other deity. He also notes, 'since it was missed by *SEG*', that in L. B4 he read from the stone among other minor new readings, [δει]πνιστερίο φορ- (νιστερ[.]οφορ- *IG*). 'In 2000 I dotted the pi and iota, but as will be clear from my description of the traces, the readings would seem to be certain. This confirms Sokolowski's reading at this point, against *IG*'s (understandable) doubts.' For a theory about the mention of a trittys in A9, see our lemma no. 109.

43bis. **Thorikos. Deme decree regulating the local choregia, ca. 420 B.C.** *SEG* XXXIV 107; LXIII 42.* In light of her discussion of the subtle differences between μισθοῦν and ἀποδόσθαι (and related terms), C.Carusi, *art.cit.* (our lemma no. 98bis) 123, states her conviction that one should restore [ἀποδόνα]|ι τρε̂ς χορηγία[ς] in LL. 4/5; for the opposite view, see *SEG* LVII 126.

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44. **Athens. Tribute quota list, 454/3 B.C.** *IG* I³ 259. *SEG* LVII 66;* LIX 60. Reading Μιλέ[σιοι] alone in L. 19, B.Paarmann, in *Athenaion Episkopos–Mattingly* 121-140, demonstrates that this city paid tribute in 454/3 B.C. and was not in revolt, as has often been maintained. He rejects attempts to restore here the name of another polis to which loyal Milesian democrats allegedly fled. No evidence for a revolt of Miletos in 454/3 B.C. is offered by the Athenian decree regarding Miletos, *IG* I³ 21, which is to be dated to 426/5 B.C., nor by the now lost and undated Milesian decree regarding exiles, Meiggs-Lewis, *GHI* 43. Paarmann points out that [Xenophon], *Athenaion Politeia* 3.11, often adduced as

evidence in this context, testifies only that 'the aristocrats revolted from the people and not that the Milesians revolted from the Athenians.' (137) C.Feyel, *BÉ* (2015) no. 208, notes that L.Robert, *BÉ* (1974) no. 188, was similarly skeptical about restoration of a second city in L. 19.

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45. **Athens. Tribute-quota lists, 454-440/39 B.C.** *IG* I³ 259-272. *SEG* LXIII 43.* S.V.Tracy, *CP* 109 (2014) 1-10, takes up the old conundrum of the 'missing year' on the *lapis primus*. He finds clear evidence of disruptions in the collection and recording of payments for the last three lists in the second assessment period, 449/8, 448/7, and 447/6 B.C. 'One list is totally lost' and for the list (*IG* I³ 264) which follows List 5, no serial number was inscribed in the prescript. 'As a further repercussion, there was ■ complete overhaul in the organization of the lists that took effect with the third assessment period (446/5-443/2 B.C.' (10). Following earlier proposals by R.Sealey, *Historia* 3 (1954/5) 328 and V.French Allen, *The First Tribute Stele and the Athenian Empire, 455-445 B.C* (Dissertation, UCLA 1971) 56-59, Tracy links these irregularities with the scandal involving the Hellenotamiai recorded in Antiphon 5.69-71 and settles on 449/8 B.C. as the year for which no list was inscribed on the stele.

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46. **Athens. Accounts of the Treasurers of Athena: expenses for the Samian War, 440 B.C.** *IG* I³ 363+454. *SEG* LX 99.* G.Marginesu, A.A.Themos, in *Athenaion Episkopos–Mattingly* 171-184 (ph. dr.), announce the discovery in the Epigraphical Museum of the fact that *IG* I³ 454 joins the right side of 363 fr. b to form a new text of LL. 7-19 of the whole document. They begin by demonstrating that the *Corpus* text of 363 is full of unparalleled restorations, errors in diction, idiom, formulas, and the anomaly in L. 6 of an account covering two archontic years. The authors print the following skeletal text with app.crit. and notes on readings [As printed on p. 175 of this paper, the numerical symbols in LL. 12 and 17 are incorrect and incomplete. We have double-checked the symbols in our version against the phs. Stroud.]

fr. a [. . . . .]εχ[- - - - - - - - - - - -]
[. . . .]ε̣σε[- - - - - - - - - - - -]
[. . .]σοσι[- - - - - - - - - - - -]
4 [. . .] Φρεά[ριος - - - - - - - -]
ΗΔΔΠΤΤΤ[- - - - - - - - - -]
Ἀθεναῖοι ἀ̣[νέλοσαν - - - - - ἐς τὸν]
πρὸς Σαμίο[ς - - - - - - - - -]α̣[- - - -] fr. b
8 Ἀθεναίας π[- - - - - - - -]ονε[- - -]
ς, hοῖς Φυρό[μαχος - - -] . σ̣ε[- - -]
τευε ταμία[- - - - - - - -]ε. βο[- - - ἐ]-
χς Οἶο, Ναυσ[- - - - - - - -]ρινο[- - - -] fr. c
12 ΗΗΗΗΔΠΤΤΤ[- - - - - - -] vacat
Παρὰ ταμιõ[ν - - - - - - - - - -]όλεος [- - -]
ινος Πειραι[εὺς - - - - - ἐγραμμά]τευε τα[- - -]
ερον hοίδε [- - - - - - - - - ἐκ Κερα]μέον, Λ[- - -]

16 Ἀφιδναῖος [- - - - - - - - - - Π]ρασιε̣[ύς, - - -]
ΗΗΗΗΗΗΠΤΤΤ[- - - - - - -] vacat
χσύμπαντο[ς κεφάλαιον - - - -] vacat
ΧΠ[Η]ΗΗ[- - - - - - -].[- - -]

Postulating a stoichedon line of ca. 80 letters, they offer the following restorations in their commentary (the restoration of the second part of L. 14 was suggested to the authors by Matthaiou per epistulam), based upon the format of the expenses for the Kerkyraian campaign, *IG* I³ 364:

Ἀθεναῖοι ἀ[νέλοσαν ἐπὶ Μορυχίδο ἄρχοντος, ἐπὶ τε̃ς . . . 7? . . . πρυτανείας πρότες πρυτανευόσες ἐς τὸν]
πρὸς Σαμίο[ς πόλεμον τάδε παρέδοσ]α[ν στρατεγοῖσιν τοῖς ἐκπλέοσιν ταμίαι τõν hιερõν χρεμάτον τε̃ς]
8 Ἀθεναίας Π[. . . . . 19 . . . .]ονε[- - - - - - - - - - - - ca. 38 - - - - - - - καὶ χσυνάρχοντε]-
ς, hοῖς Φυρό[μαχος . . . . . . 14 . . . . . .]ος ἐ[γραμμάτευε, ἐπὶ τε̃ς βολε̃ς hε̃ι [- - - - - - - ca. 19 - - - - - - ἐγραμμά]-
τευε ταμία[ι . . . . 17 . . . .] Ε[ὐ]βο[- ca. 50 - ἐ]-
χς Οἶο, Ναυσ[ι . . . . 16 . . . .]ΡΙΝΟ[- ca. 51 -]

and

13 Παρὰ ταμιõ[ν ἐκ πόλεος hοῖς . . .]όλεος[- - - - - - 16-18 - - - - - - ἐγραμμάτευε καὶ ἐπὶ τε̃ς βολε̃ς hε̃ι Ἐπιχαρ?]-
ῖνος Πειραι[εὺς πρõτος ἐγραμμά]τευε τά[δε παρεδόθε στρατεγοῖσι τοῖς ἐς Σάμον ἐκπλέοσιν τὸ δεύτ]-
ερον hοίδε [ταμίαι . . . 5 . . ἐκ Κερα]μέον, Λ[- 40-45 - - - - - - - - - - - - - - - - -]
16 Ἀφιδναῖος, [. . . . . . . 16 . . . . Π]ρασιε̣[ύς, - 40-43 - - - - - - - - - - - - - - - - - -]

Pointing out that the final sum in L. 19, 1400 T, is at odds with Nepos' total of 1200 T (*Timoth.* 1), the authors suggest that the first of the three entries on the stone was paid in summer 441/0 B.C., the second in August 440 B.C., and the third sometime in 439 B.C. after the completion of the campaign.

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47. **Athens (now in Paris). Accounts of payments from the treasury of Athena, 410/9 and 407/6 B.C.?** *IG* I³ 375 and 377. *SEG* LXI 58;* LXII 6. S.D.Lambert, *AIO Papers* 5 (2014), prints a new Greek text of 377 with commentary to accompany his English translation of both sides of this famous stele ('Choiseul Marble') on *AIO*. He patches together this text from the three published texts of *IG*, W.K.Pritchett, *BCH* 101 (1977) 7-42, and B.D.Meritt, *AEphemeris* 1978 [1980] 95-108. 'Further conventional autopsy would be laborious and would probably yield little; new technology for reading abraded stones offers a way forward. . . I publish a composite interim text, which reproduces only those readings on which Lewis, Pritchett, and Meritt were in agreement.' In L. 4 fine both [Ἐρα]σιστράτοι and [Ναυ]σιστράτοι are possible; the demotic [Φα[λερ]οι is possible but not certain; L. 37 fine ΗΗΠ̣ or ΗΗΔ̣ or ΗΗΓ̣. After discussion of the normal operation of the Athenian calendar, Lambert proposes that all the surviving text on *IG* I³ 377 is to be dated in 407 B.C., specifically to the last three prytanies of 408/7 B.C. in LL. 1-27 and the first two in 407/6 B.C. in LL. 28-52. He concludes that the text on 377 is continuous and he speculates that the uninscribed gap between the two preserved sections of accounts was left because in this inscription the accounting year, for the treasurers of Athena, ran from Panathenaia to Panathenaia and that the very last payment in the

upper section, on 8 Metageitnion, a few days after the Panathenaia, was a carry-over from the previous year. On 4-8 Lambert provides an annotated tabular analysis of all the payments on both 375 and 377, arranged chronologically and containing line numbers and purpose, date, recipient(s), and amount.

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48. **Athens. Accounts of the poletai: sale of the confiscated property of the Hermokopidai (the 'Attic Stelai'), 415-413** B.C. *IG* I^3 421-430. *SEG* LXI 41, 63/64.* S.V.Tracy, in *Athenaion Episkopos-Mattingly* 259-284 (ph.), presents a detailed analysis of the lettering on the roughly 75 fragments belonging to this category of catalogues once erected in the City Eleusinion, cf. *Agora* XXXI 203-205. To be excluded is *IG* I^3 1047, probably a catalogue of slaves. He finds 12 different letter-cutters at work on probably fewer than 10 separate stelai. One fragment, inv. BA 598, published only in A.P.Matthaiou's Ph.D. dissertation, *Studies in Attic Inscriptions and the History of the Fifth Century B.C.* (La Trobe University, Melbourne 2009) 200-204 [cf. *SEG* LX 79], cannot be assigned to any of these cutters, nor to any of the previously published stelai, as already pointed out by Matthaiou. For each separate *IG* document Tracy describes the shape and size of letters and, where relevant, cites other works by the same cutter. Some of the stelai appear to have been inscribed by more than one cutter. We have not been able to include all such examples. 'The evidence of the hands presented above also raises the possibility that some of the fragments are not in their correct places. It appears very likely, for example, that frg. *d* (ll. 120-27) of I^3 422 really belongs in I^3 421 and it may also be the case that the single fragment published as I^3 423 is part of I^3 421' (267). In addition to the differences in lettering, the treatment of the back surfaces of these stelai is far from uniform and the fragmentary nature of many of the inscriptions makes reconstructing the original dimensions of several of the stelai hazardous.

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49. **Athens. Epigrams on the Persian Wars, 490-479** B.C. *IG* I^3 503/504. *SEG* LXIII 45.* G.Proietti, in A.Donati (ed.), *L' iscrizione e il suo doppio. Atti del Convegno Borghesi 2013* (Faenza 2014) 175-182 (ph), reprints the texts and ph. of these three stones and the epigrams preserved in Lykourgos, *Against Leokrates* 109 and *Anthologia Palatina* 7.257. After reviewing the proposed associations of them with the battles of 490 and 480/79 B.C., she favors the attribution of *IG* I^3 504 to an epitaph of the Marathonomachoi transcribed after 480/79 B.C. on a monument of the Persian Wars set up in the Kerameikos in which the record of the victory at Marathon underwent not ■ 'reproduzione ma anche una replasmazione in accordo a nuovi significati storici' (182). See also our lemma no. 186.

S.Brown Ferrario, *op.cit.* (our lemma no. 13) 28-32, reprints, translates and analyzes these epigrams as indicators of contemporary ideas of historical agency. 'The intent of all of the epigrams . . . is the memorialization and glorification of group effort, rather than of the accomplishments of individuals' (30). Standing, as it did, in Kerameikos, '[t]he Persian War monument . . . minimized individuality not only by (probably) employing generalizing discourse in the epigrams, but also by commemorating separate warriors at most only in collective casualty lists' (32).

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50. **Athens. Casualty list of Athenian cavalrymen for battles at Tanagra and Spartolos, ca. 420s** B.C.? *SEG* XLVIII 83; LXI 80.* J.K.Davies, *Athenaion Episkopos-Mattingly* 285-297, first offers identifications, with references to Traill, *PAA*, of 27 of the names of the deceased recorded on this monument; see already Matthaiou's work reported in *SEG* LXI 80. Focusing on the historical date, its prosopographical information, 'its location within contemporary patterns of commemoration,' and its 'demographic implications,' he opts for a date in the Archidamian War, probably earlier, rather than later in the 420s, agreeing with Matthaiou, *SEG* LXI 80. All 27 names will be included in *APF*². Davies finds the *demosion sema* a plausible original location of the stele and notes the unusual focus of the gravestone on the identities of the individual dead. The brunt of his paper falls on demographic questions of 'cavalry activity, manpower attrition, and social change.' These topics he explores on 289-295, where the evidence cited is almost exclusively literary.

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51. **Athens. Funerary epigram for Pythagoras of Selymbria, ca. 460-450** B.C. *IG* I^3 1154. *SEG* XXXIII 51;* LII 9; LVIII 64; LXII 22. S.Brown Ferrario, *op.cit.* (our lemma no. 13) 47-49, reprints, translates, and analyzes this epitaph, drawing attention to the emphasis on democratic agency and the role of Pythagoras as a πρόξενος. As in the case of *IG* I^3 1353 (our lemma no. 52), the association of the individual with the collectivity was acceptable because Pythagoras was an outsider, i.e., a foreigner.

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52. **Athens. Funerary epigram for Pythion of Megara, 446/5** B.C. *IG* I^3 1353. *SEG* X 411; LIX 15. After reprinting and translating this epigram, S.Brown Ferrario, *op.cit.* (our lemma no. 13) 49-52, detects Homeric resonances, also evident in the unusual employment of dactylic hexameters throughout, which are, however, qualified by the final tag that identifies the beneficiaries of Pythion's deeds, i.e. the three Attic tribes, constitutional divisions of the polis of Athens. The author claims that such an emphatic promotion of the individual as benefactor of the collectivity started, in the case of Athens, with foreigners, since such dealings 'might have provided a "safer" place to work out a discourse of productive cooperation with the democracy' (52).

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53. **Athens. Decree on coinage, weights, and measures, ca. 425/4** B.C.? *IG* I^3 1453. *SEG* LIX 56, 81,* 837, 927 bis; LX 12; LXI 1613. H.B.Mattingly, *art.cit.* (our lemma no. 33) 16/17, presents the numismatic evidence in tabular form from the Dekadrachm and Skione hoards which show the end of coinage in 425 B.C. for Akanthos, Mende, and Abdera. 'The 425 dating seems assured for the Standards Decree on the evidence of these three major northern mints. . . Aristophanes *Clouds* 247-9 . . . looks like a very topical allusion to the decree in 424/3.'

M.B.Hatzopoulos, *Tekmeria* 12 (2013/2014) 235-269 (ph.), publishes his paper from the 2004 Oxford international symposium *The Standards Decree: New Text, New Contexts*, the proceedings of which, regrettably, never came out. In his paper, he is able to make use of the contributions of A.P.Matthaiou on the Kos fragment and N.Papazarkadas on the Smyrna fragment from the same symposium. After an overview of modern scholarship on this difficult text, he returns to the new Aphytis fragment that he himself published several years ago, *SEG* LI 55, before producing a new composite text. We

reproduce it below because it contains various textual variants that would otherwise be too cumbersome to summarize:

[- o]-
[ὶ δὲ θεσμοθέται πε. . . . 9. . . . .]αντων[. . . . .12. . . .χρήμα]-
[σι ἕκαστον· ἐὰν δέ τις τῶν ἄλλ]ων ἀρχόν[των ἐν ταῖσι πό]-
[λεσιν μὴ ποιῆι κατὰ τὰ ἐψηφισ]μένα ἢ τῶν [πολιτῶν ἢ τῶ]-
[ν ξένων, ἄτιμος ἔστω καὶ τὰ χρή]ματα δημόσι[α ἔστω καὶ]
[τῆς θεοῦ τὸ ἐπιδέκατον· καὶ εἰ μ]ή εἰσι ἄρχον[τες Ἀθην]-
[αίων, ἐπι. . . . . .13. . . . . . .ἐν τῶι] ψηφίσματι οἱ [ἄρχοντ]-
[ες οἱ ἑκάστης τῆς πόλεως· ἐὰν δὲ μ]ὴ ποιῶσι κατὰ [τὰ ἐψη]-
[φισμένα, ἑκάστους τῶν ἀρχόντων] τούτων περὶ ἀτι[μία]-
[ς διώκεν Ἀθήνησι· ἐν δὲ τῶι ἀργυρ]οκοπίωι τὸ ἀργύ[ριο]-
[ν. . . . . .20. . . . . .μὴ ἔλατ]τον ἢ ἥμυσυ καὶ α[..]
[. . . . . .27. . . . .]ι αἱ πόλεις πραττο-
[. . . . . .27. . . . .] δραχμὰς ἀπὸ τῆς μν-
[ᾶς . . . . .23. . . . . .κατ]αλλάττεν ἢ ἐνόχο-
[υς εἶναι κατὰ τὸν νόμον· ὃ δὲ ἂν περι]γίγνηται ἀργυρίο-
[. . . . . .28. . . . .]σθαι ἢ τοῖς στρατ-
[ηγοῖς ἢ . . . . .19. . . . .· ἐπε]ιδὰν δὲ ἀποδοθῆι,
[. . . . . .21. . . . . .τῆι Ἀθην]άαι καὶ τῶι Ἡφαίσ-
[τωι . . . . .11. . . . . . καὶ ἐάν τις εἴπηι ἢ] ἐπιψηφίσηι περ-
[ὶ τούτων . . . . . . .15. . . . . . . .ἐς ἄλλο] τι χρῆσθαι ἢ δανε-
[ίζεσθαι, ἀπαγέσθω αὐτίκα μάλα πρὸ]ς τοὺς ἕνδεκα· οἱ δ-
[ὲ ἕνδεκα θανάτωι ζημιωσάντων· ἐὰν] δὲ ἀμφισβητῆι, ἐσ-
[αγαγόντων ἐς τὸ δικαστήριον· κήρυκ]ας δὲ ἑλέσθαι τὸ-
[ν δῆμον ἀπαγγελοῦντας τὰ ἐψηφισμ]ένα, ἕνα μὲν ἐπὶ Νή-
[σους, ἕνα δὲ ἐπὶ Ἰωνίαν, ἕνα δὲ ἐφ' Ἑλλήσπο]ντον, ἕν[α] δὲ ἐ-
[πὶ τὰ ἐπὶ Θράικης· τούτοις δὲ τὴν πορείαν ἑκάστωι συ]-
[γγράψαντες οἱ στρατηγοὶ ἀποστελάντω]ν· ἐὰν δ[ὲ μή, εὐ]-
[θυνέσθωμ μυρίαισι δραχμαῖσι· ἀναγράψα]ι δὲ τὸ ψήφ[ι]-
[σμα τόδε τοὺς ἄρχοντας ἐν ταῖσι πόλεσι κ]αθ' ἕνα ἕκασ-
[τον· θεῖναι δὲ ἐν στήληι λιθίνηι ἐν τῆι ἀγ]ορᾶι τέλεσι-
[ν ἑκάστης πόλεως καὶ τοὺς ἐπιστάτας π]ρόσθεν τõ ἀργ-
[υροκοπίο· ταῦτα δ' ἐπιτελε͂ν τὴν συμμα]χίαν, ἐὰμ μὴ αὐτ-
[οὶ βούλωνται· δεηθῆναι δὲ αὐτῶν τ]ὸγ κήρυκα τὸν ἰόν-
[τα ὅσα κελεύουσιν Ἀθηναῖοι· προ]σγράψαι δὲ καὶ πρὸ-
[ς τὸν ὅρκον τὸν τῆς βολῆς τὸγ γρα]μματέα τῆς βουλῆς κ-
[αὶ τοῦ δήμου ταδί· ἐάν τις κόπτηι] νόμισμα ἀργυρίο ἐν
[ταῖσι πόλεσιν ἢ χρῆται νομίσμ]ατι ἄλλωι ἢ τῶι Ἀθηνα-
[ίων ἢ σταθμοῖς καὶ μέτροις ἄλ]λοις ἢ τοῖς Ἀθηναίων κ-
[- -]

vacat

1 Restoration by Erxleben (see *IG* I³ 1453 app.cr.), based on Matthaiou's reading of a dotted M on the Kos fr. || 2. New restoration based on the Hamaxitos fr. || 4. 'Note that the Cos fragment, instead of [καὶ τὰ χρή]ματα must have had the un-Attic construction [τὰ δὲ χρέματα]; the word αὐτὸ, for which there is the necessary space in the Cos fragment, has here been omitted.' H. || 8/9. After Hatzopoulos reading ἀτι and Matthaiou's proposed restoration in the Kos fr. || 29/30. τέλεσι[ν] instead of τέλεσι and [π]ρόσθεν instead of [ἔμπ]ροσθεν suggested by Papazarkadas. || 37/38. κ[ολάσω] Papapazarkadas; κ[τενῶ καὶ λόγωι καὶ ἔργωι] Matthaiou.

At 247-251, Hatzopoulos produces a helpful table of the numerous variants, before attempting to interpret them. At 247-256, he offers an exhaustive analysis of the date of the decree, including all earlier reconstructions, coming down in favor of 425/4 B.C. His 'Conclusions' (257-259) are followed by an important 'Postscript' (259-264), in which he deals with modern scholarship produced since 2004, starting with Figueira's 2006 article (reported in *SEG* LVI 77) and his theory that the various fragments might represent several decrees, even stretching into the 4th cent. B.C. He reports Papazarkadas' unpublished interpretation that the textual variants might be attributable to the way the text was transmitted throughout the Empire by the four heralds. However, a lingering, disconcerting problem is the absence from the Aphytis fragment of 'Smyrna's' rider. 'I am inclined to think that the surviving fragments represent no more than two versions of the decree: the one from Aphytis and the other from "Smyrna", Siphnos and possibly "Odessa"' (263). We make no pretense to adequate coverage of this important long article, which raises numerous points not reported above.

54. Athens. Manufacturer's signature on the Peisistratean aqueduct, ca. 525-510 B.C. Section of the Peistratean aqueduct consisting of eleven intact (and two broken) clay pipes, found in excavations of the Greek Archaeological Service on Mousaiou Street in Plaka, south of the Roman Agora, on the probable line of the Street of the Tripods. Some of the pipes are incised with the abbreviation XA. Ed.pr. D.Sourlas, *Athenaion Episkopos–Mattingly* 243/244 (ph.). According to Sourlas the abbreviation stands for Χά(ρον), Traill, *PAA* no. 989215, who is thought to have been the constructor of the pipeline. At 243 note 6, Sourlas collects bibliography on this aqueduct and identifies this section as part of the northern branch on its way to the Agora from the National Gardens. For the large deposit of pottery excavated on top of these pipes, see our lemma no. 70.

55. Athens (Agora). Ostraka. J.Camp, *AD* 65 (2010) B.1 [2016] 47 (ph.), reports the discovery of a group of ostraka in excavations of the American School north of the Stoa Poikile. Among the targets are Ξάνθιππος Ἀρρίφρονος, the father of Pericles, who was ostracized in 484/3 B.C. (ph.), represented by several examples, and Λυσίμαχος and Ἄβρων; cf. *SEG* LIX 83.

56-68. Athens. Painted nonsense vase inscriptions associated with Skythians and Amazons. This topic is thoroughly explored by A.Mayor, J.Colarusso, D.Saunders, *Hesperia* 83 (2014) 447-493 (ph.), who provide the following introductory sections: Greeks and Skythians in myth, history,

literature, and art (449-453); Language Consciousness (454-456); **Barbarian Names** in Greek on Ancient Artifacts (456-458); Languages of the Black Sea and Caucasus Region (461-465). They then assemble a corpusculum of the individual nonsense vase inscriptions, which they analyze in detail with emphasis on linguistic features, etymology, and the possible geographic and ethnic origins of the words preserved on Attic vases. On 485-487, the authors present a 'test case' of ten vases with nonsense inscriptions similar to those analyzed below, but without depicting Skythians or Amazons. Only two possibly contain recognizable words in any of the above Caucasian languages. They finish (487-489) with a defense of 'nonsense inscriptions' as a category worthy of further research, informed by the present examples of names and words that are meaningful in non-Greek languages.

56: **Apulian calyx krater by the Tarporley Painter, ca. 400 B.C.** New York Goose Play Vase; New York Metropolitan Museum 24.97.104. Mayor et al., *art.cit.* 466-469 (ph.): ΝΟΡΑΡΕΤΤΕΒΛΟ. Circassian, probably 'This sneak thief steals from them over there.'

57: **Attic RF amphora by Eythymides, 510-500 B.C.** *ARV*² 26.2,1620. Mayor et al., *art.cit.* 459, 470 no. 1: ΧΥΧΟΣΠΙ. Probably an Abkhazian personal name meaning 'Enthusiastic Shouter' or 'Battle-Cry'.

58: **Attic RF cup attributed to Oltos, 525-500 B.C.** Malibu. J.Paul Getty Museum, Villa Collection 79.AE.16. Mayor et al., *art.cit.* 471 no. 2 (ph): ΠΚΠΥΠΗΣ. Circassian. Name of an Amazon, probably meaning 'Worthy of Armor'.

59: **Attic RF hydria from Vulci, signed by Hyspis, 510-500 B.C.** *ARV*² 30.1, 1628. Munich, Antikensammlungen 2423. Mayor et al., *art.cit.* 472/473 no. 3 (ph.): ΧΕΥΧΕ. Circassian. Name of an Amazon, possibly meaning 'One of the Heroes/Heroines'.

60: **Attic RF amphora type A in the manner of the Euergides Painter, 525-500 B.C.** *ARV*² 35.2, 1625. London, British Museum E253. Mayor et al., *art.cit.* 473/474 no. 4 (ph.): ΣΕΡΑΓΥΕ. Circassian. Label of a Skythian or an Amazon meaning 'Wearing (armed with) dagger or sword.'

61: **Attic RF amphora in the manner of Euphronios, 510-500 B.C.** *ARV*² 18.1, 1619. Paris, Louvre G 107. Mayor et al., *art.cit.* 474/475 no. 5 (ph.): ΒΑΡΚΙΔΑ. Circassian. Name of an Amazon meaning 'Princess / Noble kinswoman'.

62: **Fragments of an Attic RF rhyton from Susa, attributed to the Sotades Painter, 475-445 B.C.** Paris, Louvre SB 4143, 4145, 4154. Mayor et al., *art.cit.* 476/477 no. 6 (ph.): ΓΥΓΑΜΙΣ and ΟΙΓΜΕ. Labels of Amazons. The ending -mis of the first name is Persian but the main root seems to be Circassian for 'iron'. The second may be Ubykh for 'Don't fail'.

63: **Attic BF olpe attributed to the Leagros Group, 525-510 B.C.** Malibu, J.Paul Getty Museum, Villa Collection 86 AE 130. Depiction of Amazons and dogs. Mayor et al., *art.cit.* 458, 477/478 no. 7 (ph.): ΟΗΕ(Υ)Ν and ΚΕ(Υ)Ν. Ancient forms of Abkhazian meaning 'They were/she was over there' (or 'We are helping each other') and 'Set the dog loose' respectively.

64: **Tyrrhenian BF amphora attributed to the O.L.L. Group, 550-530 B.C.** *ABV* 94.99.53, 684; *Add.*² 26. Paris, Louvre E855. Mayor et al., *art.cit.* 478 no. 8: ΓΟΓΟΙΟΙΓΙ and ΓΟΓΙFΙΚΙ. Labels of Amazons with Georgian roots for the word 'maiden'.

65: **Tyrrhenian BF dinos, ca. 550 B.C.** *ABV* 104.123, 684; *Add.*² 28. Paris Louvre E875. Mayor et al., *art.cit.* 478/479 no. 9 (ph): ΚΕΠΕΣ. Label of an Amazon; Circassian meaning 'Enthusiastic sex'.

66: **BF column krater attributed to the Leagros Group, 550-500 B.C.** *CAVI* 3817. Gioia del Colle, Museo archeologico MG 29, Apulia. Mayor et al., *art.cit.* 479/480 no. 10: ΟΑΣ ΟΑΣ. Label of an Amazon; possibly, but not certainly, Ossetian.

67: **Fragmentary RF amphora attributed to the Kleophrades Painter, ca. 510-500 B.C.** *ARV* 181.1; *Paralipomena* 340; *Add.* 186. Würzburg, Martin von Wagner Museum L507, from Vulci. Mayor et al., *art.cit.* 480/481 no. 11 (ph.): Departure scene, with the following labels: ΤΛΕΤΥ (Circassian for 'jumper'), ΙΤΕΙΣ, ΕΙΟΣ, ΙΣΛΕΙ (perhaps Circassian for 'I am dressing him in armor/garments'), ΕΙΣ, ΙΣΥΤ, ΙΣΕ, ΙΥΙ. The authors further note: '*Eios* and *iteis* have an archaic, but natural translation, which appears to reproduce casual speech: The warrior is "standing here" and his dog is "by him".'

68: **RF amphora attributed to the Dikaios Painter, 510-500 B.C.** *ARV*² 31.2; *Paralipomena* 324; *Add.*² 157. London, British Museum E255, from Vulci. Mayor et al., *art.cit.* 481-483 no. 12 (ph.): Labels of Skythian and others. ΚΙΣΙ (Circassian, meaning 'here is his friend'), ΓΕΧΓΟΓΧ (Abkhazian, meaning 'Brave Adversary'), ΧΛΕ[.]ΣΙ?, ΧΕΧΓΙΟΧΕΧΟΓΕ (Circassian, meaning 'One chosen from among the brave'), ΧΛΕΙΟΠΧΙΟ (Circassian label of an old man identifying him as the descendant of 'the daughter of a big man').

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69. **Salamis. Dipinto on vase (kalos-inscription), ca. 500-450 B.C.** Black-figure chous found at a salvage excavation in Ambelaki; scene of a naked satyr dancing in front of a small wreathed chous. Ed.pr. G.Chairetakes, in G.G.Lolos (ed.), *Σαλαμίς* I. *Συμβολή στην αρχαιολογία του Σαρωνικού* (*Dodone* suppl. no. 83) (Ioannina 2012) 369-395 (ph.; dr.), who associates the vase with the Anthesteria and the cult of Dionysos. A dipinto to the right of the satyr reads: καλός.

70. Athens. Καλά-graffito for Myrina, ca. 450-425 B.C. Inscribed sherd broken from the base of an Attic lekythos of ca. 470-450 B.C., bearing an incised inscription of the above date on its top, bottom, and side surfaces. Excavated by the Greek Archaeological Service in a large deposit of pottery above the remains of the Peisistratean aqueduct on Mousaiou Street described in our lemma no. 54. Ed.pr. D.Sourlas, in *Athenaion Episkopos–Mattingly* 241-257 (ph., dr.), who gives a detailed account of this deposit of ca. late 5th cent. B.C. of mainly household pottery. The most important find is the inscribed sherd:

Μίρινα καλὰ
καὶ φίλα τὸ δοκὸν
Εὐμάρει

After detailed examination of the alphabet, phonology, and onomastics of the text, Sourlas identifies this woman as the courtesan Μύρινα (Μίρινα being a vulgar reading for Μύρινα), known from the scholia to Aristophanes, *Clouds* 109d, which cites Eupolis' lost play *Autolykos II* (ca. 420 B.C.). She was reputed to have been intimate with Leogoras of Kydathenaion, the father of Andokides, who spent a fortune on her. Sourlas points out that adjacent to the deposit are the remains of a 5th cent. B.C. house that is located within the confines of the deme Kydathenaion, where Leogoras was known to have resided. It is possible that Εὐμάρης was the Aiginetan attested in the early 4th cent B.C. epitaph, *IG* II^2 7963 (*SEG* LVII 229; Traill, *PAA* 438670). C.Feyel, *BÉ* (2015) no. 192, observes: 'Le formulaire est curieux car si le verbe δοκεῖ est banal dans ce genre de texte, la participle neutre substantivé est ici insolite: attesté chez Platon. *Rép.* 487d, au sens d' "opinion", il pourrait etre ici en apposition à Μίρινα καλὰ καὶ φίλα, 'voilà l'opinion d' Eumarés'.

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71. Athens. Agyrrhios' law on the grain tax in Lemnos, Imbros, and Skyros, 374/3 B.C. *SEG* XLVIII 96; LXII 57.* Rhodes-Osborne, *GHI* no. 26. A.Carrara, *art.cit.* (our lemma no. 72) 301, cites and translates LL. 1-15 of this law, and brings them on a par with the provisions for the transport of miltos from Keos to Athens, largely agreeing with E.Jakab (see *SEG* LIX 103) that Agyrrhios' law regulates transport, not tax collection. 'L'hypothèse . . . avancée par R.Stroud . . . ne tient plus selon nous . . . [I]l nous semble assuré que les parts (*merides*) étaient des lots à transporter mis aux enchères et fixés par contrat' (301 note 49).

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72. Athens. Decrees regulating the export of ruddle from Keos, shortly after 362 B.C.? *IG* II^2 1128. *SEG* LXIII 76.* Rhodes-Osborne, *GHI* no. 40. Making use of photos and a squeeze kept at the headquarters of *IG*, A.Carrara, in *Pouvoirs, îles et mer* 296-315, reprints this epigraphical dossier, accompanying it with a French translation, full bibliography and an app.crit., and accepting the date above on historical grounds. On the basis of evidence extracted from the Eleusinian accounts *IG* II^2 1672 and the Delian accounts *I.Délos* 104/105, *IG* XI.2 145/146, 163, 165, and 287 (evidence presented in tabular form at 310-313), the author engages in elaborate calculations about the price of μίλτος, in an attempt at assessing the economic repercussions of Athens' monopoly. On the logistics of the transportation, Carrara compares the Kean decrees with the Athenian grain-tax law (our lemma no. 71), and infers that the Athenians controlled production and import of miltos in accordance with their needs. More importantly, she puts forward a new restoration in LL. 13/14, ναῦλλον δὲ τελεῖν ὀβολὸν τοῦ [στατῆρος ἑκάστου τοῖς ναυκλήροις το]|[ὑ]ς ἐργαζομένους, which results in a substantial shipping-charge fee of 33.3% of the price of one stater of miltos. She further proposes to restore LL. 22/23 as [τε]|λεῖν δὲ τὴμ πεντηκοστὴν τοῖς πεντηκοστολόγοις τοὺς ε[ἰσάγοντας] vel ἐ[ξάγοντας], and considers as likely Boeckh's old restoration [τοῦ ἐξαγωγ]|ίου in LL. 33/34. Finally, she briefly discusses legal sanctions against violators, and the possible location of the port of Ioulis.

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73. Athens. Treaty between Athens and Eretria, ca. 341 B.C. *IG* II^2 230+add.; *IG* II^3.1.412; *SEG* XXXV 59. D.Knoepfler, *art.cit.* (see our lemma no. 776) 73, suggests restoring in L. 31 Ἐρά[σιπ]πος [Λα]κ<έ>θεν ([..]ρθεν, *IG*). An Erasippos from that Eretrian deme (Λακέθεν) is now attested in *SEG* LXII 626 L. 19.

73bis. Athens. Athenian law and decree on the Lesser Panathenaia, 335/4 B.C.? *IG* II^3.1.447. Rhodes-Osborne, *GHI* no. 81. *LSCG* 33. *SEG* LXII 65.* C.Carusi, *art.cit.* (our lemma no. 98bis) 121, briefly expresses her disagreement with Knoepfler's recent interpretation of the μίσθωσις of LL. 13-15 ■ referring to farming out a tax, rather than leasing out land. 'If nothing else, the lawgiver would have had no reason to maintain a terminological distinction between the μίσθωσις "of the Nea" and the πρᾶσις of the πεντηκοστή-tax collected "in the Nea", if both measures referred to a tax.'

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74. Athens. Honorific decree, ca. 330 B.C. *IG* II^3.1.430. E.Csapo, P.Wilson, *art.cit.* (our lemma no. 3) 415/416, reprint a slightly modified version of this document, 'the single most important piece of evidence that bears directly on the funding of the fourth-century rebuild of the theatre' of Dionysos (cf. L. 3, [τὴ]ν σκην[ὴν]), reading [ἀτέλειαν τ]ο͂ μετοικίου in L. 7 and identifying the unknown honorands as metics. They oscillate, in particular, between the versions [δωρ]εὰς διδ[όντας etc.] and [- - -]εάς· διδ[όναι etc.] in L. 4. The latter would mean that the infinitive introduces a set of rights bestowed upon the honorands, including the [ἐ]παγωγή[ν] of L. 5 ('right to import'). However, this meaning of ἐπαγωγή lacks parallels, and, moreover, one would expect the aorist infinitive δοῦναι. They, therefore, opt for the first version, even though δωρεά is something habitually given by the Athenian demos to honorands and not the other way around. If so, a better reading in L. 5 is [ἐ]π' ἀγωγή[ν], 'for the conveyance', possibly referring to the transport of stone for the construction of the theater, although one should not discount the possibility that the metics were grain merchants and that [ἐ]παγωγή[ν] does reflect their mercantile interests.

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75. Athens. Decree in honor of Lapyris of Kleonai, 323 B.C. *IG* II^2 365 = *IG* II^3.1.375. *SEG* LVIII 109;* LXII 5. M.Mari, *art.cit.* (our lemma no. 164) 16, 30-32, notes that, while providing details about the contemporary Nemean games, the Athenian delegation of θεωροί, and proof that Kleonai was at the

time a sovereign polis and not a kome of Argos, the preserved text does not specifically indicate where such games were held.

76. **Athens. Two decrees in honor of Euphron of Sikyon, 323/2 and 318/7 B.C.** *IG* II^2 448 = *IG* II^3.1.378. *SEG* LV 211;* LIX 16; LXI 2. S.Wallace, in H.Hauben, A.Meeus (edd.), *The Age of the Successors and the Creation of the Hellenistic Kingdoms (323-276 B.C.)* (*Studia Hellenistica* 53) (Leuven 2014) 599-629 (ph.), offers a close study of the literary and epigraphical sources on the Hellenic (Lamian) War and Polyperchon's edict, using it as a framework for his analysis of the two decrees for Euphron. He brings attention to the fact that in the decree of 323 B.C., it was the demos of the Sikyonians that was awarded a crown, rather than Euphron, as has often, but erroneously, been maintained. With the decree of 318 B.C., the Athenians reinterpreted the Hellenic War and Euphron's contribution, whom they now reshaped into a proponent of democracy. Similarly, the Athenian concern with garrisons should be seen as a retrospective reinvention. With this decree, Athens staked a desperate claim for hegemony. Wallace also reexamines the accompanying relief, a creation of 318 B.C., and the role of the proposer of the second decree, the radical democrat Hagnonides.

77. **Athens. Proxeny decree for Aristokreon, shortly after 229/8 B.C.** *IG* II^2 786. *IG* II^3.1.1140. S.D.Lambert, *AIO Papers* 4 (2014) 9-11, restores in LL. 22-24 [καὶ στεφα]|νῶσαι αὐτὸν θαλλοῦ στεφάν[ωι εὐνοίας ἕνεκεν καὶ] | φιλοτιμίας etc., which allows him subsequently to restore ὑπ[άρχειν δὲ αὐτῶι καὶ εἰς] | τὸ λοιπὸν τήν τε εὔνοιαν [καὶ τὴν φιλοτιμίαν] | παρεχομένωι etc. in LL. 28-30. '[W]e have, straightforwardly, the same two virtues being both recognized in the present and anticipated [illegible] the future.'

78. **Athens. Decree, shortly after 229/8 B.C.** *IG* II^2 835. *IG* II^3.1.1141. *SEG* LVI 195;* LVII 34; LXI 1615. J.Miller, *art.cit.* (our lemma no. 19) 142-144 (ph.), revisits this decree, by comparing the various readings hitherto suggested for LL. 3-9. Ultimately, he takes issue with the recent authoritative republication of the decree in *IG* II^3.1, and after study of a squeeze he favors the following reading:

[ων] δισχιλίας προεισήνεγκεν δραχμὰς [οὐχ ὑπὸ]
[τοῦ δήμ]ου [ἀξι]ωθείς, ἀλλὰ αὐτὸς ἑκὼν τῆς [τοῦ ˇ]
[δή]μου [χρ]είας στοχαζόμενος, etc.

This reading is compatible with Oliver's recent interpetation of the procedure described here as a προδανεισμός (see *SEG* LVI 195), contra Migeotte who thinks of a προεισφορά (see *SEG* XLII 1762). In turn this interpretation removes one of the very few pieces of evidence for the alleged existence of a metic-status in the 3rd cent. B.C.

79. **Athens. Decree in honor of Eurykleides of Kephisia, after 229 B.C.** *IG* II^2 834. *IG* II^3.1 1160. *SEG* XXXII 119;* XL 137; XLIII 1221; XLIX 12; LV 43, 2118; LVII 34. S.D.Lambert, *AIO Papers* 4 (2014) 28/29 (see our lemma no. 11) suggests that in LL. 16/17 the verb be slightly amended to [συμπροση]|γάγετο; Eurykleides joined his brother Mikion in approaching other Greek cities and kings.

80. **Athens. Prytany decree of the tribe Kekropis, 227/6 B.C.** *IG* II^3.1 1139. *Agora* XV 120. S.D.Lambert, *AIO Papers* 4 (2014) 23/24 (see our lemma no. 11), proposes to restore the date in the Council's decree as [Ἑκατονβαιῶνος ὑστέρου τρίτ]ει μετ' εἰ[κάδας], thereby postulating a stoichedon line of 36 letters and avoiding stoichedon irregularity. The resulting day is the 28th of Hekatombaion, the day of the Panathenaia, 'but this decree supplies some supporting evidence in favour of the common sense view that festivals were not normally repeated in cases where the dates on which they usually occurred were duplicated by intercalation.' (24).

81. **Athens. Prytany decree of the tribe Akamantis, 222/1 B.C.** *IG* II^3.1.1153 [= *IG* II^2 917]. *SEG* XXVIII 65,* 365; XL 295; LIX 40. S.D.Lambert, *AIO Papers* 4 (2014) 24/25 (see our lemma no. 11), while noting Bardani and Tracy's supplement of [Ξενοκλέα Ξείνι]δος Σφήττιον [illegible] the priest of the eponymous in LL 54/55, urges that 'the more attractive alternative' is [Ἀνδροκλῆν Ξείνι]δος Σφήττιον, attested as the priest of the eponymous in the prytany decree for Akamantis of ca. 215 B.C., *IG* II^3.1 1201 [= *Agora* XV 131]. Cf. Lambert, *ZPE* 135 (2000) 58.

82. **Athens. Decree honoring the Kydoniatai of Crete, ca. 215 B.C.** *IG* II^3.1.1190. *SEG* LVIII 13.* S.D.Lambert, *AIO Papers* no. 4 (2014) 13-15 (see our lemma no. 11), notes the similarity of this decree, in the context of anti-piratical endeavor, with *IG* II^3.1 1137 [= *IG* II^2 844]. He defends the restoration of [ἐπεστά]λκασιν in L. 11 by Papazarkadas and Thonemann (*SEG* LVIII 137) against [ἀπηγγέλ]κασιν (*IG* II^3.1) and wonders 'on precisely what basis ΑΛΛΗ̣ [P. and T.] has been transformed into [Ι]ΛΛΥ [*IG*].', i.e. [Ἰ]λλυ|[ριούς], although '[t]he rest of the sentence does seem to work more satisfactorily in the IG version, and raises the possibility that these accomplishments stand in some relation to Athens' first encounters with Rome in Rome's Illyrian Wars of 228 and 219'. Finally, he favors the word order of Papazarkadas and Thonemann in LL. 9/10, Κυδωνι|[ᾶται φίλοι ὄντες καὶ σ]υγγενε[ῖς], to that of *IG*, [ὄντες φίλοι καὶ σ]υγγενε[ῖς].

83. **Eleusis. Decree of the epimeletai of the Eleusinian Mysteries, 214/3 B.C.** *IG* II^3.1.1164 [= *IG* II^2 847]. *SEG* XLII 102;* LIII 42; LIX 40; LX 53. S.D.Lambert, *AIO Papers* 4 (2014) 26/27 (see our lemma no. 11) highlights a 'frustrating impasse' with the publication formula for this decree, since Bardani and Tracy in *IG* LL. 53-55, read, of the two stelai, [καὶ στῆσαι τὴν μὲν ἐν τεῖ αὐ]|λεῖ τοῦ ἱερο[ῦ τοῦ ἐν Ἐλευσῖνι, τὴν δὲ - - - ca. 7 - - -]|ΟΙΕΙΣΛ- - - - - -, whereas in Clinton's *I.Eleusis* 208 we find [τὴν δὲ - - - ca. 6 - - -]|ου, εἰς δ[ὲ τὴν ἀναγραφὴν - - -]. While observing that 'it is a pity here that Bardani and Tracy pass over Clinton's annotation in silence', Lambert suggests that we might have a locative of the type ἐν +

genitive, e.g. ἐν Διονύσου, which might cast doubt on the restoration [τοῦ ἐν Ἐλευσῖνι]. In commenting on the rarity of the demotic form used as a personal name in Σουνιεύς, the father of the proposer of this decree, he rejects the two parallels cited by the editors of *IG* II^3, namely *Agora* XV 61 L. 165, Ἀφιδνα[ῖος], and *IG* II^2 2083, L. 88, Σφήττιος. The former should be restored to yield a name that is not equivalent to the demotic of Aphidna and the latter is dated in the 2nd cent. A.D., 'a rather distant parallel.' For Sounieus see Lambert in R.W.V.Catling and F.Marchand (edd)., *Onomatologos. Studies in Greek Personal Names Presented to Elaine Matthews* (Oxford 2010) 144-146; on this topic in general see *SEG* LX 53.

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84. **Athens. Decree in honor of Therson, ca. 210 B.C.** *IG* II^3.1.1214. *Agora* XVI 240. *SEG* XIX 90. S.D.Lambert, *AIO Papers* 4 (2014) 15 (see our lemma no. 11), points out with regard to the restoration στῆσαι ἐν | [ἀγορᾶι - - -]: 'In the light of [*IG* II^3.1] 1137, where the statue was to be erected first 'on the acropolis' and later 'in the precinct of the People and the Graces,' but never 'in the agora,' the restoration of the place of erection of statue and stele as 'in the agora' is questionable, and might more appropriately have been demoted to the apparatus.'

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85. **Athens. Proxeny decree for two Rhodians, ca. 200 B.C.** *IG* II^3.1.1179. [*IG* II^2 1024]. *SEG* XLII 103;* LVI 7. S.D.Lambert, *AIO Papers* 4 (2014) 12/13 (see our lemma no. 11), observes: 'That Ῥόδιοι (2) ought perhaps more properly have been demoted to the apparatus is confirmed by the state of the text in l. 4, from which it is apparent that spacing does not compel restoration of a reference to Rhodes.' He also proposes in LL. 3/4, [τοῖς ἀφικ]νουμένο[ις | τῶν πολιτῶν ἀεὶ vel αἰεὶ εἰς Ῥόδο]ν; cf. *IG* II^3.1.1336 LL. 11-13, and *Agora* XVI 310 LL. 6/7.

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86. **Priene. Athenian decree honoring envoys from Priene, ca. 200 B.C.** *IG* II^3.1.1239. *I.Priene* 99. *SEG* LVII 2077. For a comparative analysis of these two recent editions of this inscription, see S.D.Lambert, *AIO Papers* 4 (2014) 16-19 (our lemma no. 11). Lambert would print [- - -ω]ιχισαν αὐτοὺς Ἀθηναῖοι μετὰ τὴν ΕΙΙΙ[- - -] in LL. 6/7, following Blümel and Merkelbach and relegating the *IG* text, μετὰ τὴν ἐπὶ [Κύρου ἀνάστασιν], to the apparatus, for it 'would introduce a specific reference to a very distant historical event [cf. Hdt. 1.161] of a kind that would be unique in this group of decrees.' In LL. 4/5, since the *IG* restoration 'awkwardly lacks the expression, normal in such cases in Athenian decrees, of whom the Prienians are friends and kinsmen of', Lambert proposes: ἐπειδὴ Πριηνεῖς φίλο[ι τοῦ δήμου τοῦ Ἀθηναίων | ὄντες] ἐκ παλαιῶν χρόνων. While suggesting that more might be done to recover the mission of the Prienian ambassadors in LL. 10-13, Lambert concludes that 'we had better admit that we do not know what stood in the text at this point', though [κλε|ιδούχ]οι might be a possibility in LL. 12/13.

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87. **Athens. Honorific decree, ca. 190 B.C.** *IG* II^2 789. *IG* II^3.1.1339. C.Graml, *art.cit.* (our lemma no. 106) 119, argues that the alleged finding spot of this decree in the area of the so-called Hekataion in Kerameikos is incorrect, owing to misinformation provided by the first excavator. The association has often led to the assumption that the shrines of Ἄρτεμις Σώτειρα on the one hand and that of Ἀρίστη and Καλλίστη on the other might have been identical. This theory should be abandoned. Incidentally, we note that the editors of *IG* II^3.1 have now moved this document chronologically from the 3rd cent. B.C. to ca. 190 B.C.

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88. **Athens. Honorific decrees for [redacted] hipparch, 187/6 B.C.** *IG* II^2 895. *IG* II^3.1.1281. S.D.Lambert, *AIO Papers* 4 (our lemma no. 7), puts forward the restoration [εὐνοίας ἕνεκεν καὶ φιλοτιμίας] instead of *IG*'s [ἀρετῆς ἕνεκεν καὶ φιλοτιμίας].

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89. Athens. Honorary decree, 178/7 B.C. *IG* II^3 1.1309. *SEG* XXXII 131; XXXVI 173; LXII 72bis.* *Agora* XVI 332. B.Scolnic, *Hesperia* 83 (2014) 123-142, writing with reference only to the ed.pr. by S.V.Tracy, *Hesperia* 51 (1982) 60-62 no. 3, and not to the updated entry in *IG* II^3, argues that the man honored in L. 6 of this decree is not the future King Antiochos IV, as proposed by Tracy and others. In L. 6 Scolnic reads only Ἀντίοχος ὁ τοῦ βα[- - -]. He maintains that the future king was not yet named Antiochos in 178/7 B.C. and, after proposing a wide range of other possibilities, Scolnic suggests that the honorand may have been an homonymous official who had nothing to do with the royal Seleukid house. The inscription, therefore, should not be used as evidence that Antiochos IV was in Athens for three years, 175-178 B.C., nor to reconstruct the contemporary political maneuvering of the Seleukids.

C.Feyel, *BE* (2015) 225, notes with regret that Scolnic was unaware of the republication of this inscription in *IG* II^3 1.1309 and that he chose to restrict himself rigidly to the traces on the stone and not take into account the full restored text of the ed.pr., which was reasonable and based upon convincing parallels.

D.Knoepfler, in C.Feyel, L.Graslin-Thomé (edd.), *Le projet politique d'Antiochos IV* (*Études Nancéennes d'Histoire Grecque* 11) (Nancy 2014) 75-116 (esp. 82-98), rejects Scolnic's conclusions point-by-point and defends the identification of Antiochos in L. 6 [redacted] the future Seleukid monarch, Epiphanes, whose sojourn in Athens lasted at least 4 years, 179-175 B.C. He assembles other testimony, including literary and archaeological, for the favored position of Antiochos in Athens and Delos. See our lemma no. 4.

For this inscription see also G.Davis, S.R.Llewelyn, in *New Documents Illustrating Early Christianity* X (2012) 87-91, no. 14, as cited in *SEG* LXII 72 bis.

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90. **Athens. Citizenship decree for Straton, ca. 170 B.C.** *IG* II^3.1.1392. Osborne, *Naturalization* D105. S.D.Lambert, *art.cit.* (our lemma no. 7), briefly restores [εὐνοίας ἕνεκα καὶ | φιλοτ]ιμίας τῆς εἰς τὸν [δ]ῆμον τὸν Ἀ[θηναίων] instead of [ἀρετῆς ἕνεκα etc.], as in *IG*.

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91. Athens. Document (decree?) concerning [redacted] Athenian embassy to [redacted] Seleukid city, early 2nd cent. B.C. D.Knoepfler, *art.cit.* (our lemma no. 89) 76 note 4, briefly alludes to an unpublished

'fragment énigmatique –trouvé près du thêatre de Dionysos à Athènes dès avant le Seconde guerre mondial et apparemment égaré depuis', which probably recounts an Athenian embassy to ■ Seleukid city on the Persian Gulf but does not mention Antiochos IV or any other monarch. Publication has been entrusted to Knoepfler by G.Rougemont; cf. *Inscriptions grecques d'Iran et d' Asie Centrale. Corpus Inscriptionum Iranicarum* (London 2012) 114 note 333 ad no. 53.

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92. **Athens (Eleusinion). Letter from a Roman official to the Panhellenes, 2nd cent. A.D.** *SEG* XLVIII 120; *Agora* XXXI no. 64. N.Saraga, *AD* 65 (2010) B.1 [2016] 28, briefly reports that vandalism of this monument (Agora I4713) and graffiti written on it have forced the Archaeological Service to remove it from the Eleusinion, where it was left on display. It has been replaced by a cement replica. The present whereabouts of the original stele are not stated.

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93. **Athens. Decree of the Delphic amphiktiones concerning the Dionysiac artists, 278/7 B.C.** *IG* II² 1132. *CID* IV 12. *SEG* LIX 139;* LXI 1615. M.L.Lech, *Logeion* 3 (2013) 71-80, dissects the genitive absolute clause ὄντων αὐτῶ[ν ἀπολυπρα|γ]μονήτων καὶ ἱερῶν (LL. 17/18) and the related clause τ[οῖς ἐν Ἀθήναις τε]|χνίταις εἰς τὸν ἀεὶ χρόνον οὖσι[ν ἀπολυπραγμονή]|τοις (LL. 26-28), and concludes that the crucial verbal adjective has an active, not passive meaning, as assumed by the vast majority of modern commentators. Athens made a claim that its τεχνῖται did not meddle with external affairs, but were sacred 'in the manner of the *khoregoi*' of earlier generations.

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94. **Athens (Kallithea). Two decrees of Akamantis, 362/1 B.C. and 334/3 (?) B.C. or earlier.** *SEG* XXIII 78; XXVI 131; XLVIII 1135. Reinmuth, *Eph.Inscr.* 1. A.Chankowski, *BCH* 138 (2014) 15-78, offers a detailed new study of these two tribal decrees (EM no. 13354) with French translations and a minute commentary with numerous parallels for the proposed restorations. We reproduce here his texts, since they differ considerably, especially the first decree, from the versions provided by the ed.pr., and also because Chankowski discusses, and accepts, modifies, or rejects, important modern contributions, e.g. D.M.Lewis, *CR* 23 (1973) 254/256 and F.W.Mitchel, *ZPE* 19 (1975) 233-243, that were never reported in *SEG* due to the pre-1976/7 hiatus.

[. . . . . .23. . . . .]ΤΗ[..]ΟΠΑΙ[. . . .]
[. . . εἶναι δὲ αὐτῶι καὶ ἐκγό]νοις ἀτέλεια[ν]
[τῶν ἐκ τῶν νόμων ἐγκυκλίων] λῃτουργιῶν· [μ]-
[ὴ ἐξεῖναι δὲ ἰδιώτει μήτε ἐ]πιμελητεῖ μηθε-
[νὶ μήτε γνώμην εἰσενεγκεῖν?] μηδεμίαν μήτε
[. . . . .12 . . . . . τὴν ψῆφον δο]ῦναι πα[ρ]ὰ τὸ δό-
[γμα τόδε· εἰ δὲ μή, ὀφειλέτω χ]ιλίας δραχμὰς ἱ-
[ερὰς τῶι Ἀκάμαντι· τὸ δὲ ψή]φισμα τόδ[ε] ἀνα[γ]-
[ράψαι τοὺς ἐπιμελητὰς το]ὺς ἐπὶ Νικοφήμο
[ἄρχοντος καὶ στῆσαι ἐν τῶ]ι ἱερῶι τοῦ Ἀκάμ-
[αντος· . . . . . . .15 . . . . . Ἀ]ριστοκράτην Θο-
[ρίκιον . . . . .15. . . . .]ιον· vacat

vacat

[ἐπὶ . . . . . .11. . . .] ἄρχοντος.
vacat
[. . . . . .21. . . . . . .]ο Εἰρεσίδης εἶπε-
[ν· ἐπειδὴ ὁ κοσμητὴς τῶν ἐφ]ήβων Αὐτόλυκος κ-
[αλῶς καὶ φιλοτίμως ἐπεμε]λήθη τῶν νεανίσκ-
[ων, δεδόχθαι τῆι Ἀκαμαντίδ]ι φυλῆι ἐπαινέσ-
[αι Αὐτόλυκον . . . . .9. . . . Θο]ρίκιον φιλοτιμ-
[ίας ἕνεκα καὶ ἐπιμελείας τῆ]ς περὶ τοὺς ἐφή-
[βους, καὶ στεφανῶσαι θαλλοῦ σ]τεφάνωι ἐπε[ι]-
[δὰν τὰς εὐθύνας δῶι ὧν ἐπεμελή]θη, ἀρετῆς κ[α]-
[ὶ ἀνδραγαθίας ἕνεκα· τὸ δὲ ψήφισ]μα τόδε ἀνα-
[γραψάντων οἱ ἐπιμεληταὶ εἰς τὴν] στήλην ἐν
[τῶι ἱερῶι τοῦ Ἀκάμαντος, ἐφ' ἧς γέγρα]πται τὸ
[ψήφισμα περὶ . . . .8. . . .τὸ ἐπὶ Μόλωνο]ς ἄρχο-
[ντος γεγενημένον - - - - - - - - - -]

L. 3. [ἐκ τοῦ νόμου] is a viable alternative, C(hankowski). || L. 4 [φυλέτει] in lieu of [ἰδιώτει] is possible, C. || 13. Possible restorations include [ἐπὶ Κηφισοδότου] (358/7 B.C.), [ἐπὶ Ἀγαθοκλέους] (357/6 B.C.), [ἐπὶ Ἀπολλοδώρου] (350/49 B.C.), [ἐπὶ Λυσιμαχίδου] (339/8 B.C.), and [ἐπὶ Κτησικλέους] (334/3 B.C.), C. || 25. Alternatively [τὸ δόγμα περὶ . . . . .10. . . . .], C.

After categorically dissociating the small fragment EM 13354a from EM 13354 (see our lemma no. 95), Chankowski argues that the findspot of the latter suggests a secondary, rather than the main, shrine of the tribe Akamantis. In LL. 11/12, he follows a suggestion by Papazarkadas (per epistulam), identifying the three individuals therein recorded as the three ἐπιμεληταί of Akamantis of the time of Nikophemos (361/0 B.C.), who were assigned with the task of inscribing a decree passed in the preceding year, i.e., the year of Molon (362/1 B.C.). The first decree concerns a permanent honorific exemption from liturgies granted to an unknown individual and should be dissociated from the discussion concerning the institution of ἐφηβεία. Regardless of the exact restoration of the archon's name in L. 13, the κοσμητής honored in the second decree, had almost certainly taken up his office before the famous law of Epikrates that reformed the ephebate in 335/4 B.C. This shows that the office of the κοσμητής predates Epikrates' reform (detailed discussion on 73-75 with a useful table summarizing the various possibilities). Ultimately, Chankowski favors a restoration for L. 13 other than [ἐπὶ Κτησικλέους]. On 56/57, he strives to identify the honorand, concluding that he is most likely the Areopagite Αὐτόλυκος of Aeschines 1.81. Chankowski's discussion is not limited to the two tribal decrees, but expands on the pre-Lycurgan ephebate (17-22), an investigation of the relevant epigraphical sources (22-26), the δοκιμασία of the ephebes in the Lycurgan era (57-63) etc. Most importantly, Chankowski builds on an apt remark made by S.Humphreys in an article reported in

SEG LVIII 444, and forcefully argues that since an ephebic cohort entered service in Boedromion, the third month of the Attic calendar, it effectively served for a period of two years that spanned the offices of three, rather than two, different eponymous archons. This observation allows him to redate several inscriptions, on which see our lemmata nos. 96-98, 122-127. Helpful chronological tables can be found at 69/70; an annex with redated or reinterpreted ephebic documents at 78.

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95. **Athens (Kallithea). Decree of Akamantis, 361/0 B.C.** *SEG* XXIII 78. Building on the work of F.W.Mitchel, *ZPE* 19 (1975) 233-243, A.Chankowski, *BCH* 138 (2014) 44-53, adduces several sound reasons, morphological, paleographical and epigraphical, for dissociating this fragment (EM 13354a) from EM 13354, which records two tribal decrees of Akamantis (our lemma no. 94).

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96. **Athens. Dedication of the ephebes of Kekropis, and state-, deme-, and tribal derees in their honor, 332/1 B.C.** *IG* II² 1156. Reinmuth, *Eph.Inscr.* 2. Rhodes-Osborne, *GHI* no. 89. *SEG* XV 109; XVI 106; XXX 334; XXXVII 233; XXXVIII 279; XLI 108; XLII 232; LI 7; LV 39; LVII 51; LVIII 444; LX 1917. A.Chankowski, *art.cit.* (our lemma no. 94), argues against Clinton (*SEG* XLI 108) that this monument was set up in the year above, and not in 333/2 B.C.

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97. **Athens. Dedication of the ephebes of Leontis and tribal decree, 331/0 B.C.** Reinmuth, *Eph.Inscr.* 9. *SEG* XXI 513; XLI 108; XLII 232; XLVI 237; LIV 227; LVIII 444. A.Chankowski, *art.cit.* (our lemma no. 94) 69, dates this inscription that records the ephebes of Leontis who enrolled in the archonship of Nikokrates (333/2 B.C.) to the year above, not to 332/1 B.C., as suggested by Clinton (*SEG* XLI 108).

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98. **Eleusis. Dedication of the ephebes of Hippothontis and deme decree of Eleusis, 332/1 B.C.** *IG* II² 1189. *I.Eleusis* 84. Reinmuth, *Eph.Inscr.* 3. *SEG* XXXIV 106; XLI 108; XLII 117; XLV 121; LI 7; LVIII 444. For reasons adumbrated in our lemma no. 94, A.Chankowski, *BCH* 138 (2014) 69, dates these end-of-service ephebic documents to 332/1 B.C., not 333/2 B.C. as Clinton.

98bis. **Athens. Deme decree of Peiraieus concerning the leasing of the theater, 324/3 B.C.** *IG* II² 1176+. *Agora* XIX L13. *SEG* LXII 79.* After autopsy and study of squeezes, C.Carusi, *ZPE* 188 (2014) 111-135 (ph.), provides a new edition of this document with English translation, full bibliography, app.crit., copious commentary, and a minute contextualized analysis with numerous comparanda, such as the Eleusinian dossier *I.Eleusis* 85. Taking issue with the traditional interpretation of LL. 27/28, παραγράψαι δὲ καὶ τὸ | ὄνομα παρ' ὧι ἂν κείωνται αἱ συνθῆκαι, and citing as parallels *IG* I³ 84, *I.Oropos* 290, and Maier, Mauerbauinschriften 11, she proposes identifying 'the ὄνομα . . . with the name(s) of the future πριάμενος (πριάμενοι) of the theatre. . .' She further understands the relative pronoun as referring to 'τόπωι vel sim.' and accordingly translates: 'to the place where the συνθῆκαι will be deposited'. The provision of LL. 3/4, ἐξεῖναι δὲ αὐ[τοῖς χ]ρῆσθαι λίθοις καὶ | γῆι ἐκ τοῦ τεμ[ένους] τοῦ Διονύσου, finds good parallels in συγγραφαί, e.g., *IG* I³ 79, *IG* II³.1.429, *I.Oropos* 292. '[T]he inscribed text of the Piraeus decree contained some details of the building specifications for the theatre. Such specifications, being an integral part of the lease agreement, were probably displayed in more detail in the copies of the συνθῆκαι. . .' (126). We bring attention to Carusi's discussion of lease terminology, especially the parallel deployment of the terms μίσθωσις/μισθωταί and πριάμενοι/ὠνηταί. 'The terminology of sale emphasizes the fact that a private individual, as a purchaser, buys the right to receive an income from a public property, and the polis, as a seller, claims the payment of the agreed price within the appointed deadline. The lease terminology points to the conditions of acquisition and enjoyment of the property by the lessee, and emphasizes the fact that the polis, as a lessor, grants to the lessee the enjoyment of the property and is protected against the risk of deterioration of said property, according to the terms of the contract' (122). See also our lemmata nos. 43bis and 73bis.

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99. **Sphettos. Deme decree, ca. 350-300 B.C.** *SEG* XXXVI 187. After autopsy, K.Takeuchi, P.Wilson, *Logeion* 4 (2014) 40-69 (ph., dr.), offer a new edition of this decree, with full app.crit. and detailed notes with abundant parallels. Here we can only offer a synopsis of their most important new readings and supplements (all, commendably, in the app.crit.): L. 1: besides ed.pr.'s εἰ[σέφερεν], one should also consider εἰ[σήνενκε(ν)], ἐπ[έδωκε(ν)], εἰ[ς], or ἐκ; L. 2: [- - -]ạι ΠΕΡΙΟΙΚΟ[- - -], perhaps περιοικọ[δομῆσαι]; L. 3: although ed.pr.'s [Δήμ]ητρος is to be preferred, [Μ]ητρός should not be discounted; L. 5: [πο]ιεῖ or [α]ἰεί are both preferable to ed.pr. [ἀφ]ιει; L. 6 ἅμ[α καί]; L. 7: [εἰς τὴν σκηνή]ν τὴν ἑστη[κυῖαν], i.e., a theatrical stage built partly or entirely of wood; LL. 10-12: e.g. [εἶναι αὐτῶι προεδρία]ν ἐν τῶι θεά[τρωι καθάπερ τῶι τοῦ Διο]νύσου ἱερε[ῖ]; LL. 13/14: e.g. [κα]ὶ στῆσαι ἐν [τῶι θεάτρωι | Σφηττοῖ]. The republication of the decree is accompanied by a comprehensive analysis of the topography of Sphettos and related archaeological material, which proves the existence of a theater in Sphettos. Remarkably 'this seems to be the only direct evidence for a priest of Dionysos [in a deme] . . . with the (partial) exception of the priest of Dionysos in Peiraieus attested by . . . *IG* II³ 1, 416.' (65).

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100. **Hagnous (or Myrrhinous). Deme decree, ca. 325-300 B.C.** *IG* II² 1183. Rhodes-Osborne, *GHI* no. 63. *SEG* LXI 132,* 160. After a detailed examination of the ambiguous evidence for the original findspot of this, now lost, stele and the following other stones from the region of Markopoulo, *IG* II² 2767, 5259, 5277-5280, H.R.Goette, *art.cit.* (our lemma no. 1) 87/88, concludes that none of these stones provides conclusive testimony for a deme theater or the celebration of the Rural Dionysia in Hagnous or Myrrhinous.

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101. **Rhamnous. Decree in honor of Apollonios of Thria and his son, ca. 260 B.C.** Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 2. *SEG* XLIII 29; XLIX 138; LI 104. R.Oetjen, *Athen im dritten Jahrhundert v. Chr.* 67-70, 186/187 no. 16, offers a radical reintepretation of this decree, by identifying the main honorand as Ἀπολλώνιος Θριάσιος and his co-honorand as his son Δικαίαρχος, reading in L. 16 ἐπαινέσαι δὲ κα[ὶ Δ]ικαίαρχον]. The latter is also honored in *Δῆμος τοῦ Ραμνοῦντος* II no. 17, our lemma no. 102 (235/4 B.C.).

Two references to good order (L. 7, εὐτά[κτως]; LL. 8/9 [εὐ]|ταξίας) echoed in *Δῆμος τοῦ Ραμνοῦντος* II no. 17, L. 8 (εὔτακτον παρέχων αὐτόν etc.) strengthen the identification of this father-and-son pair as royal φρούραρχοι. Oetjen even claims that this is the very decree mentioned retrospectively in *Δῆμος τοῦ Ραμνοῦντος* II no. 17, LL. 9-12: καὶ διὰ | ταῦτα αὐτοὺς ἀμφοτέρους Ῥαμνούσιοι καὶ Ἀθηναίων οἱ οἰ|κοῦντες τὸ φρούριον ἐστεφάνωσαν χρυσῶι στεφάνωι κατὰ | τὸν νόμον [this ingenious association runs into a serious problem. In the decree under examination, only Apollonios receives a golden crown, whereas his son, if this is the second honorand, as per Oetjen, receives an olive crown; L. 16/17: [καὶ στεφανῶ]|σαι θαλλοῦ στε[φάνωι]. Papazarkadas]. As for Ἀσκληπιάδης (L. 2), he cannot have been a στρατηγός (thus ed.pr.), and Oetjen suggests that he was the commissar, whom Antigonos Gonatas appointed in charge of Attica after the Chremonidean War. Oetjen also observes that the redating of the decree accords well with the identification of the proposer Ἀρχέδημος Εὔφρονος Ῥαμνούσιος with the deceased in *Δῆμος τοῦ Ραμνοῦντος* II no. 259, LL. 17-19.

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102. Rhamnous. Decree in honor of Dikaiarchos of Thria, 235/4 B.C. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 17. *ISE* I no. 25. *SEG* LIII 149,* 2144; LV 39; LVI 17, 2145; LIX 627bis; LXII 546. R.Oetjen, *Athen im dritten Jahrhundert v. Chr.* 54-61, 139-144, 189-192 no. 20, reviews modern scholarship on this decree, and, upon comparing it with other documents, he forcefully argues that Δικαίαρχος and his father Ἀπολλώνιος had been appointed commanders of Attica by Antigonos Gonatas (LL. 5-12) before ca. 255 B.C. Other evidence, e.g. *IG* II² 1311 (our lemma no. 108), does not bear on the chronology of this decree. Oetjen is also interested in the multiple honoring agents and the mode of their participation in a process that was primarily the concern of the local deme. See also our lemma no. 103.

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103. Rhamnous. Decree in honor of the trierarch Menandros, 224/3 B.C. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 31. *ISE* 29. *SEG* XV 112; LI 114.* In a detailed analysis, R.Oetjen, *Athen im dritten Jahrhundert v. Chr.* 155-160, 192-194 no. 22 (German translation), uses this document as a case-study of the way various groups in Rhamnous interacted with each other in political decisions. Although the proposal to honor Μένανδρος appears to be the joint enterprise of the demesmen of Rhamnous and the Athenian citizens residing there, the impetus for the decree must have come from the crew of Menandros' boat (L. 22: Ἀθηναίων τοῖς συνπλεύσασιν ἐν τῶι ἀφράκτωι). It is they alone who bestow honors upon Menandros, including ἀτέλειαν τοῦ πλοῦ (L. 26), which suggests that they were in the first place assigned with the task of collecting the τέλος in question, probably some type of tolls in the Euboian Gulf; and it is the same crew alone that is recorded within the sculpted honorific crown (LL. 33/34, Ἀθηναίων οἱ συνπλεύσαντες).

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104. Rhamnous. Decree honoring the archon of the Marathonian Tetrapolis, 4th cent. B.C. *SEG* XLVIII 129; L 166; LX 167. S.D.Lambert, *AIO Papers* 1 (see our lemma no. 8) 8/9, summarizes the contents of this still unpublished decree and speculates on the relationship of the Tetrapolis with neighboring Rhamnous, specifically the possibility that the honorary stele was erected in the Dionysion of the latter, whose theater may have been used for dramatic performances and other

purposes by the Tetrapolis. [For a similar suggestion, see *SEG* LX 167. On the distribution of deme theaters and their interaction with Attic trittyes, see J.Paga's treatment, which we covered in *SEG* LX 37. Stroud.]

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105. Athens. Decree of the Marathonian Tetrapolis, ca. 190 B.C. *IG* II² 1243. *SEG* XXVIII 365; XLVII 27; XLVIII 129; LVII 2118; LXI 1615. S.D.Lambert, *AIO Papers* 1 (see our lemma no. 8) 9-11, prefers to leave open the question of the number and identity of the Tetrapolis officials to be restored in LL. 10/11, 17/18, noting that in *IG* II² 1358, 2933, and *SEG* XLVIII 129 (our lemmata nos. 104/105, 109) a single eponymous archon is attested for the 4th cent. B.C. Lambert briefly returns to this point in *AIO* Papers 4 (2014) 5/6 note 11. In L. 21 we cannot be sure that one of the two stelai on which this decree was published was erected in the sanctuary or temenos or theater of Dionysos in Marathon. In L. 22 he favors ἐν ἄ[στει ἐν ἀκροπόλει?], citing parallels for local groups setting up stelai on the Acropolis. Lambert prints a new version of the full text, with app.crit., that differs from *IG* II² 1243 in leaving the second half of L. 20 unrestored.

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106. Athens (Kerameikos). Honorary decree of a thiasos of Artemis, 3rd cent. B.C. Fragment of a 'Pentelic' marble stele found in Kerameikos, probably in 1943; inv.no. I92. On the narrow left side a stoichedon-inscription was carved in the 4th cent. B.C., of which only few letters are preserved because of a rasura. Later, in the 3rd cent. B.C., a decree was carved stoichedon on the polished front side. Ed.pr. C.Graml, *ZPE* 190 (2014) 116-126 (ph.), who associates the new decree with *IG* II² 1297 and 1298 (texts reprinted in an appendix on 125), two decrees of the thiasos of Artemis Ἀρίστη καὶ Καλλίστη. The author also touches on the question of the connection between this cult and that of Ἄρτεμις Σώτειρα, concluding that the two cults were different; cf. our lemma no. 87.

Narrow side

[- - -]. . . .
[- - -]T. . .
[- - -]. . . .
[- - -].ΟΧΟ
[- - -]. . . .
[- - -]N. . .
[- - -]I. .Λ
[- - -]I. . .

Front side

- -
[- - - τὸ] κοινὸν τῶν θιασωτῶ[ν],
[οὓς] συνέλεξεν Μάκρων, καὶ ἐ-
[στ]εφάνωσεν Μάκρωνα ἀρχερα-
νιστὴν καὶ γραμματέα Λεύκων[α]
καὶ τὸν λογιστὴν Κερκίωνα καὶ τ[ο]-

ὺς συνεπιμελητ[ὰ]ς Δωρόθε[ον], Μο-
σχίωνα, Διονυσόδωρον vacat

	Corona	Corona	Corona
8	Μάκρω-ν	Κερκίων	Λεύκων

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107. **Rhamnous. Decree of the isoteleis in honor of the general Apollodoros, 256/5 B.C.?** Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 8. *ISE* 22. *SEG* III 122; LVIII 154;* LXI 1615. R.Oetjen, *Athen im dritten Jahrhundert v. Chr.* 70-77, 209-212 no. 48, suggests that the two appointments of Ἀπολλόδωρος mentioned in LL. 7-9 are two separate processes. [Unfortunately, Oetjen does not engage with the alternative reading reported in *SEG* LVIII 154. Papazarkadas.] Antigonos Gonatas had first appointed Apollodoros as royal general with extensive powers. Later, upon being granted their freedom by the king, the Athenians appointed Apollodoros as στρατηγὸς ἐπὶ τὴν χώραν τὴν παραλίαν, an appointment dating, according to the restoration of L. 9 favored by Oetjen (first put forward by M.Osborne in a totally different context) [ἐπὶ Ἀντιμάχ]ο[υ] ἄρχοντος. 256/5 B.C. was, therefore, the year of Athens' freedom, as can be confirmed by other contemporary evidence.

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108. **Rhamnous. Decree of Athenian servicemen in honor of Dikaiarchos, after 228 B.C.** *IG* II² 1311. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 19. *SEG* LII 130;* LX 37. R.Oetjen, *Athen im dritten Jahrhundert v. Chr.* 60/61, 198/199 no. 28, points out that since epigraphic and prosopographic evidence places this document late in the 3rd cent. B.C., this Δικαίαρχος, who is honored with a simple olive wreath, cannot be the φρούραρχος of our lemma no. 102, a high official of the Macedonian army who receives a golden crown, although he might be his grandchild.

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109. **Athens. Sacrificial calendar of the Marathonian Tetrapolis, ca. 375-350 B.C.** *IG* II² 1358. *SEG* LIV 216;* LV 34; LIX 38; LX 18, 45; LXI 24. S.D.Lambert, *AIO Papers* 1 (see our lemma no. 8) 3-8, turns first to a discussion of the restoration at the end of A2 LL. 5/6, where the offering of a 12-drachma wether (οἶς) indicates a male recipient, probably a hero, not Δημήτηρ as suggested by Ekroth (*SEG* LII 137). He also maintains that there is no necessary connection between this deity or hero and the Mysteries; πρὸ Μυστ[η]ρί[ων] in A2 L. 5 need not mean 'on the eve of', rather than simply 'some time before.' On 4/5 he reprints the text of A1 LL. 13-41, with translation, defending his theory, against the objections of Humphreys (*SEG* LIV 216), that the frequency and timing of the sacrifices in LL. 13-19 were specified in inscribed sources by the Eleusinion, in Kynosoura, and by the Herakleion. He cites several passages where stelai are set up παρά sacred locations. On 6/7 he reprints the text of LL. 13-19, as restored by Humphreys, and charges that it 'breaches several canons of good epigraphical practice: in challenging undotted readings made at autopsy. . . on the basis of a weak reading from a photograph on the edge of a break in the stone; in restoring words or expressions unparalleled in epigraphy. . . and in failing to make sense.' On 7 Lambert suggests that the reference to a trittys in the dative in *IG* I³ 255, A9 may be to the Kleisthenic trittys 'which apparently contained only Marathon, Trikorynthos, and Oinoe . . . In that case *IG* I³ 255 might be one of the stelai referred to in our column 1, 17-19, and it might have been placed originally on Kynosoura (perhaps restoring [πρὸς τῶι βωμ]ῶι ἐν Κυνοσούραι in l. 18), from which it might quite easily have found its way to Euboea.' On 7/8 useful bibliography on other aspects of this inscription, including studies on τελετή/Τελετή, *SEG* LVII 2188.

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110. **Phrearrhioi (Kalyvia Olympou). Sacrificial regulations of the deme of Phrearrhioi, ca. 300-250 B.C.** *SEG* XXXV 113; LXIII 110.* *NSLG* 3. After a thorough description of the topography and archaeology of the ancient remains on the low hill of Trapuria near the village of Attic Olympos, in the Mesogaia, previously studied by H.Lauter, *AA* (1980) 242-255, H.R.Goette, *AA* (2014) 19-36, accepts this as the site of the coastal deme of Φρεάρριοι. He further proposes that the remains of a naiskos, a bothros, a platform for an altar, and a temenos wall are all to be identified as belonging to the Ἐλευσίνιον mentioned in LL. 9, 18, and 23 of this inscription. On the basis of literary evidence associating Themistokles of Phrearrhioi with the cult of Demeter in Attica, Goette suggests that the sanctuary in his home deme probably goes back to the Archaic period. It survived until the Imperial period, cf. the inscribed seat in the theater of Dionysos, *IG* II² 5155.

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111. **Athens. Inventories of the treasurers of Athena, 368/7-late 4th cent. B.C.** *IG* II² 1425, 1441, 1443, 1485/1486. B.Rutishauser, in *Pouvoirs, îles et mer* 69-80, extracts from these documents references to crowns awarded to Athens by cities, with [illegible] emphasis on Cycladic poleis (information on early awards tabulated on 72/73), and, by means of review of the relevant literary sources, he places them in their historical context (Second Athenian League, Social War, restoration of democracy in 307/6 B.C.). There follows a discussion of crowns awarded to cities by Athens, known primarily from Athenian decrees (79/80). All these awards 'reflect changing political, military, and economic factors, and were one component in the diplomatic repertoire of the fourth century Aegean.' (80).

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112. **Athens. Catalogues of silver phialai.** *IG* II² 1553-1578. *SEG* LXIII 127.* A.Glazebrook, *EuGeStA* 4 (2014) 53-80, in a study of the Attic manumission procedure of πρᾶσις ἐπὶ ἐλευθερίᾳ, with special reference to prostitutes, very briefly adduces E.Meyer's monograph on the phialai inscriptions (*SEG* LX 179), but, in the end, does not deem it relevant to her present discussion. She finds that the manumission inscriptions of Delphi represent a different process from that followed in Athens.

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113. **Athens and Peiraieus. Accounts of the naval commissioners, 378/7-323/2 B.C.** *IG* II² 1604-1632. *SEG* XLV 145-148; LVIII 17, 34, 159/160; LIX 163;* LXI 16; LXII 76. After autopsy, E.Rosamilia, *ZPE* 186 (2013) 124-126, takes issue with Shear's reading [Ἀκ]ρυπ[τ]ά[τει] in *SEG* XLV 145, col. I L. 4 (cf. also *SEG* XLIX 167) and instead proposes [Ἀγ]ρύπγ[ωι]. This is the same trireme as the one recorded in *SEG* XLV 148, col. II L. 14, which should therefore be read as Ἄ[γ]ρυπ[ν]ον, not Ἄ[κ]ρυπ[τ]ον as per

Shear. Rosamilia also rejects Shear's reading ΕΘΟΝΗΤΟ Γραε in *SEG* XLV 147, col. I LL. 11, and, partly building on an onomastic suggestion by J.Traill in *PAA*, offers a new reading of LL. 10-12:

[...5-6...]ν Ἀθμο(νέα) ὢν
[μετὰ Ἀφ]θονήτο Πρα(σιέως) ἐ-
[πὶ τὴ]ν Ἐλευσῖνα etc.

V.Gabrielsen, in *Proceedings of the Danish Institute at Athens* 7 (2014) 38-47, offers a useful overview of the naval records and, upon availing himself of the recent 'Zea Harbour Project', proposes to date the construction of double shipsheds after 354 B.C. He uses this novelty to explain the enigmatic term διάζυξ in *IG* II² 1628/1629, 1631, which should be translated as 'decoupled', 'unpaired'. Rejecting earlier interpretations, the author concludes: '*Diazyx* designated the ship of a specific class that was currently stationed in a double shipshed all on its own... [T]he ship in question was an *unpaired* one' (47).

114. Athens. Accounts of the Athenian amphiktyones on Delos, 329/8 B.C. Small opisthographic fragment of white, 'Pentelic', marble, right side preserved; excavated by the American School in the Agora in 1938, I 5162. Ed.pr. M.B.Walbank, *Hesperia* 38 (2014) 495-502 (ph.), who proposes the above date on the basis of his restoration of Face A, LL. 1/2. He assigns the lettering on both faces to S.V. Tracy's 'Cutter of EM 12807', 334/3-314/3 B.C. He reconstructs both faces as 'Stoich. 60-75', but points out that on Face A, LL 1/2, 5, 7, and 11 are not stoichedon and contain slightly taller and more widely spaced lettering. With regard to Face A, Walbank observes: 'Since the formula partly preserved in line 3 indicates that the incoming board of *amphiktyons* was that of 329/8, the name here should be Aristophon, archon of the previous year, 330/29 B.C. [Τάδε παρέδοσαν οἱ Ἀμφικτύονες - - - οἱ ἐπὶ Ἀριστο]φῶ[ντος Ἀθήνησιν ἄρ]χοντος ἐν Δήλωι [- - - -]|[ἄρχο]ντος' (497).

Face A

- - - - - - - - - - - - - - lacuna - - - - - - - - - - - - - -
[-]ΡΧ[- - - - - - - - - - - - - - - - - -]
[- - - - - - -]ΦΩ[- - - - - - - - - - - - - ἄρ]χοντος, ἐν Δήλωι [- - - - - - - - - - - -]
[ἄρχο]ντος, τοῖς Ἀμφικτύοσι τοῖς ἐπὶ Κηφισοφῶντος ἄρχοντος, ἐν Δήλωι [- - - -]
[...] ἄρχοντος· ἐν Δήλωι ἐσχατιαὶ καὶ τεμένη τα[ῦ]τα· ἐσχατιαὶ καὶ τεμένη [- - -]
[...] οἰκίαι ἐν Ῥηνείαι καὶ τεμένη ἐν Δήλωι καὶ ο[ἰ]κίαι ἐν Ῥηνείαι κα[ὶ]
[...]Ι οἰκημάτια ἐν Διονυσίωι, καὶ ἱερὸν Ἀθηναίων καὶ οἰκήματα ἐν Δήλωι
[....] οἰκίαι καὶ τεμένη ἐν Δήλωι μεμισθωμένα·ν καὶ οἰκήματα ἐπὶ Πορθμῶι κα[ὶ]
[....] ἐν τῆι Ῥηνείαι τῆι ἱεραῖ μεμισθωμένα· οἴκημα ἐν Ῥηνείαι· ἡ ἐπὶ Πορθμ[ῶι]
[....]Ι ἐν Δήλωι κ[α]ὶ τεμέν[[η]] ἐν Δήλωι 𐅄· οἰκήμα[τ]α ΗΗΗ· συνοικία καὶ οἰκίαι
[....κ]αὶ τεμένη ἐν Ῥηνειαι 𐅄 · μισθωτὴς Δηλιακός· ἐν Δήλωι τεμένη καὶ οἰκία [- -]
[......12.....] μ[ι]σθωτής· κεφάλαιον μισθέων ἐγ Δήλου [...]· οἰκία ἐν Δήλ[ωι]
[.....13.....] καὶ οἰκία ἐν Δήλῳ[ι........18........] καὶ τεμέν[η...]
- - - - - - - - - - - - - - lacuna - - - - - - - - - - - - - -

Face ■

- - - - - - - - - - - - - - lacuna - - - - - - - - - - - - - -
[.....7..]ΑΚΑΙΟΙΚΙΑ[......9....]ΕΙΑΙΚ[........14......]ΑΙ[- - - - - - - - - -]
[...6...ἐ]ν Δήλωι καὶ συνοικία ἐν Ῥηνείαι καὶ ἐν Δήλῳ[ι - - - - - - - - - - - - -]
[...6...κ]αὶ οἰκία τοῦ Διονυσίου· τοὺς ἐπιμελητὰς ἐν Δήλῳ[ι - - - - - - - - - -]
[.]ΙΟΥΣ [κ]αὶ τὸν ἀρχιτέκτονα καὶ τοὺς ἱεροποιοὺς ΑΝΑΡ[- - - - - - - - - - -]
[..]ΑΛΑΙΟΝ τῶν χρημάτων τοῖς νομοθέταις· ἀπὸ μισθώσε[ων - - - - - - - - -]
[.] οἰκίας ἀπομισθῶσαι τοὺς ἱεροποιούς· νεοποιῆσαι Α[- - - - - - - - - - - - - -]
[.] τῶι ἐνιαυτῶι ἀπὸ τῶν τοῦ Θεοῦ· ἀπὸ μισθώσεων αὐτῶν [- - - - - - - - - - - -]
[..]Ι Ἀθηναίων· οἰκία Θεοῦ χρημάτων ἀπὸ μισθώσεων Ε[- - - - - - - - - - - - -]
[....] καὶ τῶν τοῦ Θεοῦ χρημάτων· ἀπὸ μισθώσεων ἐν Δήλωι [- - - - - - - - - - -]
[.....7....κ]αὶ ταῦτα πάντα ἐνοίκεια μισθῶσαι ἐν Δήλωι [- - - - - - - - - - - -]
[.....7...κ]αὶ οἰκία ἐν Δήλωι τῶν Δηλίων καὶ οἰ[κί]αι [- - - - - - - - - - - - - - - -]
[....8....] καὶ συνοικίδιον ἐν Δήλωι Ἰ[- -]
[..........19..........ἐ]ν Δήλωι καὶ ἐν [- -]
[..........29.....................]ΛΗ[- -]
- - - - - - - - - - - - - - lacuna - - - - - - - - - - - - - -

We have corrected some accents. A10. Δήλιακος Matthaiou, Δηλιακός ed.pr. || A11. μισθώσεων Matthaiou, μισθέων ed.pr.

On Face B, after more records of leases in LL. 1-3, LL. 3-5 deal with activities of officials who are concerned with a project for which they are to reckon up the income from the leases and report the total to the nomothetai, 'which indicates that this was an expensive operation... Hitherto, the latest record of the Athenian administration of Delos had been 333/2 B.C. This fragment, therefore, extends our knowledge of the Athenian administration of Delos by four years.' (501).

115. Eleusis. Building contract for the stoa by the south wall of the shrine, 354/3 B.C. *IG* II² 1682. *I.Eleusis* 141. *SEG* LIII 180,* 181; LVI 24. H.R.Goette, *art.cit.* (our lemma no. 1) 84, briefly suggests that there may have been more than one theater at Eleusis and that τὸ θέατρον ἐπὶ τὸ στάδιον in L. 7 probably means 'the theater next to the stadium'.

116. Athens. Records of dramatic festivals (Fasti), late 4th cent. B.C. *IG* II² 2318 + 3062 + E.Capps, *Hesperia* 12 (1943) 1-11. *SEG* LXII 17, 87.* Starting with the third hypothesis to Aristophanes' *Peace* and comparing the fasti with the didaskaliai, J.S.Starkey, *art.cit.* (our lemma no. 117) 48-51, carefully builds a complicated argument for the existence of competitions of comic actors at the City-Dionysia already in the 5th century B.C., even though such information is never included in the Fasti. 'I cannot offer an explanation for the absence of comic actors in the Fasti, but I propose that we keep our minds open to the possibility that the omission has something to do with the nature and purpose of that inscription and not necessarily with a lack of histrionic competition at the Dionysia' (151).

In the context of her argument that despite the Spartan siege, Athens celebrated the Great Dionysia in 404 B.C. (see our lemma no. 42), J.Hanink, *ClAnt* 33 (2014), 321-325, 331-333, rejects the possibility that [οὐκ ἐγένετο] is to be restored in Col. VI, for 404 B.C. Even though the stone is not preserved at this point, spatial symmetry for the inscription as a whole requires a normal 12-line entry for 404 B.C. She thus endorses the conclusion reached long ago by E.Capps, *Hesperia* 12 (1943) 1-11, and confirmed by Olson and Millis (*SEG* LXII 87) that the Great Dionysia was held in 404 B.C. On 333-336 she favors the view that some aspects of the financial organization of the festival may have been curtailed, though not the provision of state support for the war-orphans, cf. the decree *Agora* XVI 106A; *SEG* XXVIII 46; LXI 51;* which she places after the regime of the Thirty. On 336-340 she assembles evidence of several festivals at Athens and elsewhere carried out in times of war and crisis, especially the Panathenaia. She ends her study with reflections on the Great Dionysia of 402 B.C. and the production of Sophocles' *Oedipus at Colonus*.

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117. **Athens. Records of dramatic festivals (Didaskaliai), 2nd cent. B.C.** *IG* II² 2319-2323a + *SEG* XXVI 203 + *SEG* XXXVIII 162. *SEG* LXII 17, 88.* J.S.Starkey, *ZPE* 192 (2014) 45-58, argues that the blurbed third hypothesis to Aristophanes' *Peace* shares so many features with the Didaskaliai that its writer must have received his information from the same source as the Didaskaliai, but definitely not from the Fasti, which contain far less information (see our lemma no. 116). She goes on to probe the possible sources for the Didaskaliai, eventually inferring that 'the inscriptional *Didascaliae* must be based on Aristotle's work and represents, in essence, a different selection of the information collected first in the archives and then in Aristotle's *Didascaliae*' (53). Through a series of complicated, carefully presented syllogisms, she concludes that 'we may accept a comic actors' contest at the fifth-century Dionysia alongside its twin already known to have taken place at the Lenaea' (57).

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118. **Athens. Victors lists for dramatic competitions, ca. 150-140 B.C.** *IG* II² 2325 + *SEG* XXVI 207 + *SEG* XLVIII 183. *SEG* LXII 17, 87, 90.* On the basis of her premise that the victorious comic actors of the City-Dionysia were known even for the 5th cent. B.C., J.S.Starkey, *art.cit.* (our lemma no. 117) 51, speculates, contrary to modern reconstructions of the list of comic actors, which presuppose a total of five or six columns of relevant entries, that several columns could have gone missing before the extant fragments. '[A]ll other lists are reconstructed to have six to eight columns; this does not mean that the list of comic actors at the Dionysia must be as long as the others, but it does show that my proposed reconstruction is not impossible'.

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119. **Athens. Leasing document, 343/2 B.C. (or later?).** *Agora* XIX L6. *SEG* XXX 167; LXI 145.* E.Csapo, P.Wilson, *art.cit.* (our lemma no. 3) 400-403, reproduce and translate LL. 25-30 of Stele III, fr. c of the latest edition (*SEG* LXI 145). Autopsy of the stone by J.Shear and R.Pitt shows that in LL. 28/29 the ed.pr.'s tentative supplement [τὸ παραστ]ᾴδιον τοῦ θεάτ|[ρου] may be too optimistic; of the first crucial word one can see with certainty only [- - -]ΑΔΙΟΝ. In the end, the authors reject Papazarkadas' supplement [τὸ στ]ᾴδιον τοῦ θεάτ|[ρου], and provisionally propose restoring LL. 25-29 as: [τέμ]ενος Διὸς

Ὀλυμπίου π|[αρὰ τὸ ᾠιδεῖον οὗ ἡ σ]κηνὴ ἣι Εὔβουλο|[ς παρέθηκε τὸ παραστ]ᾴ(δ)ιον τοῦ θεάτ|[ρου]. The [παραστ]ᾴ(δ)ιον must be a pilaster, a column or a jamb of the theater. 'The inscription thus appears to attest that already in Eubulus' day a part of the construction of the Theatre of Dionysus was paid for by donation/dedication, with Eubulus himself leading by example' (403). In L. 30, Pitt has been able to provide a slightly improved reading: [- - -]τος Χαρίσου [This reinforces the supplement [Θεόδο]τος Χαρίσου | [Σφήτ], put forward by Papazarkadas (see *SEG* LXI 145), of which the authors seem to be unaware].

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120. **Moschato. Boundary stone of a tomb, 4th cent. B.C.?** A.M.Anagnostopoulou, M.Raftopoulou *AD* 65 (2010) B.1 [2016] 315 (no ph.; no date), briefly report the discovery of this inscription in excavations of the Greek Archaeological Service along the line of the Long Walls.

ὅρος μνήματος

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121. **Athens. Dedication to Dionysos by the Marathonian Tetrapolis, ca. 350 B.C.** *IG* II² 2933. *SEG* XLVII 27; LIV 16; LVII 2188. S.D.Lambert, *AIO Papers* 1 (see our lemma no. 8) 8, notes: 'The findspot of the inscription (at Divaliaki, north of the so-called *pyrgos*, 'tower') has been used as evidence for the location of the Marathon Dionysion, which cannot, however, be precisely determined.' Lambert supplies helpful bibliography on this topic.

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122. **Rhamnous. Victory dedication by the ephebes of Erechtheis, 333/2 B.C.** *IG* II² 3105 + *SEG* XXXI 162. *SEG* XXXIX 185;* XLI 108, 163; XLII 232; LI 17; LVIII 444; LIX 19. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 98. A.Chankowski, *art.cit.* (our lemma no. 94) 71/72, argues that the victorious participation of these ephebes in local contests at Rhamnous proves that they were serving their second year patrolling the border forts. Contra Clinton (*SEG* XLI 108), they had entered service in 334/3 B.C. since the formula [οἱ ἐπὶ] Νικοκράτους ἄρχοντος (L. 2) designates the year of their victory.

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123. Athens. Dedication of the ephebes of Aiantis to the hero Mounychion, 333/2 or 332/1 B.C. Reinmuth, *Eph.Inscr.* 6. *SEG* XXI 680; XLI 108; LVIII 444. A.Chankowski, *art.cit.* (our lemma no. 94) 70-71, argues that the dedication was probably set up during this ephebic cohort's first year of service, which could have been any of the two years above.

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124. **Athens. Ephebic catalogue of Erechtheis, 332/1 B.C.** *IG* II² 2401. *SEG* XXXIX 184*, 185; XLII 232; LX 181. Accepting that this is a dedication set up at the end of the service of this ephebic cohort, A.Chankowski, *art.cit.* (our lemma no. 94) 72, puts forward the new date above, in Hekatombaion or Boedromion of the archonship of Νικήτης, 332/1 B.C.

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125. Athens. Dedication of the ephebes of Antiochis, 332/1 B.C. *IG* II^2 2970. Reinmuth, *Eph.Inscr.* 4. *SEG* XXII 148; XXXIX 324; XLI 108, 138;* XLV 231; XLIX 97; LI 7. A.Chankowski, *art.cit.* (our lemma no. 94) 69, 73, dates this document of the ephebes who had enrolled in 334/3 B.C. (L. 1: ἔφηβοι οἱ ἐπὶ Κ[τη]σι[κλέους ἄρχοντος]) to 332/1 B.C., contra Clinton (*SEG* XLI 108), who had favored 333/2 B.C. After autopsy, he reads in L. 3 [σωφρο]νιστὴ[ς] Ἀ[- -] (Reinmuth had read the beginning of the name as Ἀφρ[- - -]), which however suffices to prove that the tribe in question was Antiochis and not Erechtheis, whose sophronistes in this period was called Περικλ[- - -], as known from Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 98, L. 1 (see our lemma no. 122).

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126. Eleusis. Dedication by the ephebes and the sophronistes of Kekropis, 331/0 B.C. *I.Eleusis* 86. *SEG* XLI 107; XLII 232; LVII 51; LX 142. Based on his argument that the ephebes' two-year period of service stretched over three consecutive archonships, A.Chankowski, *art.cit.* (our lemma no. 94) 67-69, puts forward the date above as the date of the erection of this dedication (contra ed.pr. K.Clinton who had suggested the archonship of Νικήτης, 332/1 B.C.).

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127. Athens. Dedication of the ephebes of Pandionis, 331/0 B.C. *IG* II^2 2976. Reinmuth, *Eph.Inscr.* 8. *SEG* XXI 682; XXXVII 233; XLI 108; XLII 232; LVII 51. A.Chankowski, *art.cit.* (our lemma no. 94) 69, notes that the right restoration of L. 6 should be, [redacted] per Clinton (*SEG* XLI 108), [οἱ ἐπὶ Νικοκράτους ἄρχοντος ἔφηβοι τῆς Πανδι]ονίδος etc., but contra Clinton, he dates the inscription to 331/0, not 332/1 B.C.

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128. Athens. Choregic dedication to Dionysos, before 350 B.C. *IG* II^2 3096. *SEG* L 1712. H.R.Goette, *art.cit.* (our lemma no. 1) 90/91, points out that although the two sons in this inscription are attested as from the deme of Aigilia, the finding-place of the stone (Kalyvia Kouvara) is far from the location of this deme and there is no other evidence that the rural Διονύσια were celebrated in Aigilia. He raises the possibility that the dedicators competed in some rural Dionysia elsewhere outside their deme and made their dedication in that other sanctuary, possibly in Myrrhinous.

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129. Athens (Acropolis). Honors for Herodes the Great, 20 B.C.? *IG* II^2 3440/3441 (= *OGIS* 414 and 427). *SEG* XLV 1131; LV 8. M.Toher, *ZPE* 190 (2014) 127-134, reprints the texts of these two honorific inscriptions, which were carved on two statue bases of different material, i.e. on two different occasions. A detailed study of Athens' external relations in the 2nd half of the 1st cent. B.C. suggests to the author that one of the bases might have been set up in 20 B.C. to commemorate Herodes' intercession to Augustus on behalf of Athens. The occasion for the erection of the other base cannot be pinned down. Toher, however, records, somewhat inconclusively, Dittenberger's old suggestion that *IG* II^2 3441, which describes Ἡρώδης as φιλοκαῖσαρ, might refer to the homonymous grandson of Herodes the Great, who in 41 A.D. was installed by Claudius as 'King' of Chalkis. [Toher does not include in his discussion the fragmentary Attic inscription *SEG* XII 150, which Meritt restored to produce a text identical to that of *IG* II^2 3441, associating it with Herodes the Great; see our lemma no. 130). Nor is he aware of the article by A.Suspène, reported in *SEG* LIX 2074, who attributed *IG* II^2 3441 to Herodes the Great. Papazarkadas].

Some of the same material is covered by R.Krumeich, A.Lichtenberger, *JDAI* 129 (2014) 184-196 (ph.; dr.), who, however, offer more technical details about the inscribed bases. They observe that *IG* II^2 3440 was inscribed in a previously undetected rasura. The letters of L. 5, which they correctly read as εἰς ἑατόν (ἑαυτόν *IG*), are different from those of LL. 1-4. Autopsy suggests that the base was used three times in total. It was first set up in the late 2nd cent. B.C. It was reused at some point in the 1st cent. B.C., probably for a late Hellenistic king or a Roman dignitary; the date of this second use is suggested by the lettering and the form ἑατόν (L. 5). The inscription for Herodes, dating to ca. 40-27 B.C., belongs to the final use of the monument. On the contrary, the statue base bearing *IG* II^2 3441 was set up ad hoc after 27 B.C. The main inscription is carved on the narrow side. On the long right side the authors have been able to read a previously unknown inscription: ὁ δῆ[μος - - -]. It seems to be the relic of a misplaced, and therefore aborted, version of *IG* II^2 3441.

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130. Athens. Honorific inscription for Herodes the Great, after 27 B.C. *SEG* XII 150. *Agora* XVIII no. H316. R.Krumeich, A.Lichtenberger, *art.cit.* (our lemma no. 129) 192/193, offer a detailed technical account of this base, accepting the textual reconstruction of ed.pr. against later scholarly attempts to associate the monument with Herodes of Chalkis. A life-size statue of Ἡρώδης would have stood on the base.

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131. Athens (Acropolis). Inscription of Satyros on the inscribed base for the Thracian king Raskouporis, originally early Hellenistic. *IG* II^2 3442. *SEG* XXXVI 245;* L 1716; LVIII 20, 22; LX 6. *DNO* IV no. 3075. After autopsy, R.Krumeich, in *Die Akropolis von Athen*--- [Work presented in *SEG* LX 5, where we regrettably misspelled the author's name as Krumreich. Stroud and Papazarkadas.] 370/371 A4 (dr.), republishes this statue base, reporting an undetected inscription on the rear side, read by K.Hallof in 2007:

Σάτυρος
Σημων<ί>δου
Προσπάλτιος

The base would have once supported a bronze portrait of Satyros, made by the early Hellenistic sculptor Ἀντίγνωτος (on whom see *SEG* LVIII 22 and *DNO* IV 269-274 nos. 3073-3077). The original inscription attesting to Satyros was erased and replaced by *IG* II^2 3442, then the name of Satyros was re-inscribed on the rear side of the base as a memorial to the original dedicant. See also R.Krumeich, *art.cit.* (our lemma no. 16) 77/78 with note 52.

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132. Athens. Honorific inscription for the poet Astydamas, ca. 340 B.C. *IG* II^2 3775. *SEG* XLIX 216. In her prodigious article on the archaeology of the theater of Διόνυσος, C.Papastamati-von Moock, in *Greek Theatre in the Fourth Century* 15-76 (ph.; dr.), reexamines this famous inscribed monument,

whose date and form are crucial for establishing the date of the Dionysiac theater itself (especially 23-35). The inscription, Ἀστυ[δάμας], was carved on ■ pedestal consisting of two blocks, of which only the left survives. Archaeologists have now been able to restore the statue base of Astydamas at the eastern end of the retaining wall of the western parodos, as first proposed by Dörpfeld. Crucial for the restoration was the recent discovery in the Late Roman 'Bema of Phaidros' (in secondary use) of the very coping block that fitted Astydamas' monument onto carefully carved cuttings of the retaining wall. This confirms that the epoch-making erection of the bronze statue of Astydamas in 340 B.C. (on the occasion of his victory at the Great Dionysia) occurred while the theater was still being built, i.e., *IG* II^2 3775 establishes a terminus ante quem for the theater, whose construction must have started in ca. 350 B.C. 'Although the statue-base was, in accordance with the Council's decision, only inscribed with the name of the honoured poet, the position that was chosen for it was very likely the most prominent possible: it was visible from practically the whole of the theatre' (30).

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133. **Athens. Boundary marker of the shrine of Ge Karpophoros, 2nd cent.** A.D. *IG* II^2 4758. *SEG* LIII 2228; LV 33; LIX 2035. J.Wallensten, *Opuscula* 7 (2014) 193-203 (ph.), submits this inscription to minute analysis, by examining it first in the context of other cultic attestations of Γῆ in Attica (e.g. *IG* II^2 1358, 4869). Subsequently she moves her focus to the epithet Καρποφόρος, looking also into other deities that bear it (numerous inscriptions adduced), most notably Δημήτηρ. Ultimately, she argues that the addition of the epithet in the case of *IG* II^2 4578 was meant to emphasize the distinction between 'fruit-bearing' Earth and Earth as Κουροτρόφος, especially within the sacred space of the Acropolis. This is further stressed by the prepositional phrase κατὰ μαντείαν, an oracle that urged the Athenians to worship Earth specifically ■ 'fruit-bearing'.

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134. **Athens. Epitaph of Kleopatra, 1st cent.** B.C./**1st cent.** A.D. Inscribed marble 'column' [kioniskos?, Stroud] found at 45 Vasilikon Street, Academy of Plato, in excavations of the Greek Archaeological Service, inv.no. Α14016. Ed.pr. M.Panayiotopoulos, *AD* 65 (2010) B.1 [2016] 64 (no. ph.), who thanks V.Bardani for epigraphic information. None of these people are attested elsewhere.

Κλεοπ[άτρα]
Μανίου Γα[ργηττίου]
[θ]υγάτηρ Διον[υσίου]
[Δ]ειραδιώτ[ου γυνή]

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135. **Athens. Epitaph of Aur. Polymnestos, 3rd cent.** A.D. *IG* II^2 7080a. *SEG* LIX 291. J.Sosin, *ZPE* 189 (2014) 147/148 (ph.), reduntantly prints observations already made by Papazarkadas after autopsy of the stone; see D.Ackermann, *BÉ* (2015) no. 240: 'S. ignore les corrections proposées par N. Papazarkadas pour cette inscription (*Horos* 17-21 [2004-2009], p. 205-207 ; cf. *SEG* 59, 291 et *Bull. ép.* 2011, 259), qui était parvenu pratiquement aux mêmes résultats.'

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136. **Athens. Epitaph of Nikomenes, 4th cent.** B.C. Marble stele broken at the bottom, donated to the National Archaeological Museum in 2010 by G.Roussou; inv.no. 15490. Ed.pr. E.Kourinou, *AD* 65 (2010) B1 (2016) 3/4 (no. ph.):

Νικομένης
Σονιεύς

Σο<υ>νιεύς, ed.pr. but Σονιεύς is a legitimate spelling that suggests ■ date in ca. 400-350 B.C., Papazarkadas.

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137. **Athens. Epitaph of Philippos, after 339/8** B.C. Pedimental stele of white marble with the central akroterion and the right corner of the pediment broken off, discovered with our nos. 138 and 141 in salvage excavations of the Greek Archaeological Service in Koukaki at 9-11 Th. Renti Street, inv. no. Α12791. Ed.pr. E.Tsalkou, *AD* 65 (2010) B.1 [2016] 59 (no ph.), who thanks V.Bardani for epigraphic information. She identifies the deceased as the man named in *IG* II^2 3133, L. 14, of 339/8 B.C., and restores the latter as [Φρε]άρριοι | [Φίλιππ]ος Φρασίο[υ].

Φίλιππος
Φρασίου Φρεάρριος

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138. **Athens. Epitaph of Theophilos of Kallatis, 3rd/2nd cent.** B.C. Two joining fragments forming a pedimental stele of white marble with a loutrophoros in relief below the inscription; inv. Α12790; discovered with our nos. 137 and 141 in Koukaki. Ed.pr. E.Tsalkou, *AD* 65 (2010) B.1 [2016] 59 (no ph.), who thanks V.Bardani for epigraphic information.

Θεόφιλος
Ἀλεξίου
Καλλατιανός

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139. **Athens. Epitaph of Eir[- - -], 5th cent.** A.D. Marble plaque discovered in excavations of the Greek Archaeological Service at 21 Kallisperi Street, inv.no. Γ' ΕΠΚΑ 12978. Ed.pr. N.Sakka, *AD* 65 (2010) B.1 [2016] 66 (no ph.), who thanks V.Bardani for epigraphical information; L. 3 Εἰρ[ήνης] or Εἰρ[ηναίου].

κυμη[τήρι]-
[ον] v [- - -]
καὶ Εἰρ[- -]

140. Athens. Epitaph of Hediste and Plathane, 340-330 B.C. *IG* II² 11579. *SEG* LIII 231. G.Despinis, *RA* (2014) 347-353 (ph.), joins this inscribed fragment with the funerary stele of the Municipal Museum at Laon inv.no. 37.1193, and presents a concise study of the composite pedimental stele with three standing figures, putting forward the date above.

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141. Athens. Epitaph of Iason, ca. 300 B.C. Complete pedimental stele of white marble, discovered with our nos. 137 and 138 in Koukaki; inv. no. A12789. Ed.pr. E.Tsalkou, *AD* 65 (2010) B.1 [2016] 59 (no ph.), who thanks V.Bardani for epigraphic information. She infers from the accompanying adjective that the deceased was a foreigner.

[Ἰ]άσων χρηστός

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142. Athens (now in Würzburg). Epitaph of Kallias and Kallistrate, ca. 400-350 B.C. *IG* II² 11804. *SEG* LVIII 29. C.Di Nicuolo, F.Camia, *ASAA* 92 (2014) 69-97 (ph.; dr.), offer a in-depth study of this overlooked inscribed monument, now in the Martin von Wagner Museum of Würzburg, inv.no. HA 1489, which provides the earliest epigraphic attestation of the profession of βαλανεύς ('manager of baths'). Archival work shows that the stele was found between 1831 and 1840, along the road leading from Athens to the Academy. The stele, which must have originally stood within a private funerary peribolos, was reportedly found with the two dikastic tablets *IG* II² 1887 and 1887a, attesting to Καλλίας Κηφισοδώρου Ἁγνούσιος. In his epigraphic section, Camia offers prosopographical and onomastic analysis of Καλλίας, Καλλιστράτη and Μύωψ, the 'gadfly', a name that might imply a slave origin for Kallistrate's father [Strangely, Camia does not consider the common meaning 'shortsighted'. Papazarkadas]. In L. 4 he reads βαλανεύ(ς) since the final sigma was never inscribed (βαλανεύ[ς] in *IG*). The absence of a demotic could be taken to imply that Kallias was a foreigner; the absence of an ethnic that he was a freedman. After a minute analysis of public baths and their managers as represented in 5th and 4th cent. B.C. literature, Di Nicuolo draws the conclusion that Kallias was a freedman who had been granted a burial within the funerary precinct of his ex-master, Kallias of the deme Hagnous, a member of Athens' elite.

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143. Athens? Epitaph of Polla, Roman Imperial. Marble pedimental stele transferred to the National Archaeological Museum after having been confiscated, inv.no. BE 24, 1/2010. Ed.pr. E.Kourinou, *AD* 65 (2010) B1 (2016) 2/3 (ph.):

Αὐ(ρ). Π[ῶ]λλα

Π[ό]λλα, ed.pr., but Π[ῶ]λλα is statistically much more likely and conceivably fits better the faint trace of the round letter we can see on the ph., Papazarkadas.

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144. Athens? Epitaph of Chionis and Philto, ca. 350 B.C. Upper fragment of a marble stele with a multi-figure dexiosis scene, transferred to the National Archaeological Museum after having been confiscated, inv.no. BE 1, 3/2010. Ed.pr. E.Kourinou, *AD* 65 (2010) B1 (2016) 2/3 (no. ph.):

Χίονις Χιόνιδος
Φιλτώ

144bis. Athens. Epitaph, date? C.Karami, *AD* 65 (2010) B.1 [2016] 68, reports the discovery in excavations of the Greek Archaeological Service at Vourvachi and Kokkini Streets of a fragmentary marble funerary stele; no ph.; no text; no further details.

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145. Athens (Plaka). Assorted epitaphs. A.Avramidou, *AD* 65 (2010) B.1 [2016] 360/361 (no ph.), reports that in the courtyard of the church of Agioi Anargyroi tou Kolokynthi on 18 Erechtheos Street, the Byzantine Ephorate of the Archaeological Service has collected a variety of inscribed monuments from the surrounding area, among which are an inscribed stele, a columnar grave monument, and inscribed funerary plaques. No texts; no catalogue; no further details.

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146. Salamis (Ambelakia). Assorted epitaphs. *SEG* LXII 135/136. A.Kapetanopoulou, *AD* 65 (2010) B.1 [2016] 340-344, describes excavations of the Greek Archaeological Service along El. Venizelou Street of a substantial cemetery extending from Classical into Roman times, which she identifies [illegible] the central burial ground of the city of Salamis. She tantalizingly records the discovery of five funerary stelai and two funerary columellae. Graves 1 and 2 contained three stelai (Λ2, Λ3, Λ5) and one columella (Λ1). The last has 'ανάγλυφη περιτένεια στο άνω τμήμα και από κάτω τρίστιχη επιγραφή με όνομα, πατρώνυμο και δημοτικό. Κάτω από την επιγραφή ανάγλυφο κόσμημα.' The remaining two stelai and the kioniskos, no numbers given, have been transferred to the Collection of Stone Objects of the Archaeological Museum of Salamis. No texts; no ph.; no further details.

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147. Salamis (Perani). Incertum (dedication?), date? Sturdy marble column reused upside down as support for the holy table inside the chapel of Ἅγιος Ιωάννης Ερημίτης or Νηστευτής; briefly described and text transcribed by E.Voltyraki, *AD* 65 (2010) B.1 [2016] 359 (ph.).

ΗΡΟ.ΟΣ
.Υ..ΤΟ.
ΑΜΝ Η ΡΙΟΝΗ
N(;).ΑΝΕΟ.Ν.Ι

At the end of L. 4 we read from the ph. ἀνέθηκεν, Papazarkadas and Stroud.

148. **Athens. Magical gems, Imperial period.** Gems from the collection H.Seyrig, now at the Département des Monnaies, Médailles et Antiques of the Bibliothèque Nationale de France. **Ed.pr.** A.Mastrocinque, *art.cit.* (see our lemma no. 2164) (color ph.): 1) 48 no. 8 (hematite; depiction of Harpokrates sitting on a lotus): (r) ΡΑCΟΥ | ΑΙΕΞΝΟΥ | ΝΑΕΙΝΑCΝΟ || ΥΤ | charakter ΑΒΛΑΝ|ΑΘΑΝΑΛ|ΒΑ; 2) no. 103 (hematite; uterus 'sur la clé'): (r) πέccε, πέccε, πέccε; 3) 84 no. 200 (hematite, 'uterus sur la clé'): (r) Ορωριουθ ; 4) 92 no. 229 (hematite; (v) snake ouroboros, female deity, Anubis in mummy form, Osiris, Isis-Tyche with the cornucopia on a line; under the line 'uterus sur la clé'): (v) a. Α[Ε] ΗΙ / Ο[Υ] ω; b. CΟΡΟΟΡΜΕΡΦΕΡΓΑΡΒΑΡΜΑΡΦΡΙΟΥΗΡΙ (r) ΟΡΩ[Ρ]; 5) 89 no. 230 (hematite; (v) snake ouroboros, Anubis in mummy form (?), Osiris, Isis-Tyche with the cornucopia): (v) CCΙΙΔΥωΕΙω......ÇΑ (r) Ορρ|ιου[θ]; 6) 116 no. 303 (brown jasper; deity with a rooster's head turned towards the two legs in the shape of snakes and a shield with the inscription): (v) ΙΑΩ (r) Αβρασαξ Ιαεω Ἰάω; 7) 118 no. 311 (red jasper; deity with a rooster's head turned towards the two legs in the shape of snakes and a shield with the inscription): (v) a. ΨΒΒ / ΗΜΦ / character; b. Φρῆ ΙΝΠΡ; (r) Ῥαεριαήλ Μιχαήλ; 8) 126 no. 133 (hematite; depiction of Aphrodite pudica): (r) Φρῆν.

Mastrocinque also republishes 16 further gems mostly from the same collection (nos. 35, 53, 113, 127, 170, 238, 247, 250, 272, 292, 391, 415, 443, 460, 467, 668).

1. 5.-7.: the logos Αβλαναθαναλβα, ed.pr. || 2. πέccε for πέπτε 'diggère', ed.pr. || 4. (v) b. CΟΡΟΟΡ, 'le logos qui "ouvre"'; (r) probably the name Ορωριουθ [illegible] in (3), ed.pr. || 5. (r) probably the name Ορωριουθ, ed.pr. || 8. Φρῆν is the name of the Egyptian deity Re, ed.pr.

148bis. **Athens. Private letter on a lead tablet, early 4th cent. B.C.** *SEG* L 276; LII 1938; LIV 400; LVI 27; LVII 294; LX 1958.* A.Maffi, in M.Depauw, S.Coussement (edd.), *Identifiers*-- (our lemma no. 2144) 202/203 agrees with ed.pr., contra E.M.Harris and F.D.Harvey, that Λῆσις was not a slave, but 'un (giovane) uomo libero, che si rivolge alla madre (ovviamente anch'essa libera) e probabilmente al secondo marito della madre, affinché trasmettano la sua supplica ai padroni della fonderia, che Lesis evidentemente non sa o non osa interpellare' (203). Maffi interprets, contra Harris, the δεσπόται (L. 2) on the basis of Isoc. *Nicocl.* 50 and *Antid.* 124 as the foundry's owners, and the ἄνθρωπος πονηρός (L. 3) as the one who runs the foundry, perhaps a slave.

149. **Voula. Graffito on a vase, late Classical.** M.Giamalidi, *AD* 65 (2010) B.1 [2016] 325 (no ph.), briefly reports the discovery of a glazed skyphos in excavations of the Greek Archaeological Service at 43 Plastiras Street; NA incised on the underside of the base.

PELOPONNESOS

150. **Peloponnesos. Diffusion of the Attic dialect and development of the Koine, ca. 400-350 B.C.** E.Crespo, in *Diffusion de l'attique* 57-68, studies this phenomenon through the lens of five inscriptions from the Peloponnesos (nos. 1-5), two in Attic [1. *IG* V.2.1. Arkadian League honors Philarchos of Athens, 370-363 B.C.; 2. *IG* IV 556. Response of a congress of Greek states to the satraps, 362/1 B.C.?]m and three in koine [3. *SEG* XLIX 466. Two alliances of the Arkadian League, 365/4 B.C. A. with Pisa and Akroreia; B. Alliance of Pisa with Sikyon, and Messenia; 4. Minon, *IED* 29. Decree of Triphylia, 399-369 B.C.; 5. *DGE* 422. Decree of Pisa honoring Sikyon, 365/363 B.C.]. Crespo finds that the use of the Attic dialect to record negotiations between Greek states ca. 370-360 B.C., even in negotiations held outside Attica and not involving Athens, reflects the major role played by Arkadia in Greek international relations between the battles of Leuktra (371 B.C.) and Mantineia (362 B.C.). He traces the gradual replacement of local dialect forms by Attic-koine in the first half of the 4th century B.C. in the Peloponnesos. On 59/60 he usefully compiles a list of 5th and 4th cent. B.C. inscriptions in the Attic dialect that have been found outside Attica.

CORINTHIA

151. **Corinth. The interim period 146-44 B.C.** S.A.James, in *Corinth in Contrast* 17-37, assembles a significant body of archaeological material—pottery, lamps, loomweights, etc.—excavated at Corinth, which she argues indicates the presence of a substantial population, including potters, between the Mummian destruction of 146 B.C. and the foundation of the new colony in 44 B.C. She recognizes a problematic gap ca. 75-10 B.C. Although Corinth ceased to exist [illegible] a political entity, James points to two inscriptions found in the Forum area, which probably indicate activity at the site. For these documents, *Corinth* VIII.3.40 and VIII.2.1; *CIL* I² 2662, see the detailed discussion of E.R.Gebhard, M.W.Dickie, *Corinth XX: The Centennial 1896-1996* (Princeton 2003) 270-277.

152. **Corinth. The local magistrates and elite of Roman Corinth.** *SEG* XLVI 332; LX 288. Under this title B.W.Millis, *Corinth in Contrast* 38-53, continues his analysis of the predominantly freedman status of many office holders in the new colony. He divides the elite of Roman Corinth, in ascending order of numbers, into: i) Roman citizens from the West; ii) members of the Greek provincial elite; iii) freedmen almost exclusively of Greek origin. After examining the careers of prominent individuals such as Cn.Babbius Philinus, M.Antonius Aristokrates (see *SEG* LXIII 231), T.Claudius Dinippus, L.Castricius Regulus, L.Furius Labeo, C.Heius Pamphilius and his descendants, M.Antonius Theophilus, and several others, Millis underlines the social, political, and economic success of freedmen negotiatores at Corinth. At the same time he warns against hasty inferences that their prominence betokened widespread social mobility. 'Corinth was a city with an entrenched elite, in this case composed of men who happened to be freedmen, that was very hostile to newcomers and that did its best to maintain a closed system. It differed from other places only in that, as a new foundation, its elite had been imposed *en bloc* rather recently' (53).

153. Corinth. Dossier on Junia Theodora, ca. 50 A.D. *SEG* XVIII 143; LI 344;* LII 1426; LVII 1670; LVIII 1607. S.J.Friesen, *Corinth in Contrast* 203-226 (ph.), prints a translation of the full text of the decrees and letters which form this dossier and analyzes this inscription following 'intersectional method'. The latter is based on the conclusion that 'subjectivity is constituted by mutually reinforcing vectors of race, gender, class, and sexuality' (208). To these Friesen adds religion. He examines Junia's status in Roman Corinth under the headings of citizenship, gender, wealth, marriage and family, inheritance, and ethnicity. He urges that these texts show that from her base in Corinth, the Roman citizen Junia 'worked to support Roman control of Lycia' and that she 'chose to operate through the koinon at the regional level.' She must have belonged to one of the wealthiest families in Corinth whose social profile 'fits easily within recent reconstructions of Corinth as a colony dominated especially by the commercial interests of wealthy negotiatores.' See also our lemma no. 152.

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154. Corinth. Statue bases honoring Annia Appia Regilla, wife of Herodes Atticus, before 161 A.D. *Corinth* VIII.3.128; *SEG* XL 302; XLVIII 12, 385; LVII 2196; LXII 738; and *IG* IV 1599; *Corinth* VIII.1.86; VIII.3.22; *SEG* LXI 237.* After printing the texts of these two inscriptions, with translation and ph., and full discussion of their places of finding, letterforms, publication history, who erected them and why, Regilla's ties to Corinth and Isthmia through her own family and that of Herodes, etc., D.N.Showalter, *Corinth in Contrast* 166-183, rejects the widely-held view, advanced by J.H.Kent, that the inscriptions on these two bases were recut probably in the 3rd/4th cent. A.D. Showalter (169, note 8) also rejects the proposals of Kent, *Corinth* VIII.3.22, note 15, and 59, that the two Latin inscriptions in honor of P.Caninus Agrippa (*Corinth* VIII.2.65/66), and the statue base *Corinth* VIII.3.129, were also recut in later antiquity.

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155. Corinth. Catalogue of Greek cities, ca. 120 A.D. *IG* IV 1605. *Corinth* VIII.1.13. *SEG* LVI 396.* In the context of a study of the style, iconography, setting, and preservation of the sculptural relief panels from the Lechaion Road Basilica, A.Ajootian, *Hesperia* 83 (2014) 315-377 (ph.), republishes this inscription, coupled with its presumed copy from Argos, *IG* IV 619. She interprets the document as a catalogue of the 17 cities in a new Achaian League, formed under Hadrian perhaps in connection with his visit to Greece in 124/5 A.D. The inscriptions possibly list the contributions of these states to the substantial renovation of the Basilica indicated by the surviving reliefs, which preserve personifications of these cities. She finds a parallel in the statues representing cities in Hadrian's new Panhellenion in the Olympieion sanctuary in Athens as recorded by Pausanias 1.18.6 and *IG* II² 3289-3307. On 368/369 Ajootian speculates that the powerful contemporary figure Cn.Cornelius Pulcher may have been the motivating force behind these sculptural benefactions.

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156. Corinth. Justinianic invocations, ca. 550 A.D. *IG* IV 204/205. *SEG* XLVI 344, 2262; LX 326.* W.Caraher, *Corinth in Contrast* 143-165, in an essay on the political, economic, and ecclesiastical position of Corinth in mid-6th cent. A.D. with specific reference to the prolific construction of churches, reprints the texts of these two inscriptions from the Hexamilion Wall with translations, and emphasizes how the Emperor used 'theologically loaded language' to bring together theology, the liturgy and monumental architecture. Mention of the 'true God from the true God' and the Theotokos evoke the Nicene-Constantinopolitan Creed, which figures heavily in Justinian's own writings. 'By foregrounding theologically sensitive language in these two Corinthian inscriptions, Justinian emphasized a growing interest not only in extending imperial authority over matters of theology, but specifically in exerting a concerted influence over the church in the West.' The Roman church neither venerated Mary as the Theotokos nor regarded the Nicene-Constantinopolitan Creed as important until many centuries later.

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157. Corinth. Painted labels on wall paintings, 1st cent. A.D. S.Lepinski, in *Corinth in Contrast* 85-87 (ph.), illustrates and briefly describes two fragments of wall paintings from the Southeast Building, *Corinth* I.5.9-10, which depict the labeled figures of Briareus, ΒΡΙΑ[ΡΕΩΣ] and Poseidon, [ΠΟΣΕΙΔ]ΩΝ. They likely refer to the myth of the contest between Helios and Poseidon for the control of Corinth in which Briareos awarded Acrocorinth to Helios and the Isthmos to Poseidon. The paintings reflect mythological scenes also found on contemporary Corinthian coins.

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158. Corinth. Inscribed kantharos, ca. 250 B.C. *SEG* LXI 243. G.Sanders, *AD* 65 (2010) B.1 [2016] 931 (ph.), again does not print a text but finds in L. 1 part of a personal name; L. 2, 'ἀνάθημα(;) μηνοειδοῦς σχήματος'; L. 3, 'πλάκα προς τον ἥρωα. . .'; L. 4, 'φρέσκο λιβάνι.'

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159. Corinth. Lamp signature, 3rd cent. A.D. For the discovery of this object, for which no other details are stated, in excavations of the Greek Archaeological Service in a Hellenistic cemetery on a hill south of the new Corinth-Patras highway, see Anonymous, *AD* 65 (2010) B.1 [2016] 922 (no ph.).

Ὀλυμπιανοῦ

We propose the date above; for the signature, see *LGPN* III.A, p. 339, no. 1. Stroud.

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160. Isthmia. Inscriptions of the Roman period. E.Gebhard, *AD* 65 (2010) B.1 [2016] 932, announces that O.M.Trundle has assumed the task of completing the manuscript on this topic left at the untimely death of D.J.Geagan. Two articles in *Hesperia* are anticipated.

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161. Isthmia. Isthmionikai: a catalogue of Isthmian victors. Under this title, A.Farrington, *Nikephoros* Beihefte no. 21 (Hildesheim 2012), assembles all the evidence (largely epigraphic) for victors in the Isthmian Games. Among the topics included are an overview of the Isthmia, their curriculum, geographical origin of the victors, dating methods, the changing significance of the Isthmia especially with the addition of the Roman Imperial contests, interaction of ἰσθμιονῖκαι and

περιοδονῖκαι. In addition to victors specifically attested for the Isthmia, Farrington also catalogs, under separate headings, 'victors referred to as *periodonikai* alone or defined as victors in the *periodos* without reference to specific victories and potentially *Isthmionikai*.' For each victor he provides name in Greek, date of victory or victories, city of origin, event(s) of victory, find spot of relevant inscription(s), references to literary and epigraphic evidence. He adds a table of date limits of victories in all the events of the Isthmia. Keyed to the Catalogue by footnotes is a very detailed and extensive commentary (85 pages of small print) covering chronology, prosopography, victories in other games, athletes commemorated by statues and inscriptions at other sanctuaries and city-sites, etc. Bibliography, index of sources and alphabetic list of victors in Greek.

162. **Isthmia. Treaties, Hellenistic.** *SEG* LXII 173.* E. Gebhard, *AD* 65 (2010) B.1 [2016] 932, notes the completion of studies by K.Hallof, P.Funke, and herself preparatory to the publication of four stelai of ca. 224-220 B.C. recording treaties with Macedonia and other Greek cities. These stelai stood on the road from Corinth to Isthmia immediately north of the temple of Poseidon and were probably destroyed at the time of a siege of Corinth ca. 198 B.C. The stone in two of these has been identified by C.Hayward as originating in a quarry near Acrocorinth.

163. **Isthmia. Stamped tile, Imperial.** T.E.Gregory, *AD* 65 (2010) B.1 [2016] 935, very briefly mentions the discovery of stamped tiles in the Ohio State excavations of the Roman Bath and then, with no further description, prints a ph., from which we read (lunate theta, epsilon, and sigma):

[- - -] Θεμίσωνος[- - -]

KLEONAIA

164. **Nemea. The Nemean Games and the Nemean sanctuary ca. 415-320 B.C.** In a two-part discussion, M.Mari, *Incidenze dell' Antico* 6 (2008) 91-132, and 11 (2013) 9-62, closely examines the conclusions of the American excavators, based on archaeological evidence, that the sanctuary of Zeus at Nemea suffered violent destruction ca. 415-410 B.C. and remained abandoned until it was restored by a massive rebuilding program ca. 320 B.C. The first part is devoted primarily to an examination of the literary and historical evidence for activity at the sanctuary, although on 111/112 brief mention is made of *SEG* XXVI 420 and XLII 272 D-E, which may be associated with the labels of two possible treasury-buildings. On 15-34 of the second part Mari examines the epigraphical evidence. For the important Attic decree in honor of Lapyris of Kleonai, 323 B.C., *IG* II² 365 = *IG* II³.1. 375, see our lemma no. 75. For two catalogues of thearodokoi from Nemea (*SEG* XXXVI 331) and Argos (*SEG* XXIII 189) see our lemma no. 165. The valuable evidence for the control of the Nemean Games by Argos and for other details of Argive activity attested in the following inscriptions is hampered by our lack of precision in their dates (16-20): Argive decrees for Aspendos, *SEG* XXXIV 282; Rhodes, *SEG* XIX 317; Seriphos, *IG* IV 480 (*SEG* XXXIV 283); and Pallantion, *SEG* XI 1084; XXXIII 276; agonistic epigram from Argos, *SEG* XXXV 267; names scratched on the interior walls of the tunnel in the stadium (*SEG* XXIX 349) and the tiles stamped with the name of Sokles (*SEG* XLV 249/250). On the status of Kleonai as a κώμη of Argos see Mari 30/31 on *IG* IV 616. Mari dates the restoration of the sanctuary to 323-316 B.C. and proposes that it was sponsored by an outside power, probably the Macedonian monarchy. On 34-42, she discusses the literary, epigraphical, and archaeological evidence for the status of Nemea and the Nemean Games in the 3rd and 2nd cent. B.C. For brief discussion of the Argive decree in honor of Alexandros of Sikyon, *SEG* XXV 362, see 37-39. On 43-54 she takes up the condition of the sanctuary and the games in the early 3rd cent. B.C. and in 145 B.C. and their relationship to the Achaian League. Finally, on 54-57 the author explores the testimony of Strabo and Pausanias on the decline of Nemea and the games and the abandonment of the site.

M.Piérart, *art.cit.* (our lemma no. 168) 222-225, adduces the recently discovered bronze financial tablets from Argos (*SEG* LI 410; LXIII 238*) as evidence that Kleonai was incorporated as a κώμη into the Argive state by at least the time of the Corinthian War. He suggests that Argos may have presided over the Nemean Games, while leaving the organization and running of them to Kleonai as long as the games remained at Nemea; cf. her presidency of the Isthmian Games in 390 B.C. (Xenophon, *Hell.* 4.5.1). The transfer of the Nemean Games to Argos ca. 275 B.C. marked a new stage in the relationship.

165. **Nemea and Argos. Two catalogues of thearodokoi, 323/2 B.C. and ca. 330 B.C.** *SEG* XXXVI 331; LI 258;* LIII 581; LVI 692; LVII 1733 (Nemea). *SEG* XXIII 189; LV 409bis* (Argos). M.Mari, *Incidenza dell' Antico* 11 (2013) 20-24 (see our lemma no. 164), infers from the finding places of the Nemea catalogue and the Argive decree for Aspendos, *SEG* XXXIV 282, in a well that they were both destroyed by Aratos in the middle of the 3rd cent. B.C., when he tried to assert Achaian control over Nemea and the revival of Kleonai as presiding over the games, replacing Argos.

PHLEIASIA

166. **Petri (near Phleious; ancient Keleai?). Two honorary epigrams, late 2nd/early 3rd cent. A.D.** *SEG* XLI 273. C.Jones, *ZPE* 192 (2014) 115-120 (ph.), reprints the texts of these two overlooked epigrams, translates them into English, and offers useful insights, including prosopographical and chronological notes. The patriarch Φλαβιανός 'lived approximately in the later first century and his grandson Menander in the second quarter of the next century, and the comparison between Flavianus and Herodes Atticus is not between two coevals, since Herodes himself can hardly have been born before about 100, but between two figures well in the past from the point of view of the third century' (119). Based on the analysis of the ed.pr., he points out the numerous close connections between the people mentioned in the epigrams and Apuleius' *Metamorphoses*, and further suggests that Ξειναγόρης (Ionic form for metrical reasons) of epigram B, LL. 2/3 may have been a philosopher.

ARGEIA

167. **Argos. Argos and the Thyreatis (Kynouria).** Starting from the demonstration that in the newly discovered financial tablets from Argos (*SEG* LI 410; LXIII 238*), the Thyreatic towns Εὔα and Νερίς appear as Argive κῶμαι, M.Piérart, *art.cit.* (our lemma no. 168) 225-230, traces the history of Argive control of this region. In addition to discussion of the literary sources, he examines *SEG* XXXVI 336; LIX 356.*

168. **Argos. Nomenclatio civium, Classical and Hellenistic.** M.Piérart, *Sparte hellenistique. Actes de la table ronde organisée à Paris les 6 et 7 avril 2012* (*DHA* Suppl. 11) (Paris 2014) 219-236, notes that the recent discovery of bronze financial tablets in Argos (*SEG* LI 410; LXIII 238*) helps to confirm that the full designation of an Argive citizen at this time was name, patronymic, phratry, and pentekostys (cf. *SEG* XXX 359). Often the name of a citizen's κώμη was added but such names were not subdivisions of phratries.

169. **Argos. The survival of the Argive dialect and the expansion of koine in the Argolid, 4th cent. B.C.** E. Nieto Izquiero, in *Diffusion de l'attique* 69-84, takes up this theme, pointing out that, unlike other Peloponnesian dialects such as Lakonian, Elian, Messenian, and Achaian, the survival of some 200 contemporary inscriptions makes the Argolid an especially productive and pertinent test-case. Drawing on his grammar, *Gramática de las inscripciones de le Argólide* (Madrid 2009), the author presents a detailed analysis of the features of the traditional Argive dialect followed by those of the nascent koine under the headings of phonology, morphology, and syntax and lexicography. Development was not uniform throughout the Argolid, but the eastern region, particularly Epidauria, Hermionia, and Troizenia, shows a more rapid penetration of the new common dialect.

170. **Argos. Honorific decree for the gymnasiarch Aristokrates, early 2nd cent. B.C.** *SEG* LIX 357. On the basis of the new inscription reported in our lemma no. 176, C.Piteros, *AD* 65 (2010) B.1 [2016], 399/400, restores περὶ τῶν Δελφιδ[ιωτᾶν] in L. 3.

171. **Argos. Honorific inscription for Damostratos, 2nd/1st cent. B.C.?** *IG* IV 608. *SEG* LIX 360.* On the basis of the new inscription reported in our lemma no. 176, C.Piteros, *AD* 65 (2010) B.1 [2016], 399/400, read οἱ Δελφιδιῶται in L. 1. He also corrects L. 5 to τὰς εἰς αὐτ<οὺ>ς.

172. **Argos. Dedication to Demeter, 2nd cent. B.C.** Upper part of a pillar-shaped white limestone base, front face carefully worked, other sides left rough, inv.no. E 563. On the upper surface two dowel holes with lead in them probably supported small statues of the children mentioned in the text. Excavated in 1980 by the Greek Archaeological Service in the property of C.Kalatzi, where was also discovered our lemma no. 182. Ed.pr. C.Piteros, *AD* 65 (2010) B.1 [2016] 376.

Χαρίκλει[α] Δ[άμ]ατ[ρι]
παρατέθετο
τὰ παιδία

173. **Argos. Dedication, 4th cent. B.C.** Stone dedicatory plaque recently mended and cleaned in the Argos Museum; it was discovered reused in excavations of the Greek Archaeological Service στην πάροδο Μεσσηνίας – Αρκαδίας and depicts the god in relief seated on a throne holding a scepter rendered in paint. Ed.pr., C.Piteros, *AD* 65 (2010) B.1 [2016] 374/375 (ph.), who promises a future detailed study.

Πλουτέ[ω]ς

174. **Argos. Dedication, 4th cent. B.C.** Complete flat-top, limestone stele showing a snake on the front surface in relief, inscription above; found in second use built into the fabric of a ruined house on Messenias and Arkadias Streets in the southeast sector of the city. Ed.pr. C.Piteros, *AD* 65 (2010) B.1 [2016] 424/425 (ph.), who interprets it [redacted] a dedication to an unknown hero.

Εὔδρομ[ος]
Κρατύλλ[ο]ς

The ph. seems to show ΚΡΑΤΥΛΛΙΣ, i.e., Κρατυλλίς. The name is unattested, but cf. Κρατυλίς, *LGPN* III.B s.v. Stroud and Papazarkadas.

175. **Argos. Dedication (?), 4th cent. B.C.** Large limestone base excavated by the Greek Archaeological Service at 10 Angelou Georganta street; inscription in the Argive epichoric alphabet with leaning nu. Ed.pr., C.Piteros, *AD* 65 (2010) B.1 [2016] 381 (ph.), who proposes the above date.

Μελοδόνα

176. **Argos. Dedication, Roman.** Stone perirrhanterion of Hellenistic date reused in the Roman period when an inscription was added near the bottom. Ed.pr. C.Piteros *AD* 65 (2010) B.1 [2016] 399/400 (ph.).

οἱ Δελφιδιῶται

Piteros identifies this name as that of an association closely connected to a gymnasium and brings it into play with two other inscriptions from Argos: an honorary inscription for Damostratos, now lost, *IG* IV 608 (*SEG* LIX 360;* see also our lemma no. 171), and a decree for the gymnasiarch Aristokrates, *SEG* LIX 357 (our lemma no. 170). He offers useful linguistic notes and speculates that the Delphidiotai might have been an association worshipping Ἀπόλλων Δελφίδιος, even though his cult is otherwise unattested in Argos.

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177. **Argos. Boundary inscription, 5th cent** B.C. Roughly worked rectangular pillar base of white limestone, broken into two joining pieces, inscribed on the upper surface in large letters, probably marking a shrine, altar, vel sim. It was found reused in the northern part of the city on Perseos Street, now in the Museum of Argos. Ed.pr. C.Piteros, *AD* 65 (2010) B.1 [2016] 375, who provides measurements.

τô ΔιFός

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178. **Argos. Epitaph of the doctor Dionysios, early Roman.** Pedimental limestone stele with medical implements in relief in the recessed, apsidal field below the inscription, where L. 3 is also inscribed; lunate epsilons and sigmas. Ed.pr. C.Piteros, *AD* 65 (2010) B.1 [2016] 375/376 (ph.), who identifies the ethnic in L. 2 [redacted] that of the Phrygian Hierapolis. Excavated in second use by the Greek Archaeological Service in the southeast corner of the ancient agora.

Διον(ύ)σι ἰατρὲ
Ἱεραπολεῖτα
χαῖρε

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179. **Argos. Mason's mark, 2nd cent.** B.C. Poros foundation block with large letters, excavated by the Greek Archaeological Service at 10 Angelou Georganta street. Ed.pr. C.Piteros, *AD* 65 (2010) B.1 [2016] 381: AN

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180. **Argos. Incertum (dedication?), 4th cent** B.C. C.Piteros, *AD* 65 (2010) B.1 [2016] 374, briefly reports recent cleaning and restoration in the Argos Museum of a small column of a water basin with a female figure in relief and a fragmentary 4th-cent. B.C. inscription, found in 1988 on the property of the Agrotiki Trapeza; no further details.

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181. **Argos. Incertum, 2nd cent.** B.C. C.Piteros, *AD* 65 (2010) B.1 [2016] 375 (ph.; text not shown), briefly mentions the restoration of a gray stone inscription in the Argos Museum, found in the sanctuary of Apollo Deiradiotes. It has the form of a three-sided pillar, broken on all sides and carrying 22 lines of text of the above date; no further details.

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182. **Argos. Incertum, date?** C.Piteros, *AD* 65 (2010) B.1 [2016] 376, briefly mentions an inscribed pillar-like base found in second use in the same field as our lemma no. 172 (Charicleia). It has been transferred to the Argos Museum; no further details.

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183. **Asine. Stamped tile, date?** C.Piteros, *AD* 65 (2010) B.1 [2016] 422, adduces the discovery of this tile on the acropolis of Asine during the Swedish excavations; see O.Frödin, A.W.Persson, *Asine. Results of the Swedish Excavations, 1922-1930* (Stockholm 1938) 336.

Δαμόΐοι

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184. **Nauplion. Rupestral inscription, late 6th/early 5th cent.** B.C. Rock-cut inscription on the acropolis of Nauplion, inscribed retrograde in the Argive epichoric alphabet. Ed.pr., C.Piteros, *AD* 65 (2010) B.1 [2016] 402/403 (ph.).

Πλείσταινος

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185. **Neon Heraion. Incertum, 5th cent.** B.C. Pillar base of white limestone from the Byzantine church of Chonika, now in the Argos Museum bearing a seven-line inscription of the above date on its upper left side; slated for more detailed publication in another context. See C.Piteros, *AD* 65 (2010) B.1 [2016] 375.

KYNOURIA

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186. **Eua. Loukou (once at Marathon?). Athenian casualty list of the tribe Erechtheis and commemorative epigram, 490** B.C. *SEG* LVI 430; LXIII 246.* Building on the numerous editions of this epigram that have appeared only few years after the ed.pr. and based on published ph. and dr., R.Janko, *ZPE* 190 (2014) 11/12, suggests a new solution for the crux of L. 1, a different punctuation in L. 2, and translates accordingly:

φεμίσαι, hος κίε γ' αἰεί hυ<πέρ> φάος hέσσχατα γαί[ες]
τὸνδ' ἀνδρôν ἀρετέν· πεύσεται hος ἔθανον·

'Spread the report of these men's valour, that went forever to the ends of the earth beyond the daylight. (One) will ask how they died: fighting the Medes. . .' (12).

G.Proietti, in A.Donati (ed.), *L'iscrizione e il suo doppio. Atti del Convegno Borghesi 2013* (Faenza 2014) 165-182 (ph.), returns yet again to this inscription, reprinting her text of the epigram and providing three detailed photographs of the lettering of the list. She restates her view that the epigram [redacted] not contemporary with the battle of Marathon but is a much later 'fake' composition. She also discusses the epigrams on the Persian Wars, *IG* I³ 503/504; see our lemma no. 49.

M.Tentori Montalto, *ZPE* 192 (2014) 34-44 (ph.; dr.), takes issue with Proietti's overall approach and after autopsy strongly supports that the stele is an authentic early 5th-cent. B.C. work carved by a single cutter. Most importantly, the author comes up with a new reconstruction of the problematic L. 1 of the epigram:

Φεμί· καὶ hόσστις ναίει hυφ' Ἅος τ' ἔσσχατα γαίες

'Dico: anche chi abita sotto Aurora i confini della terra. . .'

His reconstruction is based on detailed linguistic exegesis, especially the aspirated Doric form Ἅως, and literary and mythological analysis. Finally, in L. 3, Tentori Montalto reads βαρνάμενοι instead of [μ]αρνάμενοι.

S.Brown Ferrario, *op.cit.* (our lemma no. 13) 32/33, reprints and translates the epigram of ed.pr., and uses the monument [redacted] a proof of her contention that the Persian Wars generated notions of historical agency that emphasized the collective, i.e., the polis, and minimized individual contribution by expessing it in the form of casualty names of simple names.

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187. Eua. Epitaph of Kallisto, Hellenistic. Limestone stele from the cemetery at the acropolis of Eua (Helleniko), now in the Museum at Astros, no. 726. Ed.pr. G.Gregorakakes, *AD* 65 (2010) B.1 [2016] 685:

Καλλιστὼ χαῖρε

TROIZENIA

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188. Troizen. Grave epigram of Praxiteles, Archaic. *IG* IV 800. *SEG* XI 387; XXXIV 303; XL 1650; XLIV 1696; XLV 2250; LIV 542; LXIII 248. M.Giannopoulou, *AD* 65 (2010) B.1 [2016] 347/348 (ph.), describes recent efforts by the Greek Archaeological Service to explore and solidify the foundations of this once large and lofty stone column of trachyte at Galatas. In excavations around its base a large Roman grave containing at least nine skeletons was discovered. No changes in the text of the epigram.

EPIDAURIA

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189. Epidauros. Building programs in the Asklepieion, ca. 400-350 B.C. S.Prignitz, *Bauurkunden und Bauprogramm von Epidauros (400–350). Asklepiostemples, Tholos, Kultbild, Brunnenhaus* (*Vestigia* 67) Munich 2014 [abbreviation: *Bauurkunden von Epidauros*], has produced a monumental epigraphically-informed monograph that will certainly have a substantial impact on our understanding of the economic and architectural history of Epidauros, and, more generally, Greece, in the early 4th cent. B.C. For the four main documents treated in this work, see our lemmata nos. 192-195. The author starts with an overview of modern scholarship on the building inscriptions (2-16). After an enormous epigraphic section, he deals with the administration of the shrine, including the ἐγδοτῆρες, finances, and the Epidaurian δᾶμοι listed with references (165-181); building projects—temple of Ἀσκληπιός and its artistic program, statue of the god, the Θόλος, the Classical fountain—and their chronology (184-249). There follow a superb index of technical terms (with references, translation, and discussion), a prosopographic catalogue, and two lists of priests and council officials (253-314), which will be indispensable to epigraphists. Numerous photos. No summary can do justice to this monumental work; see, instead, the succinct review by M.Sève, *BÉ* (2015) no. 18.

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190. Epidauros (shrine of Asklepios). Reuse of statues and their bases. This topic is analyzed by J.Griesbach, in *Wiederverwendungen* 55-69 (ph.; dr.), who makes heavy use of epigraphical evidence combined with astute archaeological observations. Some of the numerous epigraphic 'palimpsests' and other inscriptions examined include: *IG* IV 1405, *IG* IV².1.213 and *IG* IV².1.472; *IG* IV 1120 and *IG* IV².1.210, with W.Peek, *Inschriften aus dem Asklepieion von Epidauros*. (*Abhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-Historische Klasse* Band 60, Heft 2) (Berlin 1969) no. 95; *IG* IV 1481 and *IG* IV².1.698, with Peek, *op.cit.* no. 217; *IG* IV².1.80-86, 238/239; *IG* IV².1.333/334; *IG* IV².1.306 and 306D, with Peek, *op.cit.* no. 128; *IG* IV².1.603/604 with Peek *op.cit.* no. 256; *IG* IV².1.602 and 623; *IG* IV².1.624/625; *IG* IV².1.214-218 with Peek, *op.cit.* no. 96; *IG* IV².1.659/660 with Peek, *op.cit.* no. 287; *IG* IV².1.647-649; *IG* IV².1.633, 654/655; *IG* IV².1.589 with Peek, *op.cit.* no. 250 and *IG* IV².1.606; *IG* IV².1.610-612. Large-scale reuse of statue monuments only started in the Late Hellenistic period. New political priorities, rather than lack of material, determined the relevant process. Even statues of members of the imperial family were occasionally affected. All in all, the longevity of some statuary monuments is striking.

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191. Epidauros. The Argive cleruchy at Epidauros. M.Piérart, *art.cit.* (our lemma no. 168) 230-236, returns to the proxeny decree *IG* IV².1.69 + *SEG* XI 400, usefully summarizing the points he raised in his 2004 reedition of it (*SEG* LIV 439) in an appendix (233-236; text reprinted). This decree shows that at some point in the 4th cent. B.C., 'avant ou après la bataille de Chéronée', Argos set up a cleruchy in Epidauros. The author brings attention to the fact that the *nomenclatio civium* of Epidauros in the 4th cent. B.C. was very similar to that of Argos (see our lemma no. 168). Some of its subdivisions had a territorial origin; see, e.g., *IG* IV².1.49 and 96; *SEG* XXVI 145. Scholars used to believe that institutional

influence originated in Epidauros, but new Argive finds (cf. *SEG* LXIII 238*), which show the system at work already in the early 4th cent. B.C., oblige us to leave the question open.

192. **Epidauros (shrine of Asklepios). Building accounts for the temple of Asklepios, ca. 400-390** B.C. *IG* IV².1.102. *SEG* LIX 371;* LXII 199. S.Prignitz, *Bauurkunden von Epidauros* 18-85 no. I (ph.; dr.), has produced a new painstaking edition of this document, with German translation, epigraphical line-by-line commentary and minute analysis, that supersedes all previous editions. We cannot possibly hope to even summarize adequately this important re-edition. One of the most extraordinary results of the author's investigation is that the construction of the temple of Ἀσκληπιός took place in the 1st decade of the 4th cent. B.C., about 20 years earlier than previously thought. It lasted almost five years, and works were accounted annually. Ancillary expenses were recorded on the narrow sides of the stele. The sculptor of the eastern acroteria was a previously unknown Θεόμγ[αστος] (L. 95). The architectural sculpture seems to have been contracted primarily to Athenian artists, perhaps those who had worked on the Erechtheion, as also inferred from the fact that payments to sculptors were calculated in Attic drachmas, whereas Aiginetan currency was otherwise used for the other parts of the construction.

193. **Epidauros (shrine of Asklepios). Building accounts for the Tholos, before 375** B.C. **– after 351** B.C. *IG* IV².1.103. *SEG* XLVIII 426,* 582, 2127, XLIX 1207, 2401; L 343, 371; LV 959; LVI 2080; LVII 339, 2185; LXII 175. S.Prignitz, *Bauurkunden von Epidauros* 86-122 no. II (ph.; dr.), has produced a new comprehensive edition of this inscription, with German translation, and minute line-by-line commentary. Construction began before 375 B.C., perhaps in 377 B.C., and was still going on in 351 B.C. These are proper accounts recording ex post revenue and expenses as well as fines. Payments were made monthly, although they were recorded annually. At 219-223, Prignitz offers a helpful table on the 'Baugeschichte der Tholos.'

194. **Epidauros (shrine of Asklepios). Building accounts for the the Tholos (middle and last stages), ca. 355-350** B.C. *IG* IV².1.112. *SEG* XXV 388; L 371; LVII 339. S.Prignitz, *Bauurkunden von Epidauros* 158-164 no. IV (ph.; dr.), offers a new edition of this fragmentary opisthographic stele (Greek text, German translation, epigraphic commentary, analysis), on the back of which was inscribed *IG* IV².1.93 in the late Roman period. Prignitz associates it with the much better preserved Tholos accounts *IG* IV².1.103 (our lemma no. 193), and M.Sève, *BÉ* (2015) no. 18, justifiably wonders: '. . . l'on comprend mal que P. ne l'ait pas classée aussitôt après 103.' Stele no. IV contains the accounts for at least the construction of the roof over the Doric peristasis and the Corinthian colonnade. M.Sève, *art.cit.* notes that given Prignitz's suggested date there is a small problem in that 'la datation stylistique communément admise du décor est de 320.'

195. **Epidauros (shrine of Asklepios). Building accounts for the cult statue of Asklepios and a fountain, ca. 370/369–ca. 365-360** B.C. *IG* IV².1.104 + 118 + 743 + *SEG* XXIV 277. S.Prignitz, *Bauurkunden von Epidauros* 123-157 no. III (ph.; dr.), provides a new edition of this opisthographic stele, which consists of six fragments, a couple of which cannot be placed precisely. The front contains the accounts for the last two years of the construction of the chryselephantine statue of Ἀσκληπιός by Θρασυμήδης; it was completed in year 9 of *IG* IV².1.103 (our lemma no. 193). The reverse contains the accounts for a fountain-house, perhaps the one admired by Pausanias (2.27.5: . . . καὶ κρήνη τῷ τε ὀρόφῳ καὶ κόσμῳ τῷ λοιπῷ θέας ἀξία). Construction lasted at least 6 years.

196. **Epidauros (shrine of Asklepios). Accounts of healing miracles, late 4th cent.** B.C. *IG* IV².1.121. Rhodes-Osborne, *GHI* no. 102. *SEG* LXIII 253.* C.Prêtre, P.Charlier, *BCH* 138 (2014) 186-199, reject the traditional interpretation of στίγματα and γράμματα in the story of Pandaros and Echedoros (LL. 48-68) as tattoos, and prefer to approach them through scientific analysis. After various inconclusive attempts at identifying them with specific medical conditions, they conclude that the two terms refer to some contagious skin disease, and favor the translations 'ulcérations cutanées' for στίγματα and 'lésions dermatologiques' for γράμματα.

197. **Epidauros (shrine of Asklepios). Dedication to Asklepios, Hellenistic?** *IG* IV².1 255. *CEG* 776. *SEG* XXVI 450; XLVIII 432,* 2170. In a study of Aischines' *Letters*, M.Perale, in F.G.Hernández Muñoz (ed.), *La tradición y la transmisión de los oradores y rétores griegos* (Berlin 2012) 206 note 8, briefly notes that the editor of *SEG* XXVI 450 misunderstood Irigoin's position regarding the attribution of the epigram to the famous Greek orator. Based on study of a ph., D.Bajnok, *Graeco-Latina Brunensia* 19 (2014) 15-26, revisits this inscription, offering a detailed history of the scholarship on it. He too takes issue with the coverage of Irigoin's article in *SEG*: 'Irigoin did not deny the identification of Aeschines . . .', but *SEG*'s 'seven lines written in English had a much deeper impact than an obscure French study and had more influence on the academic *communis opinio*' (19/20). Nevertheless, he concludes that, rather than a dotted M, the first extant letter of L. 1 is probably a T: [Θεαι]τήτου or [Εὐκ]τήτου are both possible, but probably not Aischines' patronym [Ἀτρο]μήτου. Besides, he returns to Fränkel's old reading με τὸ θεῖον in L. 3, thus dissociating the inscription from Aischines. '[T]he V-shaped middle stroke of the first alpha in line 1 might hint at a later (hellenistic?) date' (24). [We do not think that what the author identifies as ■ 'V-shaped middle stroke' is a stroke at all. We believe that the case for attributing this inscription to Aischines is still strong, but a definitive answer can only be provided after autopsy of the stone. Papazarkadas].

198. **Epidauros (shrine of Asklepios). Inscribed altar of Athena, 4th cent.** B.C. Rectangular block of limestone, inscribed in large letters on the upper part of the front face; found in widening the north side of the road leading to the Asklepieion just before the parking area near the foundations of a large Hellenistic structure. Ed.pr. C.Piteros, *AD* 65 (2010) B.1 [2016] 426/427 (ph.), who mentions another altar of Athena in the Asklepieion, *IG* IV 89.

Ἀθαναί-
ας

199. Epidauros (Palaia). Altar of the heroines Ἀλίαι, 5th cent. B.C. *IG* IV².1.1. C.Piteros, *AD* 65 (2010) B.1 [2016] 418 (ph.), describes this large poros altar built into the fabric of the Byzantine basilica on the acropolis of the ancient city. He suggests that it was originally situated at the temple of Dionysos in the town with our no. 200; cf. Pausanias 2.22.1; 2.29.1.

200. Epidauros (Palaia). Inscribed altar of Dionysos, 5th/4th cent. B.C. Limestone altar built into the Byzantine basilica on the acropolis of the ancient city. Ed.pr. C.Piteros, *AD* 65 (2010) B.1 [2016] 418/419 (ph.), who suggests that with its mate, our lemma no. 199, it originally stood at the temple of Dionysos located in the town, Pausanias 2.29.1.

Διονύσο

201. Epidauros. Dedication (?) to Zeus Kretagenes, 1st cent B.C. Rectangular block of gray limestone inscribed on the upper front side, lunate sigma, built into the old ruined church of Agios Markos in the southwest sector of the Asklepieion, recovered by the Greek Archaeological Service. Ed.pr. C.Piteros, *AD* 65 (2010) B.1 [2016] 426, who provides a discussion of the cult and myth of this deity, Pausanias 2.26.4-6.

[- - -]χος Πατροκλεῖ
[- - -] Διὸς Κρηταγενέ[...]

202. Epidauros. Three inscriptions, date? C.Piteros, *AD* 65 (2010) B.1 [2016] 427, briefly notes that two inscriptions from Palaia Epidauros and one from Ligourio have been taken to the Museum in Epidauros; no further details.

LAKONIA

203. Lakonia (Gytheion, Oitylos, and Eastern Mani). Inscriptions built into Byzantine and later churches. M.Tsouli, *AD* 65 (2010) B.1 [2016] 564/565, announces a new program of the Lakonian Ephorate of the Greek Archaeological Service whose goal is to record all antiquities, including inscriptions, built into the fabric of churches of this period still surviving in the above areas. Many antiquities once recorded as existing in these contexts have since been lost, removed or moved to other locations. In a preliminary listing, she names 21 churches but the antiquities are merely identified as e.g. 'funerary inscription' vel sim., with no further details; see also *SEG* LX 369-384.

204. Lakonia. The koinon of the Lakedaimonians, 2nd/1st cent. B.C. *SEG* XLIX 381. M.Farace, *Epigraphica* 76 (2014) 47-61 (ph.), assembles the evidence (mostly epigraphic and a few coins) for the public enactments of this organization, reprinting with ph. and Italian translations the texts of *IG* V.1.962 (decree of Koryrta in honor of Peiitas), and 1226/1227 (two proxeny decrees issued by the κοινὸν τῶν Λακεδαιμονίων). Unlike Kennell, Farace does not believe that the koinon was essentially a religious association with limited political purview. It was probably founded after 195 B.C. (decline of Nabis' Sparta) and was fully functional at least until 146 B.C., within which period fall *IG* V.1.1226/1227. After 146 B.C., individual members of the koinon would confer both regular and extraordinary honors, like those attested in *IG* V.1.962.

205. Amyklai (shrine of Apollo). Dedication on a throne, 350-300 B.C. *SEG* I 87; XLVI 383. After autopsy, E.Zavvou, *Grammateion* 2 (2013) 95/96 no. 3 [an article we covered in *SEG* LXIII 271, without, however, reporting any specifics on this inscription, Papazarkadas], takes issue with earlier restorations of this text, and offers a new edition:

[- - - - - - - -]ς τῶι Ἀπέλ-
[λονι γεροντεύω]ν μ' ἀνέ-
[σηκε - - - - - - - -] νίκας

In L. 1., Croenert's restoration [Ἆγι]ς, *SEG* I 87, is too short. In L. 3, Zavvou puts forward the supplement [μνᾶμα] νίκας, and associates the throne with the competition for entry into the γερουσία, an institution known from various literary sources.

206. Amyklai. Stamped tiles, date? S.Vlizos, *AD* 65 (2010) B.1 [2016] 579, records the discovery of clay tiles bearing this stamp in excavations of the shrine of Apollo; cf. *SEG* LXIII 259.

Ἀπόλλωνος ἐν Ἀμυκλαίοι

We transcribe the majuscule text provided by Vlizos, although we seriously doubt the presence of an omega (in the divine name) along with an omikron (in the dative ending of the last word). Stroud and Papazarkadas.

207. Areopolis. Epitaph of Klearchis, Roman. Grave stele built into an offering table in the church of the Panagia. Ed.pr. M.Tsouli, *AD* 65 (2010) B.1 [2016] 577:

Κλεαρχὶς χαῖρε

208. **Gytheion. Honorific inscription for Tib.Cl. Akyleinos, Roman.** *IG* V.1.1168. *SEG* XI 931. M.Tsouli, *AD* 65 (2010) B.1 [2016] 576, reports that this inscription found at the area of Selinitsa, where it was probably transferred from its original location, has been turned in to the Greek Archaeological Service.

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209. **Gytheion. Dedication of an exedra to the Emperors and the city, 2nd cent.** A.D. C.Chrysanthou, E.Zavvou, *ABSA* 119 (2014) 357-378 (ph.), publish the ed.pr. of a monumental inscription carved on two fasciae of the marble architrave blocks of a large portico identified as the Agora of Gytheion. The exedra mentioned in the inscription may have been behind the portico, which may itself possibly be identified as the Sebasteion. The editors suggest that the slant of the letters may indicate that they were inscribed once the architrave was in place.

Θεοῖς Σεβαστοῖς καὶ τῇ πόλει τὴν ἐξέδραν Νείκανδρος Νεικάνδρου ἐξ
ὑποσχέσεως πατρῴας διὰ τῶν τέκνων Δαμε[- - -]

They propose that Νείκανδρος may be identified with Νείκανδρος, *IG* V.1.1179, from Gytheion. Among other possibilities, Δαμε[- - -] may be restored as Δαμέ[ας] and tentatively identified as the στρατηγός of the Eleutherolakonian League, *IG* V.1.1180.

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210. **Gytheion. Dedication, date?** M.Tsouli, *AD* 65 (2010) B.1 [2016] 535, notes the discovery in excavations of the Greek Archaeological Service on Mikras Asias Street of a small inscribed dedicatory altar made of rosso antico (inv.no. ΣΓ 1272); no date, no ph., no further details.

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211. **Gytheion. Official document (?), date?** Inscribed pedimental stele containing an estimated 55 lines of text, surface badly in need of cleaning; excavated by the Greek Archaeological Service on Archaiou Theatrou Street, inv.no. ΣΓ 1212, reserved for separate study. See M.Tsouli, *AD* 65 (2010) B.1 [2016] 532; no further details.

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212. **Hippola. Incertum, date?** In a brief description of the interior of the fortress on the acropolis of Hippola, M.Tsouli, *AD* 65 (2010) B.1 [2016) 570, mentions a stone with a fragmentary inscription; no further details.

213-217. **Kythera. Graffiti on vases.** A.W.Johnston, *ABSA* 109 (2014) 5, presents the following observations on the Archaic and Classical Greek pottery fragments from the Kastri excavations, J.N.Coldstream, G.L.Huxley, *Kythera: Excavations and Studies conducted by the University of Pennsylvania and the British School at Athens* (London 1972).

213: **Attic sherd, late 5th cent.** B.C.? σ15a. The graffito could possibly be the remains of an alphabet row, X, Ψ, Ω (written as lambda), A. 'It cannot be dated closely as a sherd but if it is of the later fifth century it brings to mind the writing exercise found by Tsaravopoulos (*Horos* 13 (1999) 261-266 = *SEG* XLIX 386) in the cave at Diakofti on Kythera. Alternatively, the first two signs could be in the Laconian alphabet- -xi, chi- -then lambda and alpha, from which it is difficult to discern any sense.'

214: **Laconian cup.** σ32. 'The three-bar sigma . . . is rare in Laconia, but we do not necessarily have to resort to an Athenian writer to explain it.'

215: **Laconian cup.** σ33. The graffito is a ligature of tau and epsilon: TE

216: **Laconian mug.** σ36. 'The traces of the inscribed letter to the right of the published drawing are more likely to belong to a mu than a retrograde sigma.'

217: **Laconian mug.** σ37. The graffito as recorded in Coldstream and Huxley 'does not include the remains of an initial letter, perhaps delta.' See also above our lemma no. 213.

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218. **Kythera (Kastri). Graffito on a vase, Classical?** Inscribed rim of a Laconian cup from deposit c. Edd.pr. A.W.Johnston, K.Slane, J.Vroom, *ABSA* 109 (2014) 13/14 no. G2 (ph.), who do not provide a date but note that the material from this rubbish dump dates primarily to the 5th and 4th cent. B.C. (18/19): T[- - -]

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219. **Oitylos. Dedication(?), Imperial period.** *IG* V.1.1301. Guided by a local inhabitant, M.Tsouli, *AD* 65 (2010) B.1 [2016] 557, has located and studied this evasive rock-cut inscription on an outcropping near the stream-bed of Μυλολάγκαδο. Today only four lines, roughly cut and faint, are visible. The script is cursive and the letter heights vary considerably. L. 4 is markedly larger than the others. She records the text in majuscules and lower case.

Αὐρηλίας Δαμοσθε -
νείας τῆς Φι -
λαρίστου
4 Θέων Διονυσιάς

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220. **Oitylos. Epitaph, 5th cent.** B.C. M.Tsouli, *AD* 65 (2010) B.1 [2016] 577, reports that a local inhabitant has turned over to the Greek Archaeological Service the cover of an urn bearing a funerary inscription (inv.no. ΣΓ 1251), found in the area of Γερνοί Οιτύλου; no further details.

221. Oitylos (Belousi). Epitaph of Eustratos, Imperial period. Gravestone, previously mentioned in *AD* 56-59 (2001-2004) B.4 [2012] 217, built into the church of Agios Konstantinos. Ed.pr., M.Tsouli, *AD* 65 (2010) B.1 [2016] 565, who provides measurements, a new reading, and discussion of the name apparently attested here for the first time in Lakonia.

Εὔστρατος
χαῖρε

222. Oitylos. Epitaph of Phylax and Georgos, Imperial period. *IG* V.1.1308. M.Tsouli, *AD* 65 (2010) B.1 [2016] 560, points out that there is no longer any local knowledge of this inscribed stele that, according to Petridis, *Pandora* 18 (1868) 337, was built into the church of the Dormition and was later located in the peribolos of the same church, as per *IG*.

223. Oitylos (Kastraki). Two inscriptions. *IG* V.1.1254 and 1262. M. Tsouli, *AD* 65 (2010) B.1 [2016] 571/572, briefly notes the presence of these two inscribed stones, of which the first is an epitaph, built into ruined houses next to the church of Virgin Mary.

224. Paliogouvia. Assorted inscriptions related to Dionysos, Hellenistic/early Roman. In her report on the rescue excavations of the Greek Archaeological Service at the site Παλιογούβια Βασσαρά, A.Maltezou, *AD* 65 (2010) B.1 [2016] 524, tantalizingly refers to numerous tiles, simas, other roof decoration, terracotta drain pipes, and other objects bearing stamps. Without providing texts, phs., or any other information she observes that these finds point towards a cult of Διόνυσος.

225. Sparta. Dialect in the agonistic inscriptions from the shrine of Artemis Orthia. Alcorac Alonso Déniz, in *Diffusion de l'attique* 141-168, presents first a useful introduction to this substantial body of evidence discovered in the British excavations of 1906-1910. Topics covered include the chronology, provenance, typology, religious and agonistic significance, dedicatory formulas, nomenclature of competitive events (διαμαστίγωσις, τῆς καρτερίας ἀγών, μῶά κελοῖα, δέρος, κατθηρατόριον, κυναγέτας, εὐαλκής), age-class categories of the παῖδες, prizes and victory dedications (δρέπανα mounted on stelai), competition reflective of the Spartan ἀγωγή, and officials (βίδεοι). In highlighting examples of the survival of the Lakonian dialect, the introduction of koine, rhotacism, 'forms interdialectales,' et al., the author quotes verbatim, translates into French, dates, and comments on a host of specific illustrative inscriptions, far too numerous for individual citation here. These commentaries contain useful non-linguistic observations about cult, prosopography, Spartan society and education, etc. Final conclusion: the dialect of the Artemis Ortheia dedications was chosen deliberately to reflect the antiquity of the *agoge* and the *paidikon*. It continued to attract the attention of antiquarians of Roman imperial times, but these later redactors had a very faulty understanding of its essential features.

226. Sparta. Inscriptions as indicators of historical agency. In her treatment of this topic, S.Brown Ferrario, *op.cit.* (our lemma no. 13) 234-259, cites, translates, and studies Meiggs-Lewis, *GHI* nos. 22, 95, and *IG* V.1.1564a, offering useful insights.

227. Sparta. Treaty with the Erxadieis of Aitolia, 420-418 B.C.? *SEG* XXVI 461; LXIII 269.* C.Antonetti, in S.Cataldi, E.Bianco, G.Cuniberti (edd.), *Salvare le Poleis. Construire la Concordia. Progettare la Pace* (Alessandria 2012) 193-208, returns to this inscription; cf. *SEG* LVI 456. She reprints the texts of Peek 1965 and Gschnitzer 1978 and provides a detailed commentary as part of her examination of the date of this alliance and the identity of the Ἐρξαδιεῖς. In the latter she sees a small community 'sconosciuta, assai probabilmente peloponnesiaca, che si richiama nel nome e nelle origini all'Etolia' (193), and she finds the most persuasive historical and palaeographic context for this alliance in the period ca. 420-418 B.C. on the eve of the battle of Mantineia.

228. Sparta. Dedication on a throne, Hellenistic. *SEG* LXIII 274. E.Zavvou informs us (per epistulam) that the lettering of the inscription points towards a Hellenistic chronology (no date given in the ed.pr.).

229. Sparta (Therapnai). Boundary stone, date? M.Tsouli, D.Vlachakos, *AD* 65 (2010) B.1 [2016] 520 (no ph.), publish ■ fragment of a stele found in second use in the excavation of a Roman farm by the Greek Archaeological Service, inv. no. Ομ. 9/Επ. 1. No suggestion as to the identity of the deity.

ὅρος τοῦ θεοῦ

230. Sparta. Epitaph of Neikokrates, Imperial period? M.Tsouli, A.Papayiannis, *AD* 65 (2010) B.1 [2016] 479 (no ph.), report the discovery of this grave stele, Μ.Σ. 16796, fallen into a grave (Τφ. 19) in excavations of an ancient cemetery at the intersection of Kyprou and Byzantiou Streets by the Greek Archaeological Service; no further details.

Νεικοκράτης

We put forward the date above on the basis of the spelling, Stroud and Papazarkadas.

231. Sparta. Epitaph of Sosikrates, Imperial period. M.Tsouli, A.Papayiannis, *AD* 65 (2010) B.1 [2016] 479, report the discovery of this grave stele (Μ.Σ. 16794) built into a later wall in second use in excavations of the Greek Archaeological Service at the intersection of Kyprou and Byzantiou Streets.

Σωσικράτης

We extrapolate the text from the excavators' description; no text given; no ph. Stroud.

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232. **Sparta. Epitaph, date?** A.Maltezou, *AD* 65 (2010) B.1 [2016] 471, cryptically announces the discovery in excavations of the Greek Archaeological Service on Archidamou Street of a fragment of a small temple-like funerary stele with an inscription on the architrave (Μ.Σ. 17448); no ph., no date, no further details.

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233. **Sparta. Epitaph or dedication, date?** Fragment of a funerary or dedicatory marble stele with an artisan in relief, excavated by the Greek Archaeological Service on Archidamou Street, briefly mentioned by S.Raftopoulou, M.Tsouli, *AD* 65 (2010) B.1 [2016] 468; no ph., no date, no further details.

Ἄργυρος

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234. **Sparta. Incertum, 5th cent.** B.C. M.Tsouli, M.Theodosi-Kontou, *AD* 65 (2010) B.1 [2016] 467, cryptically report the discovery in excavations of the Greek Archaeological Service on Archidamou Street of a fragmentary stone preserving traces of 3 lines of a boustrophedon inscription of the 5th cent. B.C.; no text; no ph.; no further details.

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235. **Sparta. Incertum, date?** M.Tsouli, A.Papayannis, *AD* 65 (2010) B.1 [2016] 480, announce the discovery of an 'inscribed stele, Μ.Σ. 16791' in excavations of the Greek Archaeological Service at the intersection of Kyprou and Byzantiou Streets; no further details.

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236. **Sparta. Incertum, date?** Reused poros block, found in excavations of the Greek Archaeological Service on Oraias Elenis Street, inv.no. Μ.Σ. 17299, bearing three letters; reported by A.Maltezou, *AD* 65 (2010) B.1 [2016] 454; no ph., no further details.

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237. **Sparta. Incertum, date?** Inscribed stone (inv.no. Μ.Σ. 17467), excavated by the Greek Archaeological Service on Kallikratida Street; briefly mentioned by A.Maltezou, *AD* 65 (2010) B.1 [2016] 489; no ph., no further details.

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238. **Sparta. Inscription on a figurine (dedication?), date?** M.Tsouli, *AD* 65 (2010) B.1 [2016] 461 (no ph.), reports the discovery of a enthroned male figure (inv.no. Μ.Σ. 16564) with [illegible] incised inscription on the back among large numbers of terracotta figurines in excavations of the Greek

Archaeological Service at 54 Orthias Artemidos Street, in what appears to be the remains of an important sanctuary.

Εὐαμιδ[- - -]

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239. **Sparta. Stamped tiles from the city wall, ca. 250-200** B.C. D.Vlachakos, *AD* 65 (2010) B.1 [2016] 492-496, reports the discovery of several stamped tiles in excavations of the Greek Archaeological Service on Matala Street in the Lakka region of the city. He associates these with the city wall of the above date and describes and illustrates several other sectors of the wall in this part of the ancient city.

δαμόσιος τειχέων

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240. **Sparta. Stamped roof tiles with potter's signature, late Imperial period.** Three terracotta stamped roof tiles (inv.nos. ΜΣ 16858-16960) excavated by the Greek Archaeological Service in the remains of a late antique building at 99 Triakosion Street. Ed.pr. A.Maltezou, *AD* 65 (2010) B.1 [2016] 437-439 (no. ph.), who observes that the name is not yet attested at Sparta.

Ἡρα[κλέ]ωνος

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241. **Sparta. Stamped tile, Imperial period.** A.Maltezou, *AD* 65 (2010) B.1 [2016] 489, announces the discovery of a stamped tile, Π2, in excavations of the Greek Archaeological Service on Kallikratida Street. She cites examples of the name in *LGPN* III.A and Bradford's *Prosopography of Lacedaimonians.*

Ὀνησίφορος

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242. **Sparta. Stamped tile, date?** Stamped clay tile found in excavations of the Greek Archaeological Service at Thermopylon and Saketa Streets, briefly mentioned by G.Tsiangoures, *AD* 65 (2010) B.1 [2016] 463; no date; no ph.; no further details. See *SEG* LX 406-407.

δαμόσιος Ἀθανᾶς

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243. **Sparta. Inscribed tile, date?** Fragmentary inscribed clay tile (inv.no. Μ.Σ. 15602), found on Triakosion Street in excavations of the Greek Archaeological Service that revealed the existence of a sanctuary. The find is briefly reported by S.Fritzilas, *AD* 65 (2010) B.1 [2016] 447, who does not indicate whether the text is incised or stamped; no ph.; no date.

Ἀπόλλωνος ἐν Ἄκρωι

244. Sparta (Sanctuary of Artemis Orthia). Stamped roof tiles, date? A.Maltezou, C.Giannakaki, *AD* 65 (2010) B.1 [2016] 432, cryptically refer to two stamped tiles (inv.nos. Μ.Σ. 15923, 15959) uncovered within this shrine by the Greek Archaeological Service; no texts; no ph., no further details.

245. Sparta. Stamped amphora handle, 207-192 B.C. A.Maltezou, *AD* 65 (2010) B.1 [2016] 498, reports the discovery of a stamped handle, inv.no. Μ.Σ. 16046, in excavations of the Greek Archaeological Service in the region of Magoula near the acropolis of ancient Sparta.

Βασιλέος
Νάβιος

246. Sparta. Signature on a lamp, ca. 150 A.D. Clay lamp with signature on the underside, excavated by the Greek Archaeological Service on Oraias Elenis Street, inv.no. Μ.Σ. 15613. Ed.pr. C.Kakouri, *AD* 65 (2010) B.1 [2016] 456 (no ph.), who cites D.M.Bailey, *Lamps in the British Museum* (London 1975) nos. q3242-3.

Ἀριστονείκο

We suggest either Ἀριστόνεικο[ς] or Ἀριστονείκο[υ], Stroud.

247. Sparta. Signatures on lamps, Imperial period? C.Kakouri, *AD* 65 (2010) B.1 [2016] 477, mentions the discovery of several lamps, inv.nos. Μ.Σ. 15886-15897, some of which have inscriptions on their undersides, in excavations of the Greek Archaeological Service at the intersection of Kyprou and Byzantiou Streets; no ph; no texts; no date; no further details.

248. Sparta. Graffito on ■ vase, date? A.Maltezou, *AD* 65 (2010) B.1 [2016] 471, reports the discovery of the base of a black-glazed vase with an incised inscription in excavations of the Greek Archaeological Service on Archidamou Street; no ph, no date, no further details:

EMON

249. Sparta. Inscription on ■ vase, date? A.Maltezou, *AD* 65 (2010) B.1 [2016] 498, briefly notes the discovery of an inscribed base of a closed vase in excavations of the Greek Archaeological service

in the region of Magoula near the acropolis of ancient Sparta: ΑΠΟΛΛ. She does not choose between the name of the god or a person.

250. Sparta. Inscription on a vase, Hellenistic. Inscribed base of a relief skyphos (Megarian bowl), found in excavations of the Greek Archaeological Service on Pheidippidou Street (Μ.Σ. 17234); briefly mentioned by A.Maltezou, *AD* 65 (2010) B.1 [2016] 444 (no text, no ph.).

251. Sparta. Inscription on a vase, Hellenistic. Fragments of an inscribed relief skyphos (inv.no. Μ.Σ. 16047 α, β), found in excavations of the Greek Archaeological Service in the region of Magoula near the acropolis of ancient Sparta; briefly reported by A.Maltezou, *AD* 65 (2010) B.1 [2016] 498; no text, no ph., no further details.

MESSENIA

252. Messene. Honorary decrees for P. Cornelius Scipio, after 2 A.D.? *SEG* XXIII 206 and LXIII 289/290. P.G.Themelis, *PAAH* (2014) [2016] 89/90, brings these four decrees into play and proposes that the earthquake referred to in them occurred in 2 or 3 A.D., and not in 4 A.D., ■ he had previously argued. He also reports the restoration of the gamma-shaped structure with the stone bench that is called βῆμα in *SEG* LXIII 289.

253. Messene. Regulations for the ὀκτώβολος εἰσφορά, 43-31 B.C.? *IG* V.1.1432/1433. *SEG* LIV 454-456; LVII 364; LVIII 300, 375.* Accepting the date above, C.Doyen, *Comptabilités. Revue d'histoire des comptabilités* 6 (2014) 18-23, compiles two useful tables summarizing the sums of the τιμάματα of *IG* V.1.1433 and the establishment of the taxable income translated into denarii. He subsequently explicates in minute detail the complicated mechanism behind the relevant calculations, for which an abacus was probably used (discussion of τιμασία and παρατιμασία, 'complementary assessment'). Doyen sees echoes of this accounting process in *IG* V.1.1432 LL. 5/6, 24-31, which he cites and translates. The expression, in particular, στοιχοῦντα πάντα ('everything aligned') alludes to both the use of an abacus and the display of the sums on the wall. The stone-cutter took pains to make this visibly clear. Given the praise bestowed upon the secretary Ἀριστοκλῆς for performing this complicated task, it seems odd that several sums are patently inaccurate. 'Il apparaît donc que, malgré son aspect très structuré, le grand compte épigraphique est un document composite et incomplet, qui fige, à un moment donné, des données chiffrées éparses et non contemporaines : tout en étant globalement correct, le compte n'en paraît pas moins inexact par endroits' (23).

254. Messene. Christian mosaic inscription of Theodoulos (building inscription), 3rd/4th cent. A.D. P.G.Themelis, *PAAH* (2014) [2016] 92/93 (ph.), reports the discovery of an inscription with white letters on a black background on a mosaic floor in a building excavated by the Archaeological Society in 2014 next to the room with the mosaic inscription of Paramonos (*SEG* LXIII 310). He interprets the title ἐπίσκοπος as indicating the man responsible for overseeing the laying the mosaic floor and not the liturgical title, although the personal name is indicative of the growing strength of the Christian church in Messene.

Θεόδουλος ἐπίσκο{ι}πος ποιεῖ

ΕΠΙΣΚΟΙΠΟΣ lapis; ἐπίσκο<ι>πος, ed.pr.; ἐπίσκο{ι}πος, Bardani (per epistulam).

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255. Thouria. Thesauros inscription, late 4th/early 3rd cent. B.C. *SEG* LVIII 397; LXIII 314.* X.Arapoyianni, *Arch.Eph.* 153 (2014) 185-196 (ph.), republishes this monument excavated in 2009, with detailed physical description and discussion of its position in the temple of Ἀσκληπιὸς and Ὑγεία, its function and typology, and parallels with θησαυροί from other sanctuaries. On 194-196, with the assistance of A.Makres, she reprints the text as given in *SEG* LVIII 397. For the configuration of the name of the first ἱεροθύτης and the first two δαμιοργοί listed in the genitive followed by colleagues in the nominative, Makres cites *IvO* 12; Minon, *IED* 17; and *IvO* 36; *IG* VII 1672; *CID* II. 38; *Syll.*[3] 232; *IG* IX.1.111. [This constitutes a tacit response to the criticism of L.Dubois in *SEG* LXIII 314. Stroud]. For the construction of thesauroi, Makres aptly cites *IG* V.1.1390, LL. 89-92, and notes that the architect Θεόδωρος at Thouria might be a descendant of the homonymous architect of the temple of Asklepios at Epidauros.

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256. Thouria. Stamped tile, Hellenistic? Stamped terracotta flat tile with inscription in an oblong panel, broken at right; excavated by the Archaeological Society at Athens in 2014 in the sanctuary of Asklepios and Hygieia. Ed.pr. X.Arapoyianni, *PAAH* (2014) [2016] 78 (ph.).

ΕΠΙΔ[- - -]

Perhaps ἐπὶ δ[αμιο(υ)ργοῦ] etc.; cf. our lemma no. 255. Papazarkadas.

257-266. Volimos. Inscriptions from the sanctuary of Artemis Limnatis. S. Koursoumis, *ABSA* 109 (2014) 191-222 (ph.), as part of his detailed discussion of the topography, history, cult, and other aspects of the shrine of Ἄρτεμις Λιμνᾶτις, includes a catalogue of the associated miscellaneous ancient objects, including the following inscriptions:

257: **Dedication of ■ bronze mirror by Philippa, early 5th cent. B.C.** *SEG* XXIX 395; LIX 436*. Text, translation and commentary. Messene Museum no. 872. Koursoumis, 198/199, 203/204 (ph., dr.).

258: **Dedication of a bronze pin to Limnatis, 6th cent. B.C.** *IG* V.1.226. Object from Mystras; text, translation and commentary by Koursoumis, 200.

259: **Two inscribed bronze cymbals dedicated to Limnatis, ca. 550 B.C.** *IG* V.1.225 and 1497. *SEG* XXXIV 306. Text and translation; commentary. Koursoumis, 201.

260: **Inscribed bronze mirror (dedication), Archaic.** Λιμνᾶτις. Text and translation; commentary. Koursoumis, 201.

261: **Dedication, late Archaic or 4th cent. B.C.?** *IG* V.1.1378. Majuscule text; commentary. Koursoumis, 202-205, 210/211 (ph.), who favors a date in the 4th cent. B.C. or later. He, however, mentions a new edition of the text presented at the British Epigraphy Society spring meeting of 2013 in Vienna (!) by O.Gengler: [τᾶι Λιμ]νᾶτι (retrograde).

262: **Dedications to Limnatis on an architectural fragment decorated with a cymation, ca. 200 A.D.** *IG* V.1.1376. *SEG* XXXIX 388bis; LV 530; LVI 467; LIX 409. Text and translation; commentary. Koursoumis, 205/206, 210/211 (ph.).

263: **Dedication to Limnatis by an agonothetes, 218 A.D.** *IG* V.1.1375. *SEG* XXXIX 388bis; LV 530; LVI 467; LIX 409. Text and translation; commentary. Koursoumis, 206/207, 210/211 (ph.).

264: **Dedication on an architectural fragment decorated with a cymation, ca. 200 A.D.** *IG* V.1.1377. *SEG* XXXIX 388bis; LV 530. Text and translation; commentary. Koursoumis, 206-208, 210/211 (ph.).

265: **Inscribed two-faced marble epistyle bearing three dedicatory inscriptions (now lost), Imperial period.** *IG* V.1.1373, 1374, 1374a. *SEG* XXXIX 388bis; XLVII 400, 411; XLVIII 502; LV 530; LVI 467; LVII 308. Text and translation; commentary. Koursoumis, 208-211 (ph.).

266: **Dedicatory inscription on ■ base, 2nd/3rd cent. B.C.** *SEG* XXXIX 388bis. Text and translation; commentary. Messene Museum no. 3040. Koursoumis, 210/211.

On 213-218, Koursoumis summarizes the epigraphic (cf. *IG* V.1. 1431; *SEG* LXIII 256), topographic, and literary evidence for the worship of Artemis Limnatis in Messenia.

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267. Volimos. Incertum, Imperial period. Fragment of a marble plaque built into the chapel of Panagia Kapsocherovoloussa; transferred to the Kalamata Museum. Ed.pr. S.Koursoumis, *ABSA* (2014) 208 (ph.):

Ἀρχιπ⟨π⟩ο[- - -]

Ἀρχιπ<π>ο[ς] vel sim., ed.pr.

ARKADIA

268. **Mantineia. Record of a judicial decision, ca. 450 B.C.** *IG* V.2.262. *IPArk* 8. *SEG* LX 452.*. P.Schirripa, *art.cit.* (see our lemma no. 2198) 84-94, reprints this text and comments on it (French translation).

269. **Mantineia. Epitaph, date?** Marble grave stele reused as the cover slab for a stone sarcophagus in a grave of the 1st cent. A.D. (tomb no. I) in the cemetery of Μηλιάς. Ed.pr. A.B.Karapanayiotou, *AD* 65 (2010) B.1 [2016] 695.

χαῖρε

270. **Megalopolis. Honorary inscription, Late Imperial period.** L.Souchleris, *AD* 65 (2010) B.1 [2016] 68, announces the recovery of an opisthographic honorary inscription of Megalopolis once built into a public building of the municipality of Leontarion; now in the Tripolis Museum inv.no. MT 6263. It will be studied by M.Petropoulos.

271. **Megalopolis. Boundary stone, Classical.** S.Fritzilas, *AD* 65 (2010) B.1 [2016] 656, records the discovery of a fragment of an orthogonal marble horos in excavations conducted by the Greek Archaeological Service in a classical building ('Χῶρος XV') at the site of the Oresteion; no further details.

272. **Megalopolis. Grave epigram for Megakleia, 2nd cent. B.C.** *IG* V.2.461. *SEG* XI 1152. M.Oller Guzman, in M.Oller Guzmán (ed.), *Contacto de poblaciones y extranjería en el mundo griego antiguo. Estudio de fuentes* (*Faventia Suppl.* 2. Barcelona 2013) 84/85 (Spanish translation), discusses the epigram as the sole epigraphic evidence for the cult of Aphrodite as Ξενία, protectress of foreigners, mainly documented in literary sources.

273. **Megalopolis (Petrina). Incertum, ca. 200-250 A.D.** Fragment of a stone stele found reused in a later structure by the Greek Archaeological Service at Agia Eirene. Ed.pr. L.Souchleris, *AD* 65 (2010) B.1 [2016] 675 (ph.), who notes that the third letter in L. 1 could also be Λ or M.

ΦΑΝ̣[- - -]
[Υ]ΠΑ[- - -]

L. 1. The ph. shows that there are letter traces above this line. Papazarkadas. || L. 2. From the ph. upsilon looks secure as the first letter. Stroud.

274-278. **Megalopolis. Stamped tiles, Hellenistic.** H.Lauter-Bufe, *Die Stoa Philippeios in Megalopolis* (Mainz am Rhein 2014) 103/104 (ph.), publishes or republishes the following stamped tiles found in excavations at or near the stoa of Philip.

274: **Stamped tile, late 3rd/early 2nd cent. B.C.** Ed.pr. Lauter-Bufe, *op.cit.* 103 (ph.), who cites *IG* V.2.469 no. 6 and offers the date above on the basis of the lettering, especially the small omicron: [δαμό]σιοι Φιλι[ππείου]

275: **Fragment of a Lakonian tile, late 3rd/early 2nd cent. B.C.** Ed.pr. Lauter-Bufe, *op.cit.* 103 (ph.), who compares it to our lemma no. 274: δαμόσιο[ι Φιλιππείου]

276: **Fragment of a tile, 2nd cent. B.C.** Ed.pr. Lauter-Bufe, *op.cit.* 104 (ph.), who notes that the inscription is stoichedon and probably retrograde:

[- - -]ΠΙΠΙ[- - -]
[Φι]λιπ[πείου]

277: **Fragment of a tile, ca. 200 B.C.** *SEG* XLV 347. In republishing this tile, Lauter-Bufe, *op.cit.* 104 (ph.), notes that several names can be restored, but eventually favors the supplements Λεόν[τιος] (a donor) or Λεον[τίου] (a manufacturer), on the basis of the Macedonian Λεόντιος known from Polybius 4.87.8; 5.25-27 etc.

278: **Fragment of a tile, ca. 200 B.C.** *SEG* XLV 348. Lauter-Bufe, *op.cit.* 104, offers a new edition and the date above: Ἀσκλ[απιάδας], 'Asklapiadas (stiftet sie).' The author compares it to *IG* V.2.469 no. 14, whose last letter is 'korrupt und falsch interpretiert.'

279. **Megalopolis. Stamped tile, Hellenistic.** S.Fritzilas, *AD* 65 (2010) B.1 [2016] 682 (no. ph.), publishes a fragment of a stamped tile excavated by the Greek Archaeological Service on Archaias Lykosouras Street.

[- - -]INETOI ΔA
ΕΠΑΓ(Ω)Ν[ΟΘΕΤΑΙ] ΤΙΜΟΚΡ(Α)ΤΗΣ

L. 1 δα(μόσιον)? || L. 2. We reprint the published text; perhaps ἐπ' ἀγ(ω)ν[οθέται] Τιμοκρ(ά)τη<ι>; cf. *IG* V.2.469 nos. 11, 16, 25, etc. Papazarkadas and Stroud.

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280. **Megalopolis. Stamped tile, date?** Lakonian type tile found in a tile destruction layer within a a large public building excavated by the Greek Archaeological Service at the site of Oresteion. Ed.pr. S.Fritzilas, *AD* 65 (2010) B.1 [2016] 657, who restores the second word and speculates that an indeterminate ethnic preceded it.

[- - -]ΣΤΑΣΑ δα[μόσιον]

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281. **Phigaleia. Stamped roof tiles.** *SEG* XLVIII 531.* X.Arapoyanni, *AD* 65 (2010) B.1. [2016] 786, again briefly notes the discovery of stamped terracotta roof tiles in excavations of the Greek Archaeological Service of the temple area: Φιαλέων δᾶμος vel δαμόσ(ιος) within a rectangular field.

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282. **Stymphalos. Boundary stone or dedication?, 4th cent.** B.C. *SEG* XI 1111; XXXVI 389; LXIII 320. G.P.Schaus, in *Stymphalos* 1, 13/14, 32/33, 278/279, revisits this inscription, offering notes on the monument's original form and location and the text itself, briefly entertaining the possibility of restoring [hόρος] vel [Ἀθενᾶς] Πολιάδος. '[I]t is not certain that the Poliados inscription is a horos in the normal sense of a boundary stone. It is possible that it was a dedication belonging to Athena or indeed yet another Arkadian stele of the "aniconinc" type. . . to mark a spot for worship of this particular deity' (13). Schaus also raises doubts about the exact findspot of the inscription, as recorded by Orlandos, which could be crucial for the identification of the Acropolis sanctuary, especially since other inscribed evidence (see our lemmata nos. 283/284, 287) points toward the cult of Eileithyia. Schaus associates the inscription with five in-situ pillars found in the area of the sanctuary. For similar ruminations, see G.P.Schaus, in *Meditations on the Diversity of the Built Environment in the Aegean Basin and Beyond. Proceedings of a Colloquium in Memory of Frederick E. Winter, Athens, 22-23 June 2012* (Toronto 2014) 511/512.

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283. **Stymphalos. Dedication to Eleithyia, Archaic?** Rim of a small bronze dinos or mixing bowl; inv.no. 2525. Ed.pr. G.P.Schaus, in in *Stymphalos* 1, 153/154 no. 22 (illegible ph.):

Ἐλειθυ[ίαι]

The upsilon is said to be V-shaped. This is a good indication of the existence of the cult of the birth-goddess E(i)leithyia at Stymphalos; see also our lemma no. 284. A good drawing of the inscription is

offered by G.P.Schaus, in *Meditations on the Diversity of the Built Environment in the Aegean Basin and Beyond. Proceedings of a Colloquium in Memory of Frederick E. Winter, Athens, 22-23 June 2012* (Toronto 2014) 524.

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284. **Stymphalos. Dedication to Eleithyia, 5th cent.** B.C. Fragment of a Corithian red-figure kalyx krater with decoration of meander and a graffito; inv.no. 503. Ed.pr. G.P.Schaus, in in *Stymphalos* 1, 218 no. 6 (illegibile ph.):

[τᾶι Ἐλε]ιθ̣ύαι

Ed.pr. bases the restored form of the divine name on our lemma no. 283, and does not discount a restoration without the definite article. He is not very clear about the date of the sherd, but notes that the theta is crossed, whereas dotted thetas had appeared in Arkadia by the late 5th cent. B.C.

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285. **Stymaphalos. Sling bullet, Hellenistic?** Lead sling bullet with a scorpion on side A and a bee (?) on side B; found in the Acropolis sanctuary, inv.no. 2649. Ed.pr. C.Hagerman, in *Stymphalos* 1, 90-92 no. 198 (dr.):

side A	side B
ΚΟΥΧ	ΣΑΙ

Ed.pr. wonders whether ΚΟΥΧ is a crasis of καί and οὐχ, the abbreviated name Κουχ(---), or an abbreviation of the verb κοχύζω (variant of κοκκύζω), 'to crow'. ΣΑΙ may be an abbreviation of the verb σαίνω: 'This can carry the meaning of cringing or fawning like a dog or shrinking from death, and should probably be considered an exhortation to cower before the missile' (91). If read ΣΑΟ, this might be stand for σαό(φρων).

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286. **Stymaphalos. Sling bullet, Hellenistic.** Lead sling bullet found in the Acropolis sanctuary, inv.no. 952, bearing the inscription ΚΑ. Ed.pr. C.Hagerman, in *Stymphalos* 1, 90-92 no. 196 (dr.), who speculates that this might be an abbreviation of Κά[σσανδρος] and the bullet might attest to operations in 315 B.C. or 301 B.C. He admits, however, that other Greek names could be restored and that 'an explanation connecting the sling bullets found in the Bastion and in the Sanctuary with an attack on the city between the late third and the mid-second century suits the contextual evidence better' (92).

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287. **Stymphalos. Inscription on a loomweight, date?** Conical terracotta loomweight found to the south of the temple, with an incised E. Ed.pr. L.Surtees, in *Stymphalos* 1, 238 no. 29, 242 (dr.), who suggests that this is either a dedication to Ἐ(λείθυα), or 'left in the sanctuary for the purpose of pro-

ducing a garment for this goddess'. In general, loomweights from Stymphalos are hard to date. [Loomweights are a common votive object, but individual letters may be numerals, not abbreviated names; see A.Chaniotis, in J.Schäfer (ed.), *Amnisos* (Berlin 1992) 320/321.]

288-298. **Stymphalos. Stamps on roof tiles, Hellenistic.** G.P.Schaus, in *Stymphalos* 1, 163-165, publishes a series of stamped roof tiles from the area of the sanctuary. He often mentions other, unpublished, inscribed tiles, primarily from the area of the Bastion.

288: Schaus, *op.cit.* 164, no. 83 (ph.); inv. no. 1069: Φιλίας

289: Schaus, *op.cit.* 164, no. 84 (ph.); inv. no. 3757: [- - -]αιος. On 163, ed.pr. puts forward the restoration [Τίμ]αιος, on the basis of complete samples of this type from the Bastion, which presumably remain unpublished.

290: Schaus, *op.cit.* 164, no. 85 (ph.); inv. no. 1401: Θεαν[- - -]

291: Schaus, *op.cit.* 164, no. 86 (ph.); inv. no. 2229: Θ[- - -]

292: Schaus, *op.cit.* 164, no. 87 (ph.); inv. no. 92: Λα[- - -]. Possible Λα[έρτας], ■ in tile inv.no. 2371 from the bastion.

293: Schaus, *op.cit.* 164, no. 88 (ph.); inv. no. 93: Κ̣α[- - -]

294: Schaus, *op.cit.* 164/165, no. 89 (ph.); inv. no. 94: [- - -]Ι̣ησ[- - -]

295: Schaus, *op.cit.* 165, no. 90 (ph.); inv. no. 1141: [- - -]Α̣Μ̣Ο̣Ι̣ or ΚΥ̣Α̣Ν̣[- - -], if read reversed. [Δ]Α̣Μ̣Ο̣Ι̣ is tempting but not likely, according to ed.pr.

296: Schaus, *op.cit.* 165, no. 91 (ph.); inv. no. 1140: [- - -]χ̣ος or [- - -]κ̣ος. Lunate sigma.

297: Schaus, *op.cit.* 165, no. 92 (ph.); inv. no. 874: [- - -]ι̣μος. Lunate sigma.

298: Schaus, *op.cit.* 165, no. 93 (ph.); inv. no. 98: [- - -]ς

ELIS

299. **Elis. Incertum, Imperial period.** Small fragment of a monumental white marble plaque, broken on all sides, excavated by the Greek Archaeological Service in the theater of the city of Elis. Ed.pr. C.Matzanas, *AD* 65 (2010) B.1 [2016] 829 (ph.), who proposes the above date and reports only two letters E and K. [We suggest that Latin is not to be ruled out, Stroud].

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300. **Olympia. The afterlife of inscribed dedicatory statues.** Starting from the observation that over a period of roughly 800 years, the number of dedicatory statues (wooden, bronze, and stone) in the Altis must have numbered in the thousands, C.Leypold, *Zürcher Archäologische Forschungen* 2 (2014) 32-42 (ph.), poses some leading questions about their longevity, the question of moving a monument from its original position, the frequency of bronze statues being melted down and the existence of a bronze-working establishment in the Altis, the practice of reinscribing the same base by descendants of the original dedicators, the destruction of the original and its later replacement on the same base with the addition of a later inscription, and the impact of new construction of buildings, walls, and other large dedications on existing individual statues or statue groups. She is also concerned with the problem of how groups of statues standing in certain places in the sanctuary were presented to the visitor singly and en masse. In addition to analysis of specific passages of Pausanias and Pliny, some individual dedications are briefly discussed and illustrated, e.g. *IvO* 3-5, 8, 15, 144, 147, 170, 177, 183, 334.

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301. **Olympia. Lex sacra, ca. 550-525 B.C.** Small fragment of a thin bronze tablet, broken at left and bottom, excavated in 1965 by the German Archaeological Institute in a well of ca. 525-500 B.C. in the southeast sector of the Altis near the Echo Colonnade, inv. B6901. Ed.pr. P.Siewert, J.Taita, *Tyche* 29 (2014) 183-191 (ph.), who assign it the number BrU 9 and class it as the oldest extant Elean lex sacra. They identify the official in L. 1 as a 'Wettkampfrichter' who works with his two colleagues in LL. ■ and 4/5 in a document concerned with the festival of Zeus and the Olympic Games.

[- - -] σὺν διαιτα[τε̃ρι - - -] ←
[- - -]ο προξενο[- - - - - - -] →
[vacat] vacat [vacat]
[- - - θε]οκόλΑ.[- - - - - - - -] →
[- - -θεο]κόλος τιθε[- - - -] ←

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302. **Olympia. Law on behavior in the sanctuary of Olympia, ca. 525-500 B.C.** *IvO* 7. Koerner, *Gesetzestexte* 41-43; *Nomima* I 109. *IÉD* 4. *SEG* XLI 392,* 399, 1876; XLIII 1275, 2132; XLVI 2307; XLVII 2304; L 1717; LIV 491; LV 1998; LVI 2101; LVII 395; LVIII 405, 1903; LXIII 1871. G.Veneciano, *ZPE* 192 (2014) 143-155, reproduces, translates and analyzes this text in order to use it as a case-study of legal norms in Archaic Greece. The text contains four identifiable measures, the first two of which are rules of obligation, whereas the third is a procedural rule. 'Ϝράτρα here designates ■ public pronouncement (δαμοσία) that upholds the validity of the written law and mandates the adjustment of the magistrate's sentence to it... Although Ϝράτρα and τὸ γράφος are not to be taken as identical in this inscription... they can both be understood as referring to the norm ... since τὸ γράφος refers to the law's content whereas Ϝράτρα affirms its authority and sovereignty' (147). The final measure is ■ rule of change,

which, by describing in detail the steps required to change a written law, has a restrictive force. The author concludes by postulating 'a structure in the formulation of the law that consists of four elements: an enactment formula, rules of obligation, the prescribed juridical procedure, and the (im)possibility of changing the law' (149).

After pointing out that *IvO* 7 is the closing part of a much larger document (now lost), M.L.Zunino, *RIDA* 61 (2014) 9-28, reproduces and translates (in Italian) the text with app.crit., before submitting it to a minute convoluted analysis. She accepts the recent interpretation of the term Ϝράτρα as an oracular pronouncement (see *SEG* LVIII 409), which she connects with the provision ὅτι δοκέοι καλιτέρος ἔχεν πο' τὸν θ<ε>όν. The Ϝράτρα is here termed δαμοσία because officially requested by the state. For Zunino the Ϝράτρα was independent of the written law and could occasionally even contradict it. It was such occasions that could trigger the final clause which aimed at modifying written statutes that had been overtaken by public pronouncements. Eventually, the god's will, pending ratification by the political bodies of Elis, created new legislation. Concerning the notorious crux of L. 5, she proposes to read καὶ δάμοι πλεθύοντι δῖνα κὀι· κὀι δέ κα <ἐ>ν τρίτ|ον etc., understanding δῖνα as a hapax adverb meaning 'in turn', and κὀι as a contracted present optative of κείω/κέω, a desiderative form of κεῖμαι. 'Nel nostro documento, κὀι potrebbe così alludere alla definitiva fissazione (fors'anche per iscritto tra i γράφεα) sotto forma di legge di ciò che si è decretato esser meglio dinanzi al dio e, di conseguenza, alla sua entrata in vigore' (23).

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303. Olympia. Law, ca. 485 B.C. *IvO* 3. Koerner, *Gesetzestexte* 38. *Nomima* I 108. *SEG* XI 1177; XXII 358; XLIII 1275; XLV 2262; XLVII 446, 2304. G.Veneciano, *art.cit.* (our lemma no. 302) 149/150, reprints this text and translates it into English, comparing its structure to that of *IvO* 7. He distinguishes three parts: a rule of obligation accompanied by ■ punishment; a pecuniary punishment with a reference to τὸ γράφος τἀρχαῖον; the establishment of a procedure for modifying or abrogating the previous legal norms with specific reference to the authority of the council and the plenary assembly. '[I]f my reading of *IvO* 3 is correct, it and *IvO* 7 have a similar structure: this would call into question the traditional interpretation of a random text with regulations unrelated to each other in these two laws from Olympia' (150).

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304. Platiana. Epitaphs, Hellenistic? G.E.Hatzi-Spiliopoulou, *AD* 65 (2010) B.1 [2016] 789 (ph.), reports the discovery of several funerary pedimental stelai in excavations of the Greek Archaeological Service on this hill. One of these very fragmentary stelai is illustrated and appears likely to have carried an inscription but the ph. is not clear enough to permit a reading.

ACHAIA

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305. Achaia. The koinon of the Achaians. For ■ detailed analysis of the history, ideology, institutions, cults, economy and other aspects of the κοινὸν τῶν Ἀχαιῶν, see E.Mackil, *Koinon* (our lemma no. 319) 46-52, 58-63, 91-144, 173-177, 194-202, and passim. We draw our readers' attention to her epigraphic dossier of documents pertaining to this koinon (453-481), in which she authoritatively presents 13 historical documents, each one accompanied by full bibliography, English translation, epigraphic notes and analysis.

Achaïe III no. 3	=	455-458, T35	*IG* IV².1.73	=	468-471, T41
Achaïe III no. 116	=	475-477, T44	*IG* V.2.344	=	462-466, T39
Achaïe III no. 120	=	453-455, T34	*I.Oropos* 307	=	480/481, T46
Achaïe III no. 121	=	458/459, T36	*IvO* 47	=	477-480, T45
Ager, *Arbitrations*			*SEG* XI 1107		
no. 38I	=	459-461, T37	(with *SEG* XXV 445)	=	472-475, T43
IG IV².1.71	=	461/462, T38	*Syll.*³ 519	=	471/472, T42
IG IV².1.72	=	466-468, T40			

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306. Aigion (Trapeza Aigiou). Stamped roof tiles, Hellenistic-Roman. A.G.Bordos, *AD* 65 (2010) B.1 [2016] 908 (no ph.), reports the discovery of numerous stamped Lakonian-type terracotta cover tiles in a destruction layer at the top levels of the foundations of this archaic temple. He identifies them as belonging to the last repairs that the temple underwent in antiquity.

1 Αἰγιέων

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307. Dyme. Grant of citizenship and catalogue of new citizens, 217 B.C. *Syll.*³ 529. *Achaïe* III no. 4. *SEG* LX 483. R.Oetjen, *Athen im dritten Jahrhundert v. Chr.* 103-106, repeats in detail his theory that the new citizens were ex-soldiers established in Dyme as cleruchs in the summer of 217 B.C.

MEGARIS

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308. Megara. Political institutions. See our lemma no. 2179.

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309. Megara. Decrees of the 3rd cent. B.C. *IG* VII 1-14. *SEG* LVIII 420; LIX 454. A.Robu, in *Epigraphy and History of Boeotia* 95-118 (ph.), takes up this long contested issue, starting with an overview of modern chronological reconstructions. Unanimously dated to the period of Demetrios the Besieger from the late 19th cent. onwards (see, e.g., *SEG* XXVIII 438; XXXIII 116, 350 bis; XXXIX 77, 410), these decrees were redated to the period of the Demetrian War (239-229 B.C.) by M.Feyel; see *SEG* XIII 280, and cf. *SEG* LVIII 422. Employing prosopographical observations (too many to summarize here) and

paleographical criteria, such as apices of letters, vacant spaces to highlight archontic formulas, central headings (both reflecting Athenian influences) etc., Robu follows Feyel in finding a place for these decrees relatively late in the 3rd cent. B.C. Another crucial chronological indication is the number of Megarian generals (στραταγοί) recorded in these decrees. Robu argues that the period of the 6 generals, who held office over a period of at least four years, must have been one of oligarchical trends. His results are conveniently summarized at 103-106:

Group 1) Decrees with five generals, ca. 237/6 B.C.: Our lemmata nos. 311/312.

Group 2) Decrees with six generals during the Macedonian occupation, ca. 236/5-230/29 B.C.: *IG* VII 1-7, and our lemma no. 313. At 110/111, English translation of *IG* VII 1.

Group 3) Decrees with five generals, ca. 248/7-238/7 B.C. or 229/8-225/4 B.C.: *IG* VII 8-14, 3473 (if genuine), and our lemma no. 310.

These new dates have implications for our understanding of the history of Megara in the late 3rd cent. B.C., especially its participation in the Achaian League. For other inscriptions, whose dates are affected by those of the decrees above, see our lemmata nos. 314/315.

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310. Megara. Decree in honor of Anchieros of Boiotia, ca. 243/2-238/7 or 229/8-225/4 B.C. White 'Pentelic' marble stele with a crowning, found about 200 m. NE from the Fountain of Theagenes; later in the archaeological collection of Dr. Stathatos, now in the Benaki Museum. Ed.pr. A.G.Kaloyéropoulou, *AAA* 7 (1974) 138-148 (ph.), with copious notes; republished by E.-L.Choremi, in S.Vlizos (ed.), *Ελληνική και ρωμαϊκή γλυπτική από τις συλλογές του Μουσείου Μπενάκη* (Athens 2004) 211-213 (ph.). The text is now discussed in detail by A.Robu, *art.cit.* (our lemma no. 309) 96/97, 102-106 (ph.), who compares it to *IG* VII 8-14, putting forward the date above. This is the only Megarian decree not set up in the Olympieion. We present the decree below since it has never been reported in *SEG*.

[θ] ε ο [ί]·
ἐπὶ βασιλέος Δάμωνος,
[ἐ]γραμμάτευε βουλᾶι καὶ δάμωι
Ἀλεῖος Ὀλυμπίχου,
ἐστρατάγουν Διοκλείδας Λυκίσκου,
Θοκλῆς Θεδώρου, Ἀγάθων Τίμωνος,
Καλλίας Ἱππία, Πτοιόδωρος Εὐπαλίνου.
ἔδοξε βουλᾶι καὶ δάμωι,
ἐπειδὴ Ἀγχίερος Φίλωνος Βοιώτιος
εὔνους ἐὼν διατελεῖ τῶι δάμωι τῶι
Μεγαρέων καὶ χρείας παρέχεται
τᾶι πόλει καὶ κοινᾶι καὶ ἰδίαι τοῖς δεο-
μένοις τῶμ πολ[ιτᾶ]ν, ἀγαθᾶι τύχαι,
δεδόχθαι τᾶι βουλᾶι καὶ τῶι δάμωι
πρόξενον [εἶ]μεν αὐτὸν καὶ εὐεργέταν
τᾶς πόλιος τᾶς Μεγ[αρέ]ων καὶ εἶμεν
αὐτῶι καὶ ἐκγόνοις ἀτέ[λ]ειαν καὶ {ἀσ}
ἀσυλίαν καὶ ἐμ πολέμωι καὶ ἐν εἰράναι

καὶ κατὰ γᾶν καὶ κατὰ θάλασσαν καὶ
προεδρίαν ἐμ πᾶσι τοῖς ἀγῶσιν οἷς ἁ
πόλις τίθητι· ὁ δὲ γραμματεὺς τοῦ δάμου
ἀγγραψάτω τόδε τὸ δόγμα εἰς στάλαν
λιθίναν καὶ ἀνθέτω εἰς τὸ Ἀρταμίτιον

Kallias, son of Hippias (L. 7), was identified by J.Robert, L.Robert, *BE* (1974) 264, as the homonymous proxenos of *F.Delphes* III.1.169, but Robu, *art.cit.* 106 note 38, claims that he may be the proxenos' homonymous grandson.

311-313. Megara. Three honorific decrees. Block found at the west end of the medieval castle of Minoa, inscribed with three decrees. Ed.pr. R.M.Heath, *ABSA* 1912/1913 (19) 82-88; we are presenting the texts below since they have never been fully reported in *SEG*.

311: Decree in honor of [- - -]oros of Iasos, ca. 237/6 B.C.

ἐπὶ βασιλέος Πα[σ]ιδώρου·
ἐγραμμάτευε βουλᾶι καὶ δάμωι [Π]α[σίων]
Μνασιθέου· ἐστρατάγουν Ἀπολλόδωρος
Διο[δό]του, Διονύσιος Ἡρο[δώ]ρου,
Πύρρος Δ[ιο]κλε[ί]δα,
Εὐπαλῖνος Μ[ν]ασιθέου, Πάνις Θοκλείδα·
ἔ[δ]οξε [βου]λᾶι καὶ δάμ[ω]ι·
[ἐ]πε[ιδ]ὴ [- - -]ωρος Σωτίωνος Ἰασεύ[ς]
[δ]ιατελεῖ [εὔν]ους ἐὼν καὶ εὐε[ργ]έτ[α]ς τοῦ
δάμου [τ]οῦ Μεγαρέων, ἀγαθᾶι τύχ[αι]
δεδόχθαι τᾶι βουλᾶι κ[αὶ τ]ῶ[ι] δάμωι,
πρό[ξε]νον [ε]ἶ[μεν] αὐτ[ὸν] τᾶς πόλ[ιος] τ[ᾶ]ς
Μεγαρέων, [κα]ὶ εἶμεν αὐτῶι ἀσυλίαν
καὶ κατὰ γᾶν καὶ κατὰ θάλασσαν
καὶ πολέμου καὶ εἰράνας ἐούσας, καὶ πρ[ο]-
εδρία[ν ἐν] πᾶσι τοῖς ἀγῶσι[ν οἷς] ἁ πό[λις]
[τ]ίθητ[ι]· ἀγγ[ρ]αψάτω δὲ τὸ δόγμα τόδ[ε]
[ὁ γ]ραμματε[ὺ]ς τοῦ δάμου [ἐν] στάλα[ι λ]ι[θίναι]
κα[ὶ] ἀνθέτω [εἰ]ς τὸ Ὀλυμπιε[ῖον]

Ed.pr. dated the decree to the period of Demetrios the Besieger, after 307 B.C. This was challenged by M.Feyel (*SEG* XIII 280), whose chronological reconstruction was in turn rejected by R.Urban (*SEG* XXVIII 438) and others. A.Robu, *art.cit.* (our lemma no. 309) 96-104 (with excellent ph. at 117), now supports Feyel's theory on paleographical and prosopographical grounds, offering the date above.

312: **Decree in honor of Meniskos of Halikarnassos, ca. 237/6 B.C.**

ἐπὶ βασιλέος Πα[σι]δώρ[ου]·
ἐγραμμάτευε βουλᾶι καὶ δάμωι
Πασίων Μνασιθέου· ἐστρατάγουν
Ἀπολλόδωρος Διοδότου, Διονύσιος
Ἡροδώρου, Πύρρος Διοκλεί[δ]α,
Εὐπαλῖνος Μνασιθέο[υ], Π[άνις] Θοκλείδα·
ἔδοξε βουλᾶι καὶ δάμωι·
ἐπειδὴ Μενίσκος Χ[αι]ρεστράτου Ἀλικα[ρ]-
νασσεὺς διατελεῖ εὔνους ἐὼν καὶ
εὐεργέτας τοῦ δάμου τοῦ Μεγαρέων,
ἀγαθᾶι τύχαι, δεδόχθαι τᾶι βουλᾶι
καὶ τῶι δά[μωι π]ρόξενον εἶμεν [α]ὐτὸν
τᾶς πόλιος τᾶς Μεγαρέων, καὶ εἶμεν
αὐτῶι ἀσυλία[ν] καὶ κατὰ γᾶν καὶ κατὰ
[θάλ]ασσαν καὶ πολέμου καὶ εἰράνας
[ἐοὐ]σας, καὶ προεδρίαν ἐν πᾶσι τοῖς
ἀγῶσιν οἷς ἁ πόλις τι[θ]ητι· ἀγγραψάτω
δὲ τὸ δόγμα τόδε ὁ γραμματεὺς τοῦ
δάμου ἐν στάλαι λιθίναι καὶ ἀνθέτω
εἰς τὸ Ὀλυμπιεῖον

For the date, see our previous lemma.

313: **Decree in honor of Lykiskos of Elis, ca. 236/5–230/29 B.C.**

ἐπὶ βασιλέος Ἀντιφίλου·
γραμματεὺς βουλᾶς καὶ δάμ[ου]
Ἀπολλόδωρος Εὐπαλίνου. ἐστ[ρα]-
τάγουν Φωκῖνος Εὐάλκου, Ἀρισ[τό]-
τιμος Μενεκράτεος, Δαμοτέλ[ης]
Δαμέα, Θέδωρος Παγχάρεος, Πρ[ό]-
θυμος Ζεύξιος, Τίμων Ἀγάθων[ος]·
ἔδοξε βουλᾶι καὶ δάμωι·
ἐπειδὴ Λυκίσκος Φυσάλου Ἀλε[ῖος]
διατελεῖ εὔνους ἐὼν τῶι δάμ[ωι]
τῶι Μεγαρέων, δεδόχθαι τᾶι βου[λᾶι]
καὶ τῶι δάμωι, πρόξενον αὐτὸν [εἶ]-
μεν καὶ εὐεργέταν τᾶς πόλιος [τᾶς]
Μεγαρέων, καὶ εἶμεν αὐτῶι γᾶς
καὶ οἰκίας ἔμπασιν καὶ προεδρί[αν]
ἐμ πᾶσι τοῖς ἀγῶσιν οἷς ἁ πόλις [τίθη]-

τι· ἀγγραψάτω δὲ τὸ δόγμα τόδε ὁ [γραμ]-
ματεὺς τοῦ δάμου ἐν στάλαι λιθ[ίναι]
καὶ ἀνθέτω εἰς τὸ Ὀλυμπιεῖον

Although ed.pr. had suggested a date after 307 B.C., A.Robu, *art.cit.* (our lemma no. 309) 100-104 (with excellent ph. at 118), forcefully argues for the date above, during the Macedonian occupation of Megara.

314. **Megara. Military (ephebic) catalogues**, ca. 221/0–146 B.C. *IG* VII 27-32. *SEG* XIII 308; XXXIV 350; XLIII 98; XLV 2285; LII 506bis. A.Robu, *art.cit.* (our lemma no. 309) 107-109, places the first two catalogues, *IG* VII 27/28, in the period of the Megarians' membership of the koinon of the Boiotians (probably in the years 221/0 and 220/19 B.C. respectively), and *IG* VII 29 after the secession of Megara from the koinon, which occurred ca. 206/5 B.C. The mention of a γραμματεὺς τῶν συνέδρων in *IG* VII 31 suggests a date between 167 B.C. and 146 B.C. This catalogue is chronologically preceded by *IG* VII 30 and followed by *IG* VII 32 (exact dates unknown).

315. **Megara. Dedications to Apollo Prostaterios, ca. 250-200 B.C.** *IG* VII 39/40. *SEG* XIII 303; XLIV 195. A.Robu, *art.cit.* (our lemma no. 309) 107, notes that since two of the θεαροί of *IG* VII 39 are Ἕρμνος and Πάνις, who are attested as generals in *IG* VII 12/13 and our lemmata no. 311/312 respectively, the date of this dedication, along with its contemporary *IG* VII 40, should be lowered to the 2nd half of the 3rd cent. B.C.

BOIOTIA

316. **Boiotia. Epigraphy and epigraphists.** 2014 saw the publication of two works that contain dozens of old and new epigraphical finds: J.M.Fossey, *Epigraphica Boeotica II: Further Studies on Boiotian Inscriptions* (Leiden and Boston 2014) [abbreviaton: *Epigraphica Boeotica* II], and N.Papazarkadas (ed.), *The Epigraphy and History of Boeotia: New Finds, New Prospects* (*Brill Studies in Greek and Roman Epigraphy* no. 4) (Leiden and Boston 2014) [abbreviaton: *Epigraphy and History of Boeotia*], the proceedings of the international Berkeley symposium organized in 2011 by the Aleshire Center for the Study of Greek Epigraphy. Some material from these works has already been reported in earlier volumes of *SEG*: see *SEG* LX 505-509, 512, 515/516; LXIII 337. We cover both works in numerous individual lemmata throughout this section. For a concise overview of Boiotian epigraphical research from the early 19th cent. to our day, see N.Papazarkadas, in *Epigraphy and History of Boeotia* 1-8, who deals with the leading agents and the main institutions (Greek Archaeological Service, Archaeological Society at Athens, Berlin Academy, British School at Athens, French School at Athens, Greek Epigraphic Society), behind such work. For a useful digest of the most significant epigraphic discoveries in Boiotia

in the decade 2004-2014, including finds published in the two aforementioned volumes, see F.Marchand, *AR* 60 (2014) 72-80 (ph.). On the epigraphical work carried out by the archaeologists who have worked in Thebes since the foundation of the Greek state, see V.Aravantinos, in V.Aravantinos, E.Kountouri (edd.), *100 Χρόνια Αρχαιολογικού Έργου στη Θήβα: Οι Πρωτεργάτες των Ερευνών και οι Συνεχιστές του* (Athens 2014) 1-57.

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317. **Boiotia. Ethnic identity, 6th/5th cent.** B.C. Manifestations of the Boiotian ethnic identity in epigraphic documents are studied by H.Beck, in *Epigraphy and History of Boeotia*, 19-44. The author cites and reviews the following documents: *SEG* XI 1202, 1208; XV 245; XXIV 300; XXX 440; XLI 506; LVI 521; LVII 488; *F.Delphes* III.1 574. Already in the late 6th cent. B.C., one can discern a distinct Boiotian identity, though its relation to the existence of a koinon is not clear. Nevertheless, the same era also saw the rise of local polis-identities. 'The epigraphic record beautifully captures the parallel trend of *ethnos*- and *polis*-genesis, and it reveals that the two were inextricably interwoven' (41). Some of these documents are also analyzed, from a different angle, by E.Mackil in her monograph and the article presented in our lemma no. 319.

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318. **Boiotia. Foreigners at Boiotian festivals in Hellenistic-Roman times.** Under this title, J.M.Fossey, *Epigraphica Boeotica* II 105-116, has published an updated version of an earlier paper of his that we reported in *SEG* LVII 421. He summarizes the evidence for 15 festivals (also represented on useful maps), which can be divided in five chronological periods: I) 4th cent. B.C.; II) early 2nd/early 1st cent. B.C.; III) mid-1st cent. B.C. (after 86 B.C.); IV) 2nd cent. A.D.; V) 3rd cent. A.D. Periods II and III offer the best documentation. The provenance of numerous victors from Central Greece and the Northern Peloponnese should be attributed to geographical proximity. Several victors come from Asia Minor and the Propontic-Pontic areas. The latter, Fossey suggestively points out, were areas of earlier Boiotian colonization, something that would have led to a mutual interest between these regions and Boiotia.

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319. **Boiotia. The κοινόν of the Boiotians.** *SEG* LVIII 439; LIX 461, 464; LXI 336; LXII 282. Constitutional, historical, religious, and economic aspects of this institution are analyzed in minute detail by E.Mackil, *Creating a Common Polity: Religion, Economy, and Politics in the Making of the Greek Koinon* (Berkeley 2013), in her authoritative monograph on the Greek *koina* [abbreviation: Mackil, *Koinon*]. At 21-144, the author provides a full history of Boiotia (as well as Aitolia and Achaia), in which she makes heavy use of epigraphic evidence. We cannot possibly do justice to the numerous important topics treated by the author throughout her theoretically informed book, from festivals to political and legal institutions. We single out her discussion of the cults of Ἀθηνᾶ Ἰτωνία and Ἀπόλλων Πτωιεύς (157-173); of the districts of Hellenistic Boiotia, as inferred from inscriptions of the ἀφεδριατεύοντες (221-226 with a useful table); of the Δαίδαλα (226-232); of economic cooperation, coinage, taxation (237-325); etc. We bring attention to the important dossier of documents pertaining to the Boiotian

koinon. For each document, Mackil provides an authoritative epigraphical text, English translation, full bibliography and detailed commentary.

IG I³ 501	=	411/412, T1	*SEG* III 342	=	446-448, T32
IG VII 1672	=	438/439, T24	*SEG* III 356	=	443/444, T29
IG VII 1673	=	439, T25	*SEG* III 359	=	444/445, T30
IG VII 1795	=	436/437, T22	*SEG* XXV 553	=	426-428, T13
IG VII 2383	=	448-453, T33	*SEG* XXVII 60	=	426, T12
IG VII 2407	=	424/425, T11	*SEG* XXVIII 461	=	429-432, T15
IG VII 2408	=	422/423, T9	*SEG* XXXI 358	=	414/415, T3
IG VII 2462	=	415/416, T4	*SEG* XXXIV 355	=	420/421, T7
IG VII 2723	=	432/433, T16	*SEG* XXXV 480	=	423/424, T10
IG VII 2724	=	433/434, T17	*SEG* XLIV 412	=	428/429, T14
IG VII 2724a	=	434, T18	*SEG* XLIV 901	=	421/422, T8
IG VII 2724b	=	434/435, T19	*SEG* LV 564bis	=	418-420, T6
IG VII 2724c	=	435/436, T20	*SEG* LVI 521	=	412-414, T2
IG VII 2724d	=	436, T21	*SEG* LVI 551	=	416/418, T5
IG VII 2792	=	445/446, T31	*I.Oropos* 21	=	439-441, T26
IG VII 3207	=	437/438, T23	*I.Thespiai* 29	=	441/442, T27
IG IX.1.98	=	442/443, T28			

For a convenient succinct analysis of the Boiotian *koinon* and the religious and economic factors behind its constitution, see also E.Mackil, in *Epigraphy and History of Boeotia* 45-63.
For the expansion of the koinon to Euboia see D.Knoepfler, in *Epigraphy and History of Boeotia* 68-94, who making heavy use of *SEG* XXVIII 461 (our lemma no. 373), *IG* XII.9.192 (our lemma no. 778), and other epigraphical documents, shows that around 286 or 285 B.C., Eretria joined the κοινὸν τῶν Βοιωτῶν. 'This new state of affairs lasted only a few years, five or six at the maximum, probably until the eve of the Gallic invasion of Macedonia' (86). Chalkis was at the time still under Macedonian control, and only joined briefly the Boiotian koinon about 12 years later.
C.Müller, in *Epigraphy and History of Boeotia* 119-146, tackles the long-standing question of the resuscitation of the koinon after the Mithridatic Wars, on which she follows Knoepfler, as per *SEG* LVIII 439, dismissing earlier interpretations of literary and numismatic evidence that saw a revival of the koinon after 146 B.C. Making use of the concept of 'institutional memory', she finds *SEG* III 367, with its reference to the κοινὸν τῶν Βοιωτῶν, as the first indisputable piece of internal evidence from Boiotia for the resuscitation of the federation. At 129/130, she presents the following relevant documents in chronological order: *IG* II² 4114 (34/3 B.C.); *SEG* III 367 (ca. 40-30 B.C.); *IG* VII 2871 (late 1st cent. B.C./early 1st cent. A.D.); *IG* VII 2711 (37 A.D.); *SEG* XXXVIII 380 (1st cent. A.D.). For other documents treated by the author, see our lemmata nos. 324-326, 330 345, 354/355, and 396. On the question of the ethnic identity of the Boiotians in the context of the koinon, see our lemma no. 317.

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320. **Boiotia. Manumissions.** For a comprehensive, well-documented analysis of the phenomenon of manumission in Hellenistic Boiotia and the chronological problems associated with

them, see C.Grenet, in *Epigraphy and History of Boeotia* 395-442, who makes use of **hundreds** of inscriptions, too many to hope to cover in the pages of *SEG*. Thankfully, the author tabulates the epigraphic material in Appendix 1, 'The Boeotian Manumissions: References' (426-430): 125 manumissions from Chaironeia, 6 from Lebadeia, 14 from Orchomenos, 16 from Koroneia, 7 from Thespiai, 4 from Thisbe, 1 from Oropos. For obvious reasons, her main pivot is the manumission dossier from Chaironeia, for which see our lemma no. 331. Key to her chronological reconstruction is the occurrence of the phrases διὰ τᾶς βωλᾶς/βουλᾶς and διὰ τῶ σουνεδρίω/τοῦ συνεδρίου respectively. The synedrion, Grenet contends, is the institution that replaced the local councils in the Boiotian cities, after the dissolution of the κοινόν in 171 B.C., and most probably after 167 B.C. [On the koinon of the Boiotians, see our lemma no. 319]. As long as the koinon operated the status of freedmen was guaranteed throughout Boiotia. After its disappearance, individual cities passed their own statutes to deal with the problem. The vast majority of Boiotian manumissions 'belong to the second century BC, extending, at least in Chaironeia, into the early first century BC. Acts of manumission—at least to judge from one document—were engraved from the last quarter of the third century BC in Thespiai' (423). See our lemmata nos. 331-335, 346/347, 358, 375, 447.

321. **Boiotia. Memory of war.** This topic is examined in detail by Y.Kalliontzis, *Epigraphy and History of Boeotia*, 346-372, who is prompted by his publication of a Plataian casualty list (our lemma no. 394). He conveniently collects and neatly classifies the extant epigraphical and archaeological evidence: I) Polyandreia (*I.Thespiai* 336, 484-487; *IG* VII 585; unpublished inscription from Orchomenos); II) Trophies (the unpublished trophy of Sulla recently found near Orchomenos, cf. *SEG* LVIII 428; *SEG* XLI 448, for which, however, see our lemma no. 336); III) Funerary and dedicatory epigrams (*IG* VII 2537, 4247; *CEG* 114, 632, 789; *SEG* LV 553; *SEG* LVI 521, 551; our lemma no. 409); IV) Funerary stelai (*SEG* XXIX 440 with ph.; *SEG* LV 561, our lemma no. 337). Other inscriptions, e.g. *I.Thespiai* 37 and 488, were also informed by the experience of war, even though they do not fall within any of the categories above. Kalliontzis concludes that '[t]he effort to perpetuate the memory of the ancient battles was a constant of Boeotian identity. . . Boeotia possessed numerous "lieux de mémoire"', but 'Plataia clearly stands apart: it was ■ place where memory was constantly forged and reshaped.'

322. **Boiotia. Proxeny decrees.** J.M.Fossey, *Epigraphica Boeotica* II 3-17, reproduces with minor changes his 1994 article that was reported in *SEG* XLIV 405. In an appendix (17-22), he deals with material that has appeared since 1994, on which see our lemmata nos. 400 and 401. At 43-82, Fossey produces a massive catalogue of proxeny decrees from Boiotia, both federal and decrees of individual cities (arranged alphabetically). In its full form, each entry includes a publication reference, the name of the federal or the local archon, the name of the proxenos, and his place of origin. In the case of decrees from Oropos, the name of the eponymous priest is also provided. At 83-104, Fossey compiles a chronologically arranged prosopographical catalogue of Boiotians acting as πρόξενοι abroad. Each entry includes a date, the granting polis, the honorand(s) with his or their origin (when attested), and a reference to an epigraphic publication. Out of 167+ acts of proxeny, almost half of them come from Delphi. After a succinct analysis of possible motives behind such grants, the author makes use of M.Osborne, S.G.Byrne, *The Foreign Residents of Athens: An Annex to the Lexicon of Greek Personal Names: Attica* (*Studia Hellenistica* 33) (Leuven 1996), and examines Boiotians attested in Attic inscriptions: Thebans and Plataians are the two predominant groups.

323. **Boiotia. Religion: cult of the horseman hero in Boiotia.** Under this title, J.M.Fossey, in *Epigraphica Boeotica* II 117-131, first gathers, classifies, and analyzes a series of funerary altars with reliefs depicting horsemen. Such reliefs are at home in Thrace, but almost non-extant elsewhere. Fossey identifies four iconographic types, which can further produce hybrids. For most of these types, he cites inscribed examples. Type I (early 2nd cent. A.D.): *IG* VII 2153/2154 (ph.), 2807 (ph.); Type II (early 2nd cent. A.D.): *IG* VII 2628 (ph.); hybrid Type I/II (early 3rd cent. A.D.): *IG* VII 2175 = *I.Thespiai* 1199 (ph.); Type III (early 3rd cent. A.D.): *IG* VII 2140 = *I.Thespiai* 1189 (ph.), *IG* VII 2167/2168 = *I.Thespiai* 1198); Type IV (early 3rd cent. A.D.): no inscription cited. In Boiotia, such monuments have two concentration clusters: Thespiai and Thebes (maps at 125). Onomastic analysis at 126 does not produce any patently Thracian name recorded on these otherwise characteristically Thracian monuments. The Boiotian monuments should be linked with the heroization of the dead. In fact, based on *IG* VII 1813 (= *I.Thespiai* 283bis), ['Ικ]έσιος Εἵ[ρ]ωι | ἀνέ[θεικε], Fossey hypothesizes that there was a cultic center of this otherwise anonymous hero in Thespiai. He further speculates that the Thracian hero might have been syncretized with the paramount Boiotian hero, Ἡρακλῆς.

324. **Akraiphia. Decree of Koroneia in honor of judges from Akraiphia, ca. 150 B.C.** *IG* VII 4145 + *BCH* 16 (1892) 458 no. 3. *SEG* XXXI 387; LX 1984. C.Müller, *art.cit.* (our lemma no. 319) 131, puts forward the date above on prosopographical grounds (Ἀντίδικος, father of Δαμάρετος, one of the honorands, was polemarch in ca. 180-175 B.C.), and further notes that this dialectal document predates the reorganization of the festival of Πτώϊα as penteteric; cf. our lemma no. 323.

325. **Akraiphia. Decree of Thisbe on the acceptance of the penteteric Ptoia, ca. 120-110 B.C.** *IG* VII 4139. *SEG* XLIII 214; XLIV 1689; XLVI 545; LIX 463. C.Müller, *art.cit.* (our lemma no. 319) 131, 146 (ph.), observes that the lettering of this decree is very similar to that of *SEG* LVII 452, which is dated to the late 2nd cent. B.C. Besides, the delegate Βροχᾶς Κάπωνος must be the son of Κάπων of *IG* VII 2383 (our lemma no. 338), which belongs to the period after the Third Macedonian War, 171-167 B.C. These observations appear to confirm Feyel's placement of the reorganization of the Πτώϊα in ca. 120-110 B.C.

326. **Akraiphia. Honorific decree relating to a contribution for the Ptoia, after ca. 120-110 B.C.** *IG* VII 2710. C.Müller, *art.cit.* (our lemma no. 319) 131/132, notes that with its reference to the penteteric Πτώϊα this neglected fragmentary document cannot date to the middle of the 2nd cent. B.C., as more recently maintained by A.Manieri, *Agoni poetico-musicali nella Grecia antica. 1. Boeozia* (Pisa-Rome 2009) 100 [For Manieri's monograph, see *SEG* LIX 463]. It definitely postdates the reorganization of the

festival in 120-110 B.C. (cf. our lemma no. 325) 'although we cannot be more precise about its date' (132). [The spelling πολείτας (L. 2) and, secondarily, the subscript iotas suggest ■ date in the 1st cent. B.C., Papazarkadas].

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327. Akraiphia. Oration of Nero at the Isthmia and honorary decree for Nero, 67 A.D. *IG* VII 2713; *Syll.*^{3} 814; Oliver, *Greek Constitutions* no. 296; *SEG* LIII 453*. C.Müller, *art.cit.* (our lemma no. 285) 214/215, presents a French translation of these documents.

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328. Aulis (Megalo Vouno). Inscription on a lamp, 360s B.C.? Handle of a lamp with an inscription found in the fortress of Kastro at Megalo Vouno and reported by C.Wordsworth, *Athens and Attica: Journal of a Residence There* (London 1836) 7, who provided a majuscule text: ΤΛΕΠΟΛΕΜΟ. Wordsworth provisionally identified the name as that of the manufacturer. On this inscribed object, not seen since 1832, see now A.Schachter, *Epigraphy and History of Boeotia* 313-327, who understands the name to have been incised (graffito) in a hybrid form of the epichoric alphabet, i.e., Τλεπολέμο for Τληπολέμου. After detailed topographical discussion, the author identifies Tlepolemos as the son of Herakles and mythical founder of Rhodes, who is also connected with the traditions surrounding the foundation of Tanagra. Based on minute analysis of sundry philological and epigraphical sources, he ingeniously connects the adoption of Tlepolemos' cult by the Thebans with their hegemonical maritime ventures in the 360s, a period when Thebes controlled Aulis.

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329. Chaironeia. Proxeny decree, early 2nd cent. B.C. C.Grenet, in *Epigraphy and History of Boeotia* (cf. our lemma no. 331) 412/413, briefly mentions an unpublished proxeny decree for seven Corinthians proposed by the polemarch Κράτων, possibly the father of the dedicant of our lemma no. 332. One of the πρόξενοι, Ἑρμογένεις Εὐβωλίδαο also occurs in *IG* IX^2.1 I 32 (LL. 19/20: Ἑρμογένει[- - - .]ίδα Κορινθίωι), from Aitolian Thermos (185/4 B.C.). 'Several inscriptions are engraved on this base (inv. no. 2955 in the Museum of Chaironeia), most notably a dedication to Artemis Eukleia and at least one military catalogue and two proxeny decrees.' [The editio princeps will be published by Y.Kalliontzis in his forthcoming monograph *Contribution à l'épigraphie et l'histoire de la Béotie hellénistique*, Papazarkadas.]

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330. Chaironeia. Account of the secretary of the naopoioi, late 1st cent. B.C.- 100 A.D. *SEG* XXXVIII 380; XLI 448; LIII 2168; LVII 452. C.Müller, *art.cit.* (our lemma no. 319) 128, briefly states her belief that the account refers to the festival of the Παμβοιώτια, as suggested by Knoepfler ■ the article reported in *SEG* XXXVIII 380, even though D.Knoepfler, *Annuaire du Collège de France* 109 (2008/2009 [2010] 702, has now reinterpreted it as a local Theban festival. At note 54, she observes: 'The presence of a Theban eponymous archon is easy to explain with reference to the fact that the *epimeletes* of the *panegyris* must have been a Theban . . . since there is no federal sanctuary attested on Theban territory.'

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331. Chaironeia. Dossier of manumissions. C.Grenet, in *Epigraphy and History of Boeotia* 396-413, offers a comprehensive study of this dossier, which consists of 125 documents (data collected on 426/427). Of those fully preserved, all but five are dated by reference to the local archon. A total of 50 different archon names are attested. Grenet's aim is to establish first the relative and subsequently the absolute chronology of the Chaironeian manumissions. She estimates that this mini corpus covers a period of at least 92 years. 63 Chaironeian manumissions are inscribed in the Boiotian dialect, 48 primarily in the koine. Mixed forms are also found occasionally. In principle, dialectal texts should be older, but this is not an absolute criterion. For instance, *IG* VII 3305 (in dialect), and *IG* VII 3332, 3345, and 3362 (in koine), all are dated in the archonship of Δέξιππος. Prosopographical connections confirm the relative chronological scheme proposed by the author. For the establishment of the absolute chronology, Grenet relies on 'a piece of evidence that Elizabeth Meyer regrettably overlooked when she proposed to date the inscriptions from 135 to 40 BC' (404), namely the multiple occurrences of the phrase διὰ τῶ σουνεδρίω/τοῦ συνεδρίου. There are only two references to the βωλά/βουλά, the Council of Chaironeia. The synedrion, Grenet contends, is the institution that replaced the local council in Chaironeia (as well as in other Boiotian cities), after the dissolution of the κοινόν in 171 B.C., and most probably after 167 B.C. (For two testimonia that confirm this chronological observation, see our lemmata nos. 335 and 392). A total of 107 Chaironeian manumissions make reference to the synedrion. The few references to the boule are explained away by Grenet ■ errors made by the writers of the documents (cf. our lemma no. 334). The synedrion oversaw acts of manumission (contra Zelnick-Abramovitz, *SEG* LV 2107) and its members acted ■ witnesses, as suggested by the fact that no private witnesses are mentioned when the synedrion is attested. The synedrion operated within the frame of a local law (κὰτ τὸν νόμον) that was introduced after 171 B.C. There are, however, other records, most notably our lemma no. 332, that date early in the 2nd cent. B.C. 'In conclusion, manumissions were inscribed in Chaironeia beginning in the first quarter of the second century BC, perhaps the late 190s or 180s. . . [T]he bulk of the Chaironeian manumissions—more than one hundred documents—is later than 167 BC, since the local *synhedrion* is directly involved in the procedure, and extends to the early first century BC. To date, no Chaironeian manumission seems to be later than the Mithridatic War' (413). A useful table on 430 summarizes the sequence of archons on stones bearing Chaironeian manumissions.

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332. Chaironeia. Dedication to Asklepios and six manumission records, early 2nd cent. B.C. *SEG* XLIX 506-511; LVIII 436.* J.M.Fossey, L.Darmezin, *Epigraphica Boeotica* II 140-192 (ph.), first present the chequered history of this stone, and then produce a critical edition (with English translations) based on squeezes, autopsy, ph. and notes by the late P.Roesch. The edition was at some point reported as forthcoming in *Boeotia Antiqua* series (see *SEG* XLIX 506-511), but had to wait until 2014 to fully materialize. Throughout their article, the authors compare and contrast their texts with those provided by E.Meyer (*SEG* LVIII 436), which they commendably reproduce to facilitate their readers. Their text of the dedication differs substantially from the version offered by E.Meyer (*SEG* LVIII 436 no. I):

Ἡ[σχ]ρίων Κράτωνος
Ἡ[ρακ]λιώτας Ἀσκλαπιῦ

Their texts of the manumissions are effectively the ones reported in *SEG* XLIX 506-511. A couple of them also differ substantially from Meyer's versions (especially *SEG* LVIII 436 nos. II and III), but since all these have already been reported in *SEG*, we do not reproduce them here. After detailed discussion of the history of the monument since its discovery, and observations on language and diction, they affirm its provenance from Chaironeia. Making use of numerous epigraphic comparanda, the authors also discuss in detail formulas, references to the law 'κἀτ τὸν νόμον', the question of accompaniment and consent (φίλοι, verb συνεπινέω), terms designating slaves, clauses of παραμονή, status of manumitted slaves, prosopography, onomastics, etc. Eventually, they take issue with Meyer's chronological reconstruction (late 2nd cent. B.C.), and they reaffirm their preference for a date early in the same century.

Writing simultaneously, but independently, C.Grenet, in *History and Epigraphy of Boeotia* 411-413, 431-435 (graphic reconstruction of the manumissions' arrangement on the stone, and texts with English translations), also finds fault with Meyer's chronological proposal. She identifies the priest Φιλόξενος son of Ξένων (*SEG* XLIX 510 = *SEG* LVIII 436 no. VI) with Φιλόξενος Ξένωνος, victorious citharist in *I.Thespiai* 161 (ca. 209 B.C.); thus also Fossey, Darmezin, *art.cit.* 167. The witness Ξενότιμος of Lebadeia ((*SEG* XLIX 507 = *SEG* LVIII 436 no. III) is attested as proxenos at Delphi in 186 B.C. (*Syll.*³ 585). Ὀλιούμπιχος son of Ἀνδρίας, φίλος in *SEG* XLIX 511 (=*SEG* LVIII 436 no. VII) is also attested in the slave-dedication to Artemis Ilithya *SEG* XXVIII 444, thus linking the latter with the Asklepios dossier. Despite provisionally accepting Meyer's textual version of the dedication *SEG* LVIII 436 no. I, Grenet identifies Ἀριστίων son of Κράτων as the homonymous grandfather of the Chaironeian manumittor in *CID* V 639 (137/6 B.C.). His father Kraton is attested in a late 3rd cent. B.C. list of theorodokoi and proxenoi from Epidauros (*SEG* XI 414). He is also the proposer of a hitherto unpublished decree, our lemma no. 329. All in all, this inscribed stone should date to the early 2nd cent. B.C., and it is one of the earliest records of the manumission dossier from Chaironeia; cf. our lemma no. 331.

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333. Chaironeia. Nine manumission records, ca. 200-after 167 B.C. *SEG* XXVIII 444-452; XLI 431; XLIX 2440; LVII 431; LVIII 436; LIX 469; LXI 1615. Aspects of these slave dedications to Ἄρταμις Εἰλειθία are thoroughly examined by C.Grenet, in *Epigraphy and History of Boeotia* 408-412 (ph.), 431 (graphic reconstruction of the arrangement of the texts on the cippus), 435-438 (texts and English translations). Ὀλούμπιχος Ἀνδριάο, guardian of the manumittor and witness (Fίστωρ) in *SEG* XXVIII 444 connects this series with the six Chaironeian manumission records reported in our lemma no. 332, where he is attested as a φίλος (*SEG* XLIX 511 = *SEG* LVIII 436 no. VII). Another witness from the same manumission, Διωνούσιος Καφισοδώρω, should be identified with the homonymous financial trustee mentioned in *IG* VII 3171 (late 3rd cent. B.C.). With their references to witnesses, both *SEG* XXVIII 444 and 445 should date to ca. 200-175 B.C., i.e. they are amongst the earliest manumissions in the Chaironeian dossier. The reference to the βωλά in *SEG* XXVIII 446 renders ca. 171-167 B.C. a terminus ante quem. The involvement of the σουνέδριον in the remaining texts (*SEG* XXVIII 447-452) firmly places them after 167 B.C.

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334. Chaironeia. Three records of manumission (consecrations of slaves to Sarapis), ca. 167 B.C. *IG* VII 3348-3350. *SEG* XXXIX 421; XLIX 2440; LVII 438. In her analysis of this small dossier of inscriptions written in the Boiotian dialect, C.Grenet in *Epigraphy and History of Boeotia* 410, 439 (texts and English translations), briefly tackles the disturbing occurrence of the βωλά (*IG* VII 3349) among two references to the σουνέδριον (*IG* VII 3348, 3350), concluding that it was probably due to an inscribing error. The archon Θιόδωρος of *IG* VII 3349 is almost certainly the archon Θεόδωρος of *IG* VII 3344, 3371, and 3382, among which *IG* VII 3344 contains a reference to the synedrion. The confusion in vocabulary is unlikely to have 'lasted more than a few months or a year after the Council's reform' in ca. 167 B.C.

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335. Chaironeia. Manumission record, ca. 160-150 B.C. C.Grenet, in *History and Epigraphy of Boeotia* 407/408 (cf. our lemma no. 331), briefly mentions an unpublished manumission record inscribed on a limestone slab that bears no inv.no. It dates in the archonship of Πούθινας. 'The owner, Kallippidas son of Thinarchos (Καλλιππίδας Θινάρχω), dedicates his slave Timon to Asklepios "through the synhedrion according to the law".' She identifies the manumittor as the homonymous Chaironeian proxenos of *SEG* LVI 584 from the Aitolian Kallipolis, which dates to 170/69 B.C. This allows her to place the unpublished text in the 2nd quarter of the 2nd cent. B.C., 'possibly several years after the proxeny decree.' [Y.Kalliontzis has informed us (per epistulam) that he is preparing the editio princeps of this document. Papazarkadas.]

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336. Chaironeia. Trophy erected by Sulla (or a reinterpreted inscription of a different type?), 86 B.C. or earlier (250-200 B.C.)? *SEG* XLI 448; XLII 1775; LVI 510; LVIII 428; LXIII 336.* In his discussion of Boiotian war monuments (our lemma no. 321), Y.Kalliontzis, *Epigraphy and History of Boeotia* 353-359 (ph., dr.), offers a radical reinterpretation of the monument, carefully arguing that this is probably a dedication or an epitaph of three people, 'Ὁμολώϊχος, Φαναξίδαμος, and Ἀριστίς. The traditional understanding of ἀριστίς (L. 3) as a Boiotian variant of ἀριστεῖς is not at home in 1st cent. B.C. Boiotian epigraphy. According to Kalliontzis, the lettering suggests a date in ca. 250-200 B.C.; the use of the digamma makes a late date in the 1st cent. B.C. equally implausible. The author further notes morphological similarities between this monument and dedicatory bases, such as *I.Oropos* 517, and, in particular, funerary monuments, such as the Eretrian *SEG* XXVI 1040. Although Kalliontzis accepts that this is the actual monument seen and recounted by Plutarch, *Life of Sulla* 19.9-10, he wonders whether L. 3, which is clearly a later addition to the original two names, led 'to ■ new interpretation of the monument as a trophy for the Sullan victory at Chaironeia'.

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337. Chaironeia. Epitaph of Agathon and Mnasaretos for the battle of Chaironeia, 245 B.C. *SEG* LIII 461; LV 561.* After autopsy, Y.Kalliontzis, *Epigraphy and History of Boeotia* 366/367 (ph.), offers a new improved edition of this inscription: Ἀγάθω[ν] | [Μ]νασάρετο[ς] | [ἐ]ν Χηρωνείῃ. This version supported by the lettering makes it certain that the monument commemorated two men who had died fighting against the Aitolians at the battle of Chaironeia in 245 B.C.

338. **Chorsiai. Honorific decree for Kapon, ca. 171-160 B.C.** *IG* VII 2383. *ISE* 66. *SEG* XXII 414; XXV 515; XXXIV 1690; XLIII 214; XLVI 545; XLIX 513, LV 551; LXI 1615. For a thorough analysis of this text (prosopography, historical context, etc.), see E.Mackil, *op.cit.* (our lemma no. 319) 448-453 T33 (original text and translation, bibliography, commentary), and eadem, in *Epigraphy and History of Boeotia* 61/62. Mackil observes that a massive grain shortage befell Greece in 180-175 B.C. Besides, she brings attention to *ISE* 55 (with *SEG* XXV 445), in which the koinon of the Achaians appears to have imposed a ban on grain export, and infers that the similar ban in Ll. 5/6 of the Chorsian decree, κὴ τᾶν πολίων πασ[ά]ων ἀπεψαφισμέ|[νων τ]ὰν τῶ [σ]ίτω [ἀπο]στ[ο]λάν, points towards a decision of the koinon of the Boiotians, i.e., it suggests a date for the ban before the dissolution of the koinon by the Romans. Kapon, however, was honored probably in the decade after the koinon had ceased operating. On the economic implications of the decree, Mackil concludes that Kapon's advance of 'two hundred kophinoi of grain would have provided adequate grain for the city [of Chorsiai] for just 7.5 days.'

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339. **Eilesion (?). Quarry inscription (?), Classical/early Hellenistic.** Inscription carved on 'the rock face at the West foot of the Prophítis Elías hill' over the modern village Asopia (formerly known as Χλεμποτσάρι), possibly the site of ancient Εἰλέσιον. Ed.pr. J.M.Fossey, *Epigraphica Boeotica* II 321/322 (ph.), who provides a majuscule transcription and puts forward the provisional reading Πυθίογ[ος], perhaps the name of the lessee or owner of the local quarry. If not Πυθίων (detailed prosopographic treatment), this is a theophoric name based on the root *Πυθι- [The employment of the local script, ■ alluded to by the lettering and the orthographic conventions, suggests a date not later than ca. 370 B.C. Papazarkadas.]

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340. **Haliartos. Proxeny decrees.** J.M.Fossey, *Epigraphica Boeotica* II 23-30, is a reproduction with minor changes of the article reported in *SEG* XLIV 409. One of the theories aired in that article, namely that *SEG* XXVIII 453 is a decree not of Haliartos, but of another city granting proxeny to a citizen of Haliartos, is now dismissed by Y.Kalliontzis, *JHS* 136 (2016) 251, since 'this document shows the standard formulas used in Boeotian proxeny decrees.'

340bis. **Kopai. Decree in honor of Kleuwedra and Olioumpicha, early 2nd cent. B.C.** Migeotte, *Emprunt* no. 15. *SEG* XXII 432; XXXV 402, 404;* XXXVII 1779; XLIII 871; LIII 2144; LX 494; LXI 1605. T.Howe, *ZPE* 186 (2013) 152-156, cites and translates into English this document, which is key to his discussion of the role of women as social and financial agents in Hellenistic Boiotia. The benefaction of these two female members of the local pastoral elite to Kopai aimed at social prestige rather than financial gain.

341-344. **Kopais (area of). Assorted epitaphs.** Y.Kalliontzis, *Grammateion* 3 (2014) 19-21 (see the introduction to lemmata nos. 376-387, for more details), publishes the following four epitaphs from the wider area of Kopais. Their exact provenance is difficult to establish:

341: **Epitaph of Menes, early 4th cent. B.C.** Bluish limestone cippus found in the cemetery to the east of the village of Agios Spyridon. Ed.pr. Kalliontzis, 19 no. 13 (ph.).

Μένεις

342: **Epitaph of Simulos (?), 3rd cent. B.C.** Cippus built into the SW corner of the church of Agios Georgios, in the cemetery of our lemma no. 341. Ed.pr. Kalliontzis, 20 no. 14 (ph.), who, on the basis of *I.Thespiai* 104 L. 11, suggests that his restoration is the most probable, without discounting [Δα]μούλο[ς], dialectal form of Δαμύλος, a name known from Amphissa.

[Σι]μούλο[ς]

343: **Epitaph of Philistidas of Chalkis, 4th cent. B.C.** Bluish marble cippus built into the southern wall of the church of Agios Georgios in the village of Agios Dimitrios. Ed.pr. Kalliontzis, 20 no. 15 (ph.), who observes that the exact provenance of the inscription cannot be established: Orchomenos is the nearest ancient Boiotian city, but the same church has produced *IG* VII 2870, which patently comes from Koroneia. [We note the Boiotian ending of Philistidas' name, even though the deceased originated from an Ionian city, Papazarkadas.]

[Φ]ιλιστίδα[ς]
Χαλκιδεύς

344: **Epitaph of Kallis, 4th cent. B.C.** White marble cippus built into the southern wall of the church of our lemma no. 343. Ed.pr. Kalliontzis, 20/21 no. 16 (ph.), who repeats the same puzzlement about the exact provenance of the stone as in the case of our lemma no. 343. [The lambda is epichoric, so the inscription probably predates ca. 370 B.C. Papazarkadas].

Καλλίς

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345. **Koroneia. Catalogue of victors for the Pamboiotia, late 1st cent. B.C. /early 1st cent. A.D.** *IG* VII 2871. *SEG* XXVIII 454; XXXVIII 380; LI 571; LII 501; LVIII 439. C.Müller, *art.cit.* (our lemma no. 319) 128/129, accepts as certain the identification of this festival as the Pamboiotia. She further argues that it should be chronologically close to *SEG* XXXVIII 380 (cf. our lemma no. 330). This date is compatible with the identification of the victor Αὖλος Καστρίκιος Αὔλου υἱός (L. 14) as a member of a Roman family active in early 1st-cent. A.D. Thespiai. He may be the Aulus Castricius A. filius Modestus, who is attested in the Latin dedication *CIL* III 7311 from 14 A.D. The agonothetes Μνασίαρχος son of Χαρίτων was probably the homonymous grandson of the Akraiphian official of the Basileia in the inscription treated in our lemma no. 354.

346. Koroneia. Manumission records (consecrations of slaves to Herakles Charops), ca. 200-171 B.C. N.G.Pappadakis, *AD* 2 (1916) 218 Αα'-272 ε' and *SEG* XXVIII 455. *SEG* XXXVI 424. In her investigation of this dossier, which consists of 15 manumissions by consecration to Ἡρακλῆς Χάρωψ, C.Grenet, in *Epigraphy and History of Boeotia* 419-423, 432, relies heavily on the prosopographically based chronological reconstruction put forward by A.Schachter (*SEG* XXXVI 424), to which she adds her own observations, accepting that the two main stones are closely connected chronologically. As per Schachter, the expression Βοιωτῶν ὁ βειλόμενος suggests a date before the dissolution of the koinon in 171 B.C. Unlike Schachter, Grenet does not believe that any manumission postdates 171 B.C. nor that they predate ca. 200 B.C. See also our lemma no. 347.

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347. Koroneia. Manumission record (consecration of a slave to Serapis), ca. 150-100 B.C. *IG* VII 2872. *SEG* XXXIX 421; XLIX 516, 2440. C.Grenet, in *Epigraphy and History of Boeotia* 422/423, briefly puts forward the date above, noting that this is the only record in the Koroneian dossier that postdates 171 B.C. 'The manumission procedure, however, remains the same, as seen in the wording of the protection clause and the presence of witnesses.'

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348. Koroneia (Pontza). Financial document, Imperial period. Gray limestone block found by N.Pappadakis at the Monastery of Saints Taxiarchs in Pontza; briefly mentioned in *JHS* 42 (1922) 272. In the context of reporting their epigraphical work in the archaeological museum of Thebes on behalf of the Greek Epigraphic Society, Y.Kalliontzis, N.Papazarkadas, in *Öffentlichkeit* 551/552, offer some information on the content of this document. It mentions 10 male and 12 female slaves; animals; edifices; the Egyptian gods. 'The closing lines record the official ratification of a transaction, a price assessed in silver coinage, and various terms that are commonly found in testaments.' The authors are currently preparing the editio princeps. See also the useful note by D.Knoepfler, *BÉ* (2015) no. 283.

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349. Koroneia. Assorted epitaphs. J.M.Fossey, *Epigraphica Boeotica* II 279-315, has restudied and republished a series of funerary inscriptions built into Medieval and Byzantine monuments in the area of Koroneia, offering detailed onomastic, paleographical and, most importantly, chronological notes. Below we provide a list, indicating the dates put forward by the author (most of the epitaphs were previously undated). I) Monastery of the Taxiarchs at Pontza: *IG* VII 2889 (ph.; 5th cent. B.C.), 2904 (ph.; late Hellenistic), 2909 (ph.; early Hellenistic), 2924 (late Hellenistic), 2926 (3rd cent. B.C.), 2934 (late Hellenistic), 2935 (ph. of squeeze; late Hellenistic), 2936 (ph.; 2nd/3rd cent. A.D.), 2944 (ph.; late Hellenistic), 2950 (4th cent. B.C.), 2951 (4th/3rd cent. B.C.), 2956 (4th/3rd cent. B.C.), 2966 (Hellenistic), 2968 (ph. of squeeze; 4th cent. B.C.), 2997 (late Hellenistic), 3008 (middle/late Hellenistic), 3021 (ph.; 2nd/3rd cent. A.D.), 3025 (undated), 3026 (4th cent. B.C./Hellenistic? [The spelling χέρε makes such an early date rather unlikely, Papazarkadas]), 3028 (3rd cent. A.D.), 3034 (4th/3rd cent. B.C.), 3047 (ph. of squeeze; middle/late Hellenistic), 3050 (ph.; late 2nd cent. A.D.). In a postscript (308/309), Fossey usefully collects a list of numerous other inscriptions said to be built into this monastery. II) Medieval Tower at Palaia Koroneia: *IG* VII 2877 (ph.; see our lemma no. 351), unpublished (our lemma no. 350). III) Church of the Metamorphosis of the Savior at Mamoura: *IG* VII 3051 (2nd cent. A.D.). IV) Church of Saint George at Agios Demetrios: *IG* VII 2896 (4th cent. B.C.), 2941, 3015 (late 2nd/3rd cent A.D.). In a postscript (314/315), Fossey provides a useful list of numerous inscriptions built into this church that are no longer visible.

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350. Koroneia. Epitaph, Late Classical/Hellenistic. Gray marble cippus built into the south wall of the Medieval Tower at Palaia Koroneia. Ed.pr. J.M.Fossey, *Epigraphica Boeotica* II 310 no. 2 (see our lemma no. 349), who notes that there are several possible restorations in L. 1, none of which is certain; no. ph.

[.]υ[....]ρι[.]
χαῖρε

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351. Koroneia. Epitaph of [---]thios, Hellenistic. *IG* VII 2877. After autopsy, J.M.Fossey, *Epigraphica Boeotica* II 309/310 no. 1 (ph.), provides the date above and dismisses the restoration [Δ]ορ[ό]θιος of the Corpus since the letter before rho is triangular. 'We must rather think of some name such as Πεπαρήθιος, Σεσαρήθιος *vel sim.*'

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352. Kreusis (territory of Thespiai). Assorted inscriptions. J.M.Fossey, *Epigraphica Boeotica* II 316-320, usefully collects and republishes three inscriptions from Kreusis, the ancient harbor of Thespiai, accompanying them with onomastic notes and ph.: *I.Thespiai* 266 (= *IG* VII 1826), 525, 795bis (our lemma no. 353).

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353. Kreusis (territory of Thespiai). Epitaph of Lysandros, 4th cent. B.C. *I.Thespiai* 795bis. J.M.Fossey, *Epigraphica Boeotica* II 318/319 (ph.), offers the first detailed edition of this inscribed white limestone monument, providing dimensions, exact location (built into the doorway of a house near the chapel of Agios Nikolaos; cf. our lemma no. 352), the date above, and prosopographic analysis of the name Λύσανδρος.

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354. Lebadeia. Account (ἀπολογία) of the agonothetes Xenarchos, ca. 80-51 B.C. *IG* VII 3078 + Holleaux, *BCH* 30 (1906) 469-481. *Nouveaux Choix* 22. A.Manieri, *Agoni poetico-musicali nella Grecia antica. 1. Beozia* (Pisa-Rome 2009) no. Leb. 11, side B, L. 17. *SEG* LXI 129, 338.* C.Müller, *art.cit.* (our lemma no. 319) 133-138 (Greek text of sides A, LL. 18-37 and C, LL. 29-47 reproduced), contends that the law mentioned in side C, L. 36 (ἐκ τοῦ νόμου) may be the same as the law of *SEG* LVII 452 (see our lemma no. 396), namely a pre-171 B.C. statute regulating federal festivals. The exemption of the poleis from paying εἰσφοραί indirectly suggests the existence of a common treasury, 'surely that of Zeus Basileus' (134). The judges of side C, LL. 44-47 ([οἱ ἀ]|πὸ τῶν πόλ[εων παραγε]|γονότες ἐ[γκριταὶ] | τῶν

Βασιλ[είων]) might have been some of the delegates recorded on side B of the stone. 'One can therefore put forward the idea that the time of the competition was also the time at which decisions were made. Such decisions were, if not federal, then collective at least in relation to the event itself, and included in all likelihood the nomination of the *agonothetes* for the next festival' (135). She further probes the enigmatic phrase ἐκλήρωσα δὲ περὶ τῆς ἀγωνοθ[εσίας τῶν | πόλεω]ν τὰ τέλη, τό τε Θεσπιέων καὶ Πλατα[ιέων] (side A, LL. 36/37). '[E]ither the *agonothetes* was chosen by lot, or the *tele* from which the *agonothetes* was to be drawn (but why two?) were thus chosen' (135). The reference to τέλη recalls the territorial organization of the 3rd-cent. B.C. koinon. This theory is reinforced by the list of representatives recorded on side B.

C.Doyen, *Comptabilités. Revue d'histoire des comptabilités* 6 (2014) 15-17, reprints and translates LL. 23-31 of side A, and summarizes in a tabular form Xenarchos' revenue, paying attention to the currencies used and the fact that they are recorded separately. He is at pains to establish the exact meaning of the ἱππικόν (or ἱππικός) in side A, L. 22 and side C, LL. 69-71. Rejecting earlier interpretations, he tentatively raises the possibility that this was money earmarked for equestrian competitions that had not been contested during the office of Platon, Xenarchos' predecessor. Finding that this solution has problems too, he concludes: 'l'énoncé elliptique de cette entrée, ainsi que sa récurrence presque à l'identique dans les comptes de Platôn et de Xénarchos, fait plutôt penser à un revenu ordinaire et régulier du concours des Basileia.'

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355. Lebadeia. Account (ἀπολογία) of the agonothetes Prokles, ca. 40-30 B.C.? *SEG* III 367; LXI 339.* C.Müller, *art.cit.* (our lemma no. 319) 125-129, argues that Προκλῆς son of Θηβάγγελος of Thespiai is the son of Θηβάγγελος son of Π[- - -] of *IG* VII 1764 (ca. 60 B.C.), and puts forward the date above for the Lebadeian account. The presence of two Roman victors also suggests a late date in the 2nd half of the 1st cent. B.C. One of them, Πόπλι[ο]ς Λικίνιος Ποπλίου Ῥωμαῖος, may be related to the consul M. Licinius Crassus, honored in *I.Thespiai* 403. A hononymous individual is attested in late 1st cent. B.C. Athens; cf. S.G.Byrne, *Roman Citizens of Athens* (*Studia Hellenistica* 40) (Leuven 2003) s.v. With its explicit reference to the κοινὸν Βοιωτῶν and the ναοποιοί, the Lebadeian apologia resembles the Roman Imperial documents *IG* VII 2711, 2871, and *SEG* XXXVIII 380, although it is slightly earlier than them.

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356. Lebadeia. Building contracts concerning the temple of Zeus Basileus, before ca. 220 B.C. *IG* VII 3073-3076. *Syll.*³ 972. *SEG* XXII 440; XXVIII 460; XXXII 473; XXXIV 354 ; XXXVI 1503; XXXVIII 383; XLIV 413; XLV 434, 441. For a comprehensive analysis of this dossier, see R.Pitt, in *Epigraphy and History of Boeotia* 373-394, who offers a new edition of a rather overlooked fragment of the assemblage (our lemma no. 357), one of the last, if not the final undertaken stage of this unfinished architectural project. Contra Nafissi (*SEG* XLV 434), Pitt argues that the project stalled, rather than started, in ca. 220 B.C. The author reprints and translates *IG* VII 3073 LL. 29-41, and 3074 LL. 9-20, demonstrating how a preexisting body of written documents was constantly used and adjusted to the needs of specific parts of the project. He pays particular attention to the contract for the inscribing of the various building specifications on the monumental, originally longer than 20 meters, opisthographic wall,

which he studies by comparison to other inscriptions (*IG* V.2.6; *IG* II² 1678; *I.Délos* 500B). The ναοποιοί in charge of the Lebadeian project aimed at accessibility and clarity, manifest, e.g., in the use of vacats to separate individual contracts and the clause on the removal of excess wax from the letters. 'Inscribing on such walls kept all the project's documents together and facilitated easy access to them, cutting down the need to inscribe each contract separately with many repeated clauses, and so reducing the costs of inscribing additional letters' (388).

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357. Lebadeia. Building contract concerning the temple of Zeus Basileus ('the plinth inscription'), ca. 220 B.C. *SEG* XLIV 413. Fragmentary limestone opisthographic stele found in Lebadeia, now in the Museum of Chaironeia, inv.no. 256. Ed.pr. of side A A.Wilhelm, *AM* 22 (1897) 179-182; ed.pr. of side B published by L.A.Turner, in an article reported in *SEG* XLIV 413. After autopsy and study of squeezes, R.Pitt, in *Epigraphy and History of Boeotia* 376-380 (ph.; English translation), offers an improved new edition of 'the plinth inscription' with detailed notes.

Side A

[- - - -]..[..]ΚΕΙ̣Α̣[- - - - - - - - - - -]
[- -] σύνθεσιν ἀγελαίων καὶ γω[νιαίων - -]
[- -]γιου ἄρχοντος Βοιωτοῖς Π[οτιδαΐχου?- -]
[- - - δ]ὲ καὶ τὴμ πλινθίδα τὴν ἐπ[- -]
[- - τ]ὴν ἀγελαίαν καὶ ἐπικόψει τ[- -]
[- - -]ν ἐν τῶι προδόμωι καθὼς [- -]
[- - -] χρήσεται καὶ δήσει καὶ γομ[φώσει - -]
[- - κα]ὶ τὰ λοιπὰ πάντα ποιήσ[ει - -]
[- - - ἐπο]ίησεν Ἀριστώνυμος Μνα[- -]
[- - ἄρχοντο]ς Βοιωτοῖς Ἀνδρονίκου [- -]
[- - - - - κα]ταστήσει καὶ {αι} δόσει .[- -]
[- - - - - - -]ια ἔσται· ὁμοίως δὲ κα[- -]
[- - ἐν τῶι γεγρα]μμένωι χρόνωι ἢ μ[- -]
[- - - - - - - πρα]χθήσεται ὑπὸ τῶν [ναοποιῶν? - -]
[- - - - - - - - - κ]αὶ ἔνοχος ἔσται το[ῖς - -]
[- - - - - - - - - - - -]γοις ἐνιαυτὸς κα[- -]
[- - - - - - - - - μην]ὸς Ἱπποδρομίου .[- -]
[- - - - - - - - - - - - ο]υ Λεπαδεὺς το[- -]
[- - - - - - - - - - - - - - δ]ραχμῶν χιλ[ίων - -]
[- - - - - - - - τὴμ πλ]ινθίδα τὴν ἀγε[λαίαν - -]
[- - - - - - - - - - - - τ]ὴν δὲ γωνιαία[ν - -]
[- - - - - - - - - - - - ἔγ]γυοι Πύρρος [- -]
[- - - - - - - - - - - - - - -] Θηβαῖος vacat
[- - - - - - - - - - - - - - τῶ]ν ναοπο[ιῶν - -]
[- - - - - - - - - - - - - - - -]ς εἰς τὸ ι[- -]
[- - - - - - - - - - - - - - - - - -]ψε.[- -]

Side B

[- - -].....εας καὶ παρ[- - -]
[- - τοῖς να]ọποιοῖς καὶ βοιωτάρχọις [- -]
[- - - - - - - - - - -]
[- - -]E[- - - - - - -]
[- - - - - - - - - - - -]
[- - -]Ṃ[- - - - -]
[- - -]IA[- - - - -]

Pitt associates this fragment with the monumental inscribed wall of the syngraphai (our lemma no. 356). The document might have come from a section of the wall that recorded sales, separately from the syngraphai. The federal archon Andronikos (L. 10) points to a date ca. 220 B.C. He might have been preceded by the heavily restored Potidaichos (L. 3). In other words, we have here two contracts drawn in two consecutive years. What follows the vacat in L. 23 may belong to a third contract. For the implications of this fragment for the chronology of the dossier of building contracts from Lebadeia, see our lemma no. 356.

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358. Lebadeia. Manumissions. *IG* VII 3080-3085. *SEG* XXXVI 406; XLIX 2440; LVI 2100; LXI 1615. C.Grenet, in *Epigraphy and History of Boeotia* 416/417, 428, points out that *IG* VII 3083 can be dated with some precision to ca. 180 B.C., on the basis of the federal archon Ἀστίας. Otherwise, she detects similarities between this dossier and the much larger respective dossier from Chaironeia (see our lemma no. 331) and concludes that 'there are good reasons to think that most of the surviving Lebadeian manumissions postdate the dissolution of the Boeotian Confederacy in 171 BC' (417).

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359. Leuktra (territory of Thespiai). Assorted inscriptions. J.M.Fossey, *Epigraphica Boeotica* II 244-275 (ph.), republishes a series of inscriptions built into the church of Saints Peter and Paul, west of Parapoungia: *IG* VII 1906 (our lemma no. 361); 1948 (264); 1951 with ph. (256-258); 2008 with ph. (260-262); 2124 (our lemma no. 360); 2153/2154 with ph. (248-251). *I.Thespiai* 685bis (269/270); 878 (258-260); 1207 (our lemma no. 367); *SEG* XXXIV 355 with ph. (244-248); LIX 508 (17) (our lemma no. 366). For four inedita, see our lemmata nos. 363, 365, 369-371.

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360. Leuktra (territory of Thespiai). Epitaph of Aristion, late 2nd cent. A.D. *IG* VII 2124. *I.Thespiai* 1175. *SEG* XXVII 58; LIX 508. J.M.Fossey, *Epigraphica Boeotica* II 251/252 no. 3 (ph.), offers a new improved edition of this text, which produces a new name (detailed onomastic analysis), and its accompanying relief. The inscription is still built into the church of Saints Paul and Peter.

ἐπ' Ἀρ[ισ]ṭίωνι ἥρω[ι]

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361. Leuktra (territory of Thespiai). Epitaph of Askasstodamos(?), 5th cent. B.C. *IG* VII 1906. *I.Thespiai* 520. *SEG* LIX 508(1). J.M.Fossey, *Epigraphica Boeotica* II 253-256 no. 5 (ph.), studies anew this epitaph, putting forward the date above. His majuscule text ΑΣΚΑΣΣΤΟΔΑΜΟΣ is a faithful reproduction of the letters seen on the ph. (three-bar sigma, reversed epichoric delta). The first two letters appear to have been added later. The inscription might have originally read Ἰασστόδαμος or Κασστόδαμος. The previously suggested reading Ἀσ[π]ασστόδαμος cannot be sustained, but even Ἀσκασστόδαμος seems to be an otherwise obscure hapax.

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362. Leuktra (territory of Thespiai). Epitaph of Aphroditia, 4th cent. B.C.–Hellenistic. *IG* VII 2090. *I.Thespiai* 878. J.M.Fossey, *Epigraphica Boeotica* II 258-260 no. 7 (ph.), offers a new edition and the date above as well as onomastic commentary.

[Ἀ]φροδιτία

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363. Leuktra (territory of Thespiai). Epitaph of Thiklidas(?), early Hellenistic. Plain white marble cippus built into the south wall of the church of Saints Paul and Peter near Parapoungia. Ed.pr. J.M.Fossey, *Epigraphica Boeotica* II 262-264 no. 9 (ph.), who, however, wonders, following a suggestion of Papazarkadas (per epistulam), whether this is *SEG* LIX 508 (6), Θικλία [In *SEG* this is identified as *I.Thespiai* 829bis, Οἰκλεία. Papazarkadas]. After providing the majuscule text ΟΙΚΑ̣Σ̣.Α, Fossey tentatively suggests Θικλί[δ]α[ς], local variant of Θεοκλίδας, and offers onomastic analysis.

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364. Leuktra. Epitaph of Tleptolemos (?), 5th cent. B.C. *IG* VII 1930. *I.Thespiai* 643. *SEG* LIX 511.* In the framework of his analysis of the cult of Τληπόλεμος, A.Schachter, *art.cit.* (our lemma no. 328) 319 note 22, offers a comprehensive account of modern scholarship on this inscription, published as [[Κ]λειπτόλεμ[ος] in *IG*, and an onomastic analysis of Τληπόλεμος, Τληπτόλεμος, and Τλημπόλεμος. Typological identification of the inscription in question should remain open, as should the exact restoration of the name.

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365. Leuktra (territory of Thespiai). Epitaph of [- - -]tidas 5th cent. B.C. Fragmentary gray marble cippus, built into the church of Saints Paul and Peter near Parapoungia; inscription in the epichoric script. Ed.pr. J.M.Fossey, *Epigraphica Boeotica* II 266, 268 no. 12 (ph.).

[- - -]τίδας

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366. Leuktra (territory of Thespiai). Epitaph of [- - -]ynthos, 5th cent. B.C. *SEG* LIX 508 (17). J.M.Fossey, *Epigraphica Boeotica* II 273/274 no. 16 (ph.), reads [- - -]ύνθος ([- - -]νθος, ed.pr.), noting

that restoration is impossible [As provided by Fossey, the penultimate letter is a phi, not a theta. Perhaps [Ν]ύνφος?: cf. *IG* XII.1.1421, Νύμ[φ]ος, Papazarkadas].

367. Leuktra (territory of Thespiai). Epitaph, Roman. *I.Thespiai* 1207. *SEG* LIX 508. Inscribed horseman relief built into the church of Saint Paul and Peter at Parapoungia. J.M.Fossey, *Epigraphica Boeotica* 252/253 no. 4 (ph.), offers a new text:

[ἐ]π̣' ἥρωι
[---]IṂ.YN[---]

As concerns the name in L. 2, Fossey notes that 'one has the impression that it may be a name ending in -ύνθιος' (253). He further claims that the relief must have originated not far from the spot where it is now built: 'this may reinforce the impression that the centre of the horseman hero cult lay in the area of Thespiai' (253).

368. Leuktra (territory of Thespiai). Epitaph, date? *IG* VII 2045. *I.Thespiai* 811. After autopsy, J.M.Fossey, *Epigraphica Boeotica* II 277/278 no. 18 (ph.), provides the majuscule version Ṃ- -O- -Λ̣O-, and dismisses ■ invalid the traditional reconstruction Μ[ίμ]ηλο[ς].

369. Leuktra (territory of Thespiai). Epitaph, 5th cent. B.C. Gray-white marble banded cippus, built into the east wall of the church of Saints Paul and Peter near Parapoungia. Ed.pr. J.M.Fossey, *Epigraphica Boeotica* II 271-273 no. 15 (ph.), who offers a majuscule text:

..P.M.TIA

The text is in the epichoric script (tailed rho, square alpha). Following a suggestion by Papazarkadas (per epistulam), Fossey examines the possibility of this text being *SEG* LIX 508 (13), which in turn has been published as *I.Thespiai* 719, Βουκατία. In her review of *Epigraphica Boeotica* II, F.Marchand, *CR* 66 (2016) 481, argues that a ph. of *I.Thespiai* 719 published in 1965 disproves the identification and that Fossey's inscription is a new, previously unpublished, text.

370. Leuktra (territory of Thespiai). Incertum (epitaph?), Classical? Fragment of a gray marble inscribed stone, built into the north wall of the church of Saints Paul and Peter near Parapoungia. Ed.pr. J.M.Fossey, *Epigraphica Boeotica* II 269, 271 no. 14 (ph.), who offers the majuscule text below and notes that the name, which cannot be restored, has been carved in the epichoric script (nu is leaning forward): --A-IKA-N [Perhaps Α̣ὐκά̣[ω]ν or Λ̣ὐκά̣[ο]ν, a name known from Tanagra. Papazarkadas].

371. Leuktra (territory of Thespiai). Incertum (horos?), 4th cent. B.C.–Hellenistic. Plain gray-white marble stele built into the south wall of the church of Saints Paul and Peter near Parapoungia. Ed.pr. J.M.Fossey, *Epigraphica Boeotica* II 264-267 no. 11 (ph.), who notes that the inscription does not seem to have been included in *I.Thespiai*, but records a suggestion by Papazarkadas (per epistulam) that this may be *SEG* LIX 508 (15), [- - -σ]τρατ[- - -], 4th cent. B.C. After providing a majuscule text, - - - ṬAPIẠPT..., Fossey tentatively restores [ὅρια Θεσπιέων πο]τ' Ἀριαρτ[ίας] vel sim., which he compares, inter alia, to the boundary stone *IG* VII 2792.

372. Onchestos. Inscription on ■ dagger, Classical? Bronze inscribed dagger found in section L1 at the excavation of the temple of Poseidon. Ed.pr. I.Mylonopoulos, *PAAH* (2014) [2016] 177/178 (dr.), who notes that the dagger was deliberately bent in antiquity. The inscription H is an abbreviation of h(ιαρόν) [Ed.pr. provides no date, but the aspirate should not postdate ca. 370 B.C.

373. Orchomenos. Military convention between the cavalries of Orchomenos and Chaironeia, 286 or 285 B.C. *SEG* XXVIII 461; LXI 343.* For an authoritative republication of the original text, accompanied by full bibliography, English translation and succinct commentary, see E.Mackil, *op.cit.* (our lemma no. 319) 429-432 T15.

In his minute treatment of the expansion of the Boiotian koinon towards Euboia, D.Knoepfler, in *Epigraphy and History of Boeotia* 68-72, 85-87, studies the chronological implications of this text, taking issue with the traditional intepretation of LL. 9-11, τὰς μὲν προτεινὶ στροτειίας Θιο|γνειτίδαο ἄρχοντος Ἐρχομενίοις, Βοιωτοῖς δὲ Φιλο|[κώ]μω. The lack of the preposition ἐπί means that the whole should be translated as 'the expeditions made before (προτεινί) the archonship of Thiogneitidas and Philokomos.' After delicate historical connections and upon associating this document with *IG* XII.9.192 (our lemma no. 778), he concludes that the federal archon Philokomos belongs to 286 or 285 B.C., but not in 287 B.C., as previously believed. The campaigns of the Boiotian cavalry ἔχθονδε τᾶς Βοιωτίας should be located in Euboia. '[W]e might infer that the Boeotians sent their first mounted patrols outside of Boeotia, ἐχθόνδε τᾶς Βοιωτίας . . . in order to persuade the much isolated Eretrians to join the *koinon*, just like the Oropians, their "relatives" and closest neighbors, had done earlier' (86).

374. Orchomenos. Two catalogues of conscripts, ca. 250-200 B.C. and late 3rd/early 2nd cent. B.C. Large block broken off at top and bottom, seen near the theater of Orchomenos in 1994. The front side has been damaged by a deep vertical inset. A band separates the two texts. Ed.pr. J.M.Fossey, *Epigraphica Boeotica* II 228-231 (ph.), who offers detailed onomastic commentary.

Text A

[Name ἄρχοντος Βοιωτῶν, Ἐρχομενίυς δὲ name]
Νίκωνος [πολεμαρχιόντων name patronym, name],
AMN[ΝΟΣ name patronym γραμματίδδον-]
τος τῦς [πολεμάρχυς, name patronym τῦι πράτον]

ἐστρατε[ύαθη name patronym, name patronym]
Καπίων ΔΑΣ[patronym, name patronym, name patronym].

Text B

ΕΥΑΝ.ΡΟΞΕΝ
Ἀρίστωνος
Καφισοδωρο..
Ἐπιμάχω.ΑΛΟ
Πουθίλλιος
-- ΟΤΙΟΡΟΣ.ΚΑ
Νίκων Κάπων[ος..]

F.Marchand, *CR* 66 (2016) 481, suggests [Βοιωτῦς] in the opening line of text A, and finds the restoration of L. 3 of the same text 'highly implausible'. In L. 1 of text B, Marchand proposes Εὔαν[δ]ρος Ἐν[---].

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375. **Orchomenos. Manumissions.** C.Grenet, in *Epigraphy and History of Boeotia* 417-419, 428, analyses this dossier of 14 documents (evidence collected at 428), and argues that the slave consecrations to Ἀσκλαπιός (= Darmezin, *Affranchissements* nos. 118/119) are the earliest in the series, dating to the early 2nd cent. B.C. The documents recording slave consecrations to Σάραπις and Ἶσις should postdate 167 B.C. because of the mention of the σούνεδρυ. To them one should connect prosopographically, and therefore chronologically, Darmezin, *Affranchissements* no. 120. The author also offers useful insights into the magistrates involved and the procedures followed.

376-387. **Orchomenos. Assorted epitaphs.** Y.Kalliontzis, *Grammateion* 3 (2014) 15-30, publishes a series of funerary inscriptions from East Boiotia, more specifically from Orchomenos and the wider region of Kopais. The author provides a useful overview of inscriptions found in the Byzantine church of Skripou, printing high-quality color ph. of *IG* VII 3195, 3241, 3262, and 3266.

376: **Epitaph of Charias, 5th cent.** B.C. Bluish marble cippus built into the north wall of the church of Skripou; inscription with epichoric chi. Ed.pr. Kalliontzis, 16 no. 1 (ph.):

Χαρίας

377: **Epitaph of Anaxareta, late 5th cent.** B.C. Bluish marble cippus built into the east wall of the southern section of the church of Skripou. Ed.pr. Kalliontzis, 16 no. 2 (ph.):

Ἀναξαρέτα

378: **Epitaph of [-]iphanes, early 4th cent.** B.C. Bluish marble cippus built into the southern wall of the northern nave of the church of Skripou. Ed.pr. Kalliontzis, 16 no. 3 (ph.), who broaches the restorations [Ἀντ]ιφάνες or [Ἐπι]ιφάνες.

[---]ιφάνες

379: **Epitaph of Dionysille, early 4th cent.** B.C. Bluish marble cippus built into the southern wall of the northern nave of the church of Skripou. Ed.pr. Kalliontzis, 17 no. 4 (ph.), who notes that this diminutive male personal name is a hapax.

Διονυσίλλε

380: **Epitaph of Empedomnis, 4th cent.** B.C. Bluish marble cippus built into the church of Skripou. Ed.pr. Kalliontzis, 17 no. 5 (ph.), who notes that the name is a hapax.

Ἐμπεδομνίς

381: **Epitaph of Dioskoridas, 4th cent.** B.C. Bluish marble cippus built into the northern wall of the choir of the church of Skripou. Ed.pr. Kalliontzis, 17 no. 6 (ph.).

Διοσκορίδας

382: **Epitaph of Ptois, 350-300** B.C. Bluish marble cippus built into the northern wall of the choir of the church of Skripou. Ed.pr. Kalliontzis, 17 no. 7 (ph.), who notes that the name is rare, known only from *IG* VII 1368 and 2795.

Πτωΐς

383: **Epitaph of Polemon and Megallis, 350-300** B.C. Bluish marble cippus built into the northern wall of the choir of the church of Skripou. Ed.pr. Kalliontzis, 18 no. 8 (ph.).

Πολέμων
Μεγαλλίς

384: **Epitaph of Telessis, early 3rd cent.** B.C. Bluish marble cippus built into the church of Skripou. Ed.pr. Kalliontzis, 18 no. 9 (ph.).

Τελεσσίς

385: **Epitaph of Aris[---], 2nd cent.** B.C. White marble stele built into the eastern wall of the narthex of the church of Skripou. Ed.pr. Kalliontzis, 18 no. 10 (ph.), who notes that statistically the most likely name is Ἀρίστων.

Ἀρισ[- - -]
χαῖρ[ε]

386: **Epitaph of Xenoklidas, 2nd cent. B.C.** Bluish marble stele with two rosettes built into the south-eastern façade of of the church of Skripou. Ed.pr. Kalliontzis, 18 no. 11 (ph.).

Ξενοκλίδας

387: **Epitaph of Lamiskos, 400-350 B.C.** *IG* VII 3248. After autopsy, Kalliontzis, 18/19 no. 12 (ph.), corrects the reading of the corpus, reinstating the old suggestion by K.Keil, *Sylloge Inscriptionum Boeoticarum*, Leipzig 1847, 158, no XLIVb: Λαμίσκος. The name is well attested in eastern Greece, but this is its first occurrence in Boiotia.

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388. **Orchomenos. Epitaph of Hagesippa and Kratistolaos, ca. 600-550 B.C.** Grave altar with a molding, deposited in the archaeological site of Orchomenos. Ed.pr., J.M.Fossey, *Epigraphica Boeotica* II 225-227 (ph.), who suggests, after detailed onomastic analysis, that Hagesippa might have originated in Rhodes, whereas Kratistolaos might have come from Thasos. This would be a rather rare case of foreigners buried in Orchomenos.

ἐπὶ hαγησίπαι
Κρατιστόλαος

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389. **Orchomenos. Epitaph of Xenokrateia, late 3rd/early 2nd cent. B.C.** *SEG* XXXIV 359. J.M.Fossey, in *Epigraphica Boeotica* II, 216-218 (ph.), puts forward the date above (undated by ed.pr.), and offers detailed onomastic analysis of Ξενοκράτεια and related personal names. '[T]he distribution . . . shows that the name, although, as so often, less frequent in the feminine, is perfectly at home in Eastern Central Greece including Orkhomenos which lies in a very central position within the spread of occurrences' (218).

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390. **Orchomenos. Epitaph of Timoxenos and others, Late Imperial.** White marble slab with a rosette in relief, later reused as a threshold. Exact provenance unknown, now near the church of Theotokos. Ed.pr. J.M.Fossey, in *Epigraphica Boeotica* II 212-216 (ph.), who offers copious paleographical, prosopographical and onomastic notes. Text A is inscribed below the upper edge, text B under the rosette after a considerable *vacat*.

A
Τιμόξε[νε]
χαῖρ[ε]

rosette
vac.

B
Κηφισοδ[- - -]
χα[ῖρε]
Ζώιλε [- - -]
4 χαῖρε
Τιμόξ[ενε]
χαῖρε
Πιστει[- - -]
8 χαῖρε

B1. Κηφισόδ[οτε], Κηφισόδ[ωρε], or Κηφισοδ[ώρα], ed.pr. || B7. Perhaps Πίστει or Πιστεῖ[δα], Papazarkadas apud ed.pr.

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391. **Orchomenos. Inscription on a loomweight, 4th cent. B.C.?** *SEG* LXI 345. In their detailed presentation of the terracotta offerings from a recently discovered rural shrine in Orchomenos, V.Aravantinos, M.Bonanno, K.Kalliga, M.Pisani, in A.Giannikoure (ed.) *Κοροπλαστική και μικροτεχνία στον αιγαιακό χώρο από τους γεωμετρικούς χρόνους έως και τη ρωμαϊκή περίοδο. Διεθνές συνέδριο στη μνήμη της Ηούς Ζερβουδάκη. Ρόδος, 26-29 Νοεμβρίου 2009. Τόμος* II (Athens 2014) 45-68, revisit this inscribed object as a possible indicator of the cultic recipient(s) of the shrine (Charites and their mother Eurynoma?), and print [redacted] excellent ph. and a dr. (62), which allow us to provide the following improved version: Εὐ:ρυ:νό:μα. No date, no further details.

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392. **Oropos. Proxeny decree for the poet Amphikles of Delos, before 167 B.C.** *I.Oropos* 211. *SEG* LII 506; LIX 463. C.Grenet in *Epigraphy and History of Boeotia* 406/407, revisits this decree, thought by the editor of the Oropian epigraphic corpus to date to ca. 150 B.C. She tentatively accepts the identification of the honorand as Ἀμφικλῆς Φιλοξένου Ῥηναιεύς, who is honored by the Athenians in *I.Délos* 1497 (165/4 B.C.). Since the ethnic Ῥηναιεύς reappeared only after 167 B.C., when the Romans granted Delos to Athens, the Oropian document, in which Amphikles still bears the ethnic Δήλιος, should be dated before 167 B.C. In *I.Oropos* 211, the local βουλή is still in function, something that confirms Grenet's theory that 'the *synhedrion* replaced the *boule* in Oropos in 167 BC, and the same probably happened in the rest of Boeotia.'

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393. **Oropos. Decree of Eretria honoring the city of Oropos and Oropian judges, ca. 167-156 B.C.** *I.Oropos* 330. *SEG* XLIII 210; LVII 449.* S.Hornblower, *ZPE* 191 (2014) 82/83, briefly examines the name of the Oropian judge Πολύβιος Σωκράτου (L. 19), showing that it refutes a famous statement made by Polybius 36.12.5: 'no one as far as I know, up to the time in which I live at least, has received from his parents the same proper name as my own.'

394. Plataiai. Casualty list, 1st cent. B.C. (originally 348 B.C.?) Yellowish marble pedimental stele found in 1924 by N.Pappadakis in the village of Kokla (modern Plataies), briefly mentioned in *BCH* 49 (1925) 456 and by W.K.Pritchett, *The Greek State at War* IV (Berkeley 1985) 216 note 216; now in the Museum of Thebes inv.no 2343. Ed.pr. Y.Kalliontzis, *History and Epigraphy of Boeotia* 332-345 (ph.).

Ἐν Ὀλύνθωι		
Θώμων	~	ΕΜ[- - - -]
Ἀριστομένης		Δ[- - - - - -]
Εὔνομος		Σθένειος
Ἀμφίλαος		Δόρχω[ν]
Γειτέας		Ἀσωπόλαος
Μνασίδωρος		Εὐανθ[- -]
Κίττος		[- - - - -] - -]
Ἀρίστων		Κ[ίχω[ν]
Ἀμφαρείδας		Λαπομπ[ίδας]
Ἀσώπων		
Φυταλῖνος		
Ἀσώπιλλος		
Ἐπιχάρης		

Kalliontzis offers detailed onomastic commentary on rare and hapax names (e.g. Γειτέας, Ἀσώπιλλος) that allows him to affirm the Plataian origin of the list (e.g. Ἀσωπόλαος, previously known only from the homonymous representative of Plataiai in the city's negotiations with Sparta in 427 B.C., Thucydides 3.52.5). Ed.pr. puts forward three theories regarding the original casualty list. It might have been erected at some point during the Peloponnesian War, since Plataians had setttled in the area of Skione after the destruction of their city in 427 B.C. It might have commemorated Plataian soldiers who fell at Olynthos in 382/1 B.C., in the campaign undertaken by the Spartan harmost Teleutias (thus already Pritchett). Finally it might have recorded Plataians who had fought with Athenians in the unsuccessful attempt to save Olynthos from destruction in 348 B.C. (the interpretation favored by ed.pr.). Kalliontzis highlights the importance of Plataia as a 'lieu de mémoire' during the Hellenistic period (cf. our lemma no. 321), and by virtue of paleographical and historical analysis is led to date the surviving casualty list, a recreated version of a lost original, to the 1st cent. B.C. In an otherwise positive reception of Kalliontzis' article, D.Knoepfler, *BÉ* (2015) no. 298, casts some doubt on the chronology favored by ed.pr.: '[O]n peut se demander si le support de l'inscription (qui est une stèle très sobre à fronton peu élevé), sans parler de l'écriture (que l'on ne voit guère de raisons de placer si tardivement dans l'époque hellénistique) n'orienterait pas, tout de même, vers une période plus haute, disons le début ou le milieu du II[e] s.'

395. Plataiai. Epitaph of Pythodoros, 1st cent. B.C. Funerary stele with two rosettes in relief, found by N.Pappadakis in Kokla in 1924 along with our lemma no. 394; now in the Museum of Thebes inv.no. 2344. Ed.pr. Y.Kalliontzis, *Epigraphy and History of Boeotia* 368/369 (ph.):

Ἐπὶ
Πυθοδώρῳ

Πυθοδώρωι ed.pr., but the ph. seems to suggest Πυθοδώρῳ, Papazarkadas.

396. Tanagra (area of Delion) Accounts concerning the festival of the Delia and the sanctuary of Apollo Delios, late 2nd cent. B.C. *SEG* LVII 452; LXI 354.* C.Müller, *art.cit.* (our lemma no. 319) 132-134, explores how the cities of the dissolved Boiotian koinon ran this quasi-federal festival. She brings attention to LL. 26/27, καθὼς ἔδοξε ταῖς πόλε[σι], where she sees traces of 'institutional memory' preserved by the cities' delegates to the festival. She therefore accepts that in LL. 30/31 the restoration put forward by D.Knoepfler, *BÉ* (2010) no. 311 (cf. *SEG* LIX 491) παρέδωκα | [τῶι ὑπὸ τῶν πόλεων αἱρ]εθέντι ἀγωνοθέτῃ, is more likely than [τῶι μετ' ἐμαυτὸν αἱρ]εθέντι of the ed.pr. The law mentioned in LL. 19/20, καὶ τῶν ἄλλων τῶν ἐκ | τοῦ νόμου, might have been an old, pre-171 B.C., law regulating federal festivals organization; cf. our lemma no. 354.

After tabulating the numerous pieces of income and expenditure, C.Doyen, *Comptabilités. Revue d'histoire des comptabilités* 6 (2014) 11-13, focuses on the three different monetary systems attested here –ἀργύριον ἀττικόν, ἀργύριον συμμαχικόν, (δραχμαί) χαλκοῦ–, noting that the agonothetes Δάμων did not hesitate to add sums of different currencies, as if they were on a par with each other. This accounting method was acceptable as long as the monetary standards of individual subtotals were accurately recorded. This practice 'reflète simplement l'habitude, dans les trésoreries grecques, de compter les monnaies plutôt que de les peser, comme l'indique la récurrence des termes « nombre » (arithmos - ἀριθμός) et « dénombrer » (arithmeô - ἀριθμέω) dans un contexte financier' (13). At 28 note 29, Doyen briefly examines the validity of the correction (Ϙ)Η in L. 6 put forward by ed.pr. If we maintain the reading ΙΗ of the lapis (18 drachmas), we should assume that Damon had contributed 80 drachmas χαλκοῦ from his own funds, without explicitly recording them. 'Le fait que les dépenses en étalon de bronze liées aux sacrifices sont précisément évoquées au début du compte, avant l'énoncé des grandes dépenses en étalon d'argent attique, est certainement un argument en faveur de cette hypothèse.'

397. Tanagra. Account of the agonothetes Glaukon and list of victors of the Sarapieia, ca. 90-80 B.C. *IG* VII 540 + *SEG* XIX 335. *SEG* LXI 353. For a detailed rundown on the complicated transactions recorded in this document (all in ἀττικὸν ἀργύριον), see C.Doyen, *Comptabilités. Revue d'histoire des comptabilités* 6 (2014) 13-15, who usefully tabulates his data. The deficit of 276 drachmas would have been covered by Glaukon at his own expense, as was patently the case with [τὰ ἄ]λλα ἀνηλώματα, 'the other outlay' (citation and translation of LL. 53-56). Glaukon's personal contributions did not become part of the accountability process.

398. Thebes. Inscriptions as indicators of historical agency. In the context of her analysis of historical agency during the period of the Theban hegemony, S.Brown Ferrario, *op.cit.* (our lemma no.

13) 265-280, cites, translates, and discusses the following inscriptions: *IG* VII 2407 (= Rhodes-Osborne, *GHI* no. 43), 2018, 2462 (= Rhodes-Osborne, *GHI* no. 30), 2531, 2536 (=*CEG* no. 635); *SEG* XXII 460 [Brown Ferrario seems to be unaware of the revised edition *SEG* XXXV 480. Papazarkadas], XXXIV 355, XLIV 901. Limited though it is, the extant evidence bespeaks patterns in the negotiation of agency between individuals and groups similar to those found in Athens. [We note that Brown Ferrario's discussion would have benefitted from treatment of the federal decrees *SEG* LV 564bis and LVIII 447, of which she is clearly unaware. Papazarkadas].

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399. Thebes. Inscriptions built into the church of Agios Demetrios. J.M.Fossey, *Epigraphica Boeotica* II 232-244, reports spolia built into the church of Agios Demetrios, including the following inscriptions: *IG* VII 2492, 2560 (thought by Fossey to be unpublished, but in his review of *Epigraphica Boeotica* II, Y.Kalliontzis, *JHS* 136 (2016) 251, identified it as *IG* VII 2560), and 2628 (ph.) In a postscript (243/244), Fossey notes that other inscriptions may still lie undetected in this church, like *IG* VII 2587, seen there by Lolling, or the 'illegible spolium' shown in ph. In fact, the latter has been identified by Y.Kalliontzis, *art.cit.* 251, as *IG* VII 2680/2681.

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400. Thebes (or Tegea?). Honorary decree of the Boiotian koinon for the Lakonian Timeas, 369/8 or ca. 365-363 B.C. *SEG* LV 564bis; LVIII 482. J.M.Fossey, *Epigraphica Boeotica* II 17-20, reprints and revisits this decree, arguing that L. 1 represents an earlier phase of the monument that should be associated with the relief below it. The prow and the front of the warship on the lower half of the sculptural composition might have been carved on a different occasion. Fossey goes on to probe inconclusively the various historical arguments developed by D.Knoepfler and ed.pr. E.Mackil, expressing his uneasiness about the attempted reconstructions of the lower missing part. He is sympathetic, however, to the idea that Timeas might have been a perioikos.

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401. Thebes. Proxeny decree of the Boiotian Koinon for Ped[- -] and Hermokritos, ca. 366-364 B.C. *SEG* LVIII 447. After reprinting the text of this decree, J.M.Fossey, *Epigraphica Boeotica* II 20-22, charges ed.pr. with circular argumentation in her historical reconstruction, although he ultimately concedes that 'in short this inscription . . . may indeed fit into the pattern for the rare Boiotian federal proxeniai of the 4th century BCE' (22). After onomastic analysis of the names Ἑρμόκριτος and Πεδ[ίαρχος] (other Πεδ[- - -] names are also considered), Fossey suggests that the ethnic of the honorands in L. 5 should be restored as [Ἀμαρυ]νθίως. In his review of *Epigraphica Boeotica* II, Y.Kalliontzis, *JHS* 136 (2016) 251, rejects Fossey's restoration, since Amarynthos was an Eretrian deme, not an independent polis, at the time of the decree.

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402. Thebes. List of proxenoi and benefactors sent as representatives of their cities to a contest, 1st cent. B.C. (after 86 B.C.?). *SEG* XXXVII 388; XLVII 521;* XLIX 565; LVI 2545. J.M.Fossey, *Epigraphica Boeotica* II, 32-42, offers a text based on a copy made by P.Roesch in 1967 (text produced at 32), when 'the two vertical edges of the inscribed surface were a little less worn' than at the time of

the ed.pr. There are some differences between the two editions (ed.pr.'s and Fossey's), as seen, e.g., in LL. 1-4 printed by Fossey (34):

[....]λλίωνος ἄρχοντος
[τοῦ Ἀ]θηνάδου ἀγωνοθετοῦντος vac.
[οἵδε] πρῶτον πρόξενοι καὶ εὐεργέτα[ι - - -]
4 [παρό]ντες ἐπὶ τὸν ἀγῶνα καὶ τὴν θυ[σίαν·]

On the assumption that a second block was attached to the right of the extant one and that, therefore, there were three, rather than two, columns of ethnics and names, Fossey goes on to put forward the following extended version of the heading of this document (35):

[....]λλίωνος ἄρχοντος [- - - - - - - - - - -]
[τοῦ Ἀ]θηνάδου ἀγωνοθετοῦντος vac.
[οἵδε] πρῶτον πρόξενοι καὶ εὐεργέτα[ι ἐγένοντο τῆς πόλεως τῶνδε πόλεων θεωροὶ]
4 [παρό]ντες ἐπὶ τὸν ἀγῶνα καὶ τὴν θυ[σίαν· vac.?]

Fossey takes issue with some of the prosopographical suggestions made by D.Knoepfler (see *SEG* XLII 436) and their chronological implications, and contends that the adverbial accusative πρῶτον may show 'that the games took on an officially recognised international stature for the first time' (37). The collocation πρόξενοι καὶ εὐεργέτα[ι] may have been resurrected and acquired a new honorific flavor. In L. 6, Fossey suggests [Ἀστέ]ρωπος, whereas in L. 10, Roesch had suggested [Ἀρ]χίας, but Fossey notes its disturbing shortness. In L. 20, Roesch had read the ethnic Θισ[βεῖς], a reading partly supported by the following onomastics. In LL. 25/26, Roesch had read the name Ἀριστόκρι[τος] ([Ἀριστοκλ[ῆς], ed.pr.) and the ethnic Πλ[αταιεῖς] respectively, and in L. 31 Καφισίω[ν] (Καφίσω[ν], ed.pr.). In L. 33, Roesch's Ἀθ[ηναῖοι] cannot be sustained. Ed.pr.'s Αἰ[γοσθενῖται?] is preferable, though Ἀν[θηδόνιοι] should also be taken into consideration. Fossey is agnostic about the origin of the stone, but in his review of *Epigraphica Boeotica* II, Y.Kalliontzis, *JHS* 136 (2016) 251, claims that his own archival investigation confirms the Theban provenance of the inscription.

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403. Thebes. Contributions for the refoundation of Thebes, 315 B.C. White marble fragment of a stele found during constructions for the water system of Thebes in the area of Kadmeia, inv.no. 32460. Ed.pr. K.Buraselis, *ZPE* 188 (2014) 159-170 (ph.), who identifies the inscription as a new non-joining fragment of *IG* VII 2419 = *Syll.*³ 337, offering detailed prosopographical and historical analysis and an English translation. For a modern Greek version of the article, see K.Buraselis, in V.Aravantinos, E.Kountouri (edd.), *100 Χρόνια Αρχαιολογικού Έργου στη Θήβα: Οι Πρωτεργάτες των Ερευνών και Οι Συνεχιστές τους* (Athens 2014), 315-324 (ph.).

I II

ΧΡΟΥΣΙ[- -]
Μένων Σαβατ[ ]

]Σ	δύο τάλαντα Ἀττι[κά],
	Θεμίσων Θεμιστ[αγόρω?]
	Σολεὺς ἀπὸ Κύπρω τ[άλαν]-
Ω	τον Ἀττικόν vac.
ΧΙΚΩ	Ἀσκλαπιάδας Ἀπολλοδώ[ρω]
]ΡΑΣ	Κιτιεὺς τριάκοντα μνᾶς Ἀττ[ικάς],
	Ἀρχίας Ϝαναξιδότω Μ[- - -]
	ἑκατὸν μνᾶς Ἀττικ[άς],
	Ἀντίπατρος Ἀπολλοφά[νους - - -]
	νιος τάλαντον Ἀττικ[όν],
	Ἀριστόβωλος Εὐβωλίδ[α - - -]-
]ΤΑΔΥΟ	υς Ἡγινήω πέτταρα τ[άλαντα],
]ΤΑ	Βούβαλος Λεύκωνος [- - - Ἡγι]-
	νήω πέτταρα τάλαν[τα, - - - -]
]ΠΙΚΑΣ	Παυσανίαο Ἀθανῆο[ς - - - - - -]
	Ἀριστόμαχος Πλεισ[τάρχου
]ΟΝ	[...] Ἀνδρίσκω Πελλ[- - - - - - - -]

Col. I, L. 7, perhaps [ἀργυρίω συμμα]χικῶ, ed.pr. || Col. I, L. 14, [τάλαν]τα δύο, ed.pr. || Col. I, L. 15, [τάλαν]τα, ed.pr. || Col. II, L. 1, χρουσί[ως] or χρούσι[οι], ed.pr. || Col. II, L. 19, Πελλ[αῖος] or Πελλ[αῖοι]

Y.Kalliontzis, *Grammateion* 3 (2014) 5, notes that the two fragments were physically joined in the Museum of Thebes ahead of its re-opening. Based on epigraphical evidence from Delphi, A.P.Matthaiou, *Grammateion* 3 (2014) 31-33, proposes to read Μένων Σαβατ[ταρᾶ] in col. II, L. 2, and further notes that in LL. 16/17 we have the only case in which the name of the contributor does not start a line. In L. 19, one could consider a personal name, e.g. Πελλ[ίτης], Πέλλ[ιτος], or Πελά[γων]. In L. 2 of Col. II of *IG* VII 2419 (old fragment) Φιλο[κλεῖς] might not be the Sidonian king. Matthaiou summarizes the importance of the old (1895) historical reconstruction by M.Holleaux (reprinted in L.Robert (ed.), *Études d'Épigraphie et d'Histoire Grecque* I (Paris 1968), 1-40), and calls for a fresh parallel autopsy of both fragments. D.Knoepfler, *BÉ* (2014) no. 204, offers numerous acute notes and similarly stresses the necessity of a new autopsy of both fragments. In col. II, LL. 11/12, he tentatively forwards the restoration [Σικυώ]|νιος.

404. Thebes. Account submitted by Pompidas, ca. 170-160 B.C. *IG* VII 2426. *SEG* LII 509;* LIV 516. 1871; LVII 452. C.Doyen, *Comptabilités. Revue d'histoire des comptabilités* 6 (2014) 9-11, summarizes in a table the revenue and expenses of this account. Contra J.D.Sosin (*SEG* LII 509), he first identifies the ἀργύριον βοιώτιον with the ἀργύριον συμμαχικόν. He subsequently claims, contrary to what has been unanimously maintained so far, that the expression χαλκοῦ δραχμαί refers not to bronze coins, but to silver drachmas calculated on a bronze standard with a bronze-silver ratio 137.5:1. According to his calculations, the conversion of the χαλκοῦ δραχμαί to drachmas ἀργυρίου συμμαχικοῦ produces an agio of 2.22%.

405. Thebes. Dedicatory epigram, ca. 500 B.C. (reinscribed in the late 4th cent. B.C.). Fragment of an unfluted poros column drum found at a rescue excavation on 17 Amphionos Street, in the southeastern part of Thebes; now in the local Museum, inv.no. 40993. An inscription is carved vertically in the Boiotian script on one side of the column (text A). On the other side, another inscription is carved horizontally in the Ionic script (text B). Text B, which seems to have been inscribed on a later occasion, is much worse preserved than text A. Ed.pr. N.Papazarkadas, in *Epigraphy and History of Boeotia* 233-243 no. II (ph., dr.), who first offers a majuscule transcription of both texts side by side:

Text A	Text B
ʹARINENΘADAΠOLO	MA
ΠISTASIAROSTASEK	ΣΤΑΣΕΚΑΤ
NTOSϒNAISEϒRONH	ΜΕΝΟΣΜΑΝΤΟΣ
IDATAΓϘROISOSKA	ΣΕΥΡΩΝΥΠΟΤΑ
ΦIAREOIMNAMARET	ΟΙΟΦΑΕΝΝΑΝ
MENAEKLEΦΘEΦO	ΔΑΤΑΝΓΡΟΙ
BAIOISIDEΘAMBOSE	ỌΝΑΓΑΛΜ
ΠIDADAIMONIOSDE	ẠΡẸΩΙ

Upon comparing the two texts, Papazarkadas detects considerable overlap between them (Text A L. 2 and Text B L. 2; A L. 3 and B L. 3; A L. 3 and B L. 4; A L. 4 and B L. 6, A L. 5 and B L. 8), which allows him to produce a composite text, primarily based on text A (underlined letters are those appearing in text B).

[σοὶ] χάριν ἐνθάδ', Ἄπολο[ν, ‿ | —⏑⏑ | —⏑⏑ | —⏑]
[κἐ]πιστὰς ἰαρô στᾶσε κατ[ευχσάμενος]
[μα]ντοσύναις εὐρὸν hυπὸ ΤΑ[....ΟΙΟ φαεννὰν]
[ἀσπ]ίδα τὰγ Ϙροῖσος κα[λϝὸν ἄγαλμα θέτο?]
[Ἀμ]φιαρέοι μνᾶμ' ἀρετ[ᾶς τε πάθας τε ⏑| — ⏑]
[..]μεν ἃ ἐκλέφθε ΦΟ[⏑⏑ | —⏑⏑ | ⏑]
[Θε]βαίοισι δὲ θάμβος Ε[—⏑⏑ | —⏑⏑ | — ⏑]
[..]πιδα δαιμονίος || ΔΕ[⏑⏑ | —⏑⏑ | ⏑]

This is a long epigram consisting of 4 elegiac distichs. The right part of the epigram of text A would have been inscribed on a second, now lost, column drum, which would also have contained the end of the epigram in text B. References to Apollo, Croesus, Amphiaraos, and a shield urge ed.pr. to associate the epigram with Herodotus 1.52: τῷ δὲ Ἀμφιάρεῳ, πυθόμενος αὐτοῦ τήν τε ἀρετὴν καὶ τὴν πάθην, ἀνέθηκε σάκος τε χρύσεον πᾶν ὁμοίως καὶ αἰχμὴν στερεὴν πᾶσαν χρυσέην, τὸ ξυστὸν τῇσι λόγχῃσι ἐὸν ὁμοίως χρύσεον· τὰ ἔτι καὶ ἀμφότερα ἐς ἐμὲ ἦν κείμενα ἐν Θήβῃσι, καὶ Θηβέων ἐν τῷ νηῷ τοῦ Ἰσμηνίου Ἀπόλλωνος. After detailed epigraphical, linguistic, and historical commentary, Papazarkadas reconstructs the following story: the golden shield, φαεν(ν)ὰν ἀσπίδα, that Croesus had dedicated to Amphiaraos (LL. 4/5) was stolen (L. 6, ἐκλέφθε) at some unspecified time, perhaps in the context of Thebes' rivalry with Athens. An official of the shrine of Apollo managed to recover it with the help of

an oracle and subsequently dedicated it to Apollo (LL. 1-3). This explains how Herodotus was able to see the shield in the Theban Hismeneion. The dedication was made in the early 5th cent. B.C. The original epigram was reinscribed in the Ionic script in the 4th cent. B.C., either at the time of the Theban hegemony, or, as Schachter apud ed.pr. suggests (per epistulam), after the refoundation of Thebes by Kassandros in 315 B.C. [I am now all but certain that Schachter's solution is the right one. Papazarkadas]. Ed.pr. very tentatively suggests that the spearhead of the Herodotean account could be restored in the beginning of L. 6, [αἰχ]μέν.In L. 8 both [ἀσ]πίδα and [ἐλ]πίδα are possible.

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406. Thebes. Metrical dedication of the statue of [redacted] Theban general (Pelopidas?), ca. 372-364 B.C. *SEG* LVI 551. Y.Kalliontzis, *Epigraphy and History of Boeotia* 360-362 (ph.), after autopsy challenges the archaeological interpretation of the traces on the upper surface of this inscribed statue base. The surviving foot trace belongs to the left, not the right as per ed.pr., foot of a statue. Since the preserved base was part of a monument consisting of two or more blocks, the statue in question would have been facing to the right [The author hints, rather than states, that more than one statue might have originally stood on the composite monument. Papazarkadas.]

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407. Thebes. Honorary inscription for Vespasianus, shortly after 79 A.D. *IG* VII 2494. J.M.Fossey, *Epigraphica Boeotica* II 233/234 (ph.), republishes this inscription, noting that it is one of only three surviving Boiotian inscriptions commemorating Οὐεσπασιανός (the other two are *IG* VII 2496 and *IG* VII 3418). Its concise format, with the laconic reference to him [redacted] Θεός, suggests a date shortly after the emperor's death and deification in 79 A.D.

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408. Thebes (now in Providence). Inscribed hydria offered as prize at funeral games, ca. 480-470 B.C. *LSAG*² 95 no. 16. *SEG* XXXVI 410. N.Papazarkadas, *art.cit.* (our lemma no. 409) 228-230, compares this hydria, which bears the inscription τõν Θέβαις ἀέθλον, with the roughly contemporary inscribed bronze vessels offered as prizes at games commemorating war dead, probably those who fell at Marathon, *IG* I³ 523-525. He further hypothesizes that the Theban hydria was given as prize at the festival in honor of Ἡρακλῆς and the Heraclids, mentioned in Pindar's *Isthm.* 4.68/69, which the Scholiast ad loc. explicitly described as ἐπιτάφιοι ἀγῶνες. The expression ἄθλα κράτιστ' ἀρετᾶς in a newly published funerary epigram, our lemma no. 409, might have been inspired by such contests.

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409. Thebes. Funerary epigram for war dead, ca. 500-450 B.C. Funerary stele of yellowish poros found reused in tomb N359 in the south sector of the Northeastern cemetery of Thebes; now in the Museum of Thebes inv. no. 33459. Near the top it bears an epigram (2 elegiac distichs) carved in the epichoric script, which was later reinscribed in the Ionic script underneath. Erosion has resulted in the almost complete loss of the left side of the two texts. Ed.pr. N.Papazarkadas, in *Epigraphy and History of Boeotia* 223-233 no. I (ph.), who offers detailed epigraphic, linguistic and historical analysis.

Text A

[- - - - - - - - - - - - - - -]ΕΡΕΤΟΝ[..]Τ[.]
[—◡◡|—◡◡|—| ἐν π]ολέμυ [θ]ανέμεν
[—◡◡|—◡◡|—◡◡|—]πατρίδος πέρι Θέβας
[—◡◡|—◡]εντο ἄθλα κράτιστ' ἀρετᾶς

Text B

[- - - - - - - - - - - -]ΑΥ. . ⊦ΡΕΤΟΝ[.]ΥΤΟ
[—◡◡|—◡◡|—| ἐν π]ολέμοι θανέμεν
[—◡◡|—◡◡|—◡◡|—]πατρίδος πέρι Θείβα[ς]
[.]ΝΑ[- - - - - -]εντο ἄθλα κράτιστ' ἀρετᾶς

Ed.pr. associates the epigram with some unidentified war conflict (see LL. 2, 6). On paleographical grounds, he favors some battle during the Persian Wars, without discounting the battle of Tanagra (458 or 457 B.C.). In L. 1 (and L. 5), he tentatively suggests ἔρετον [αὐ]τ[õ] and ἥρετον [α]ὐτõ respectively. The reinscribing (text B) must have taken place in the 4th cent. B.C., perhaps after the official adoption of the Ionic alphabet by Thebes, ca. 371 B.C. It is not clear whether this is a private or public monument, and whether one or more dead are commemorated.

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410. Thebes (?). Epitaph of Eumaron, early Imperial. Gray poros cippus, seen in the Museum of Thebes in 1970. Ed.pr. J.M.Fossey, *Epigraphica Boeotica* II 209, who offers the date above on paleographical grounds and comments on the name, which does not exclude a provenance for this stone from Thespiai.

ἐπὶ
Εὐμάρωνι
ἥρωι

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411. Thebes. Epitaph of Matro and Xenophilos, late Hellenistic period. *SEG* LVIII 470. After autopsy, J.M.Fossey, *Epigraphica Boeotica* II 206-208 (ph.), republishes this inscription, dating it to the later Hellenstic period (contra ed.pr., who had suggested ca. 350-300 B.C.) on the basis of its letter forms; see, however, D.Knoepfler, *BÉ* (2015) no. 311: 'mais n'est il pas clair que les deux noms n'ont pas été gravés en même temps?'. Fossey also offers detailed onomastic notes. Ματρώ, in particular, has an observable high frequency of occurrence in Eastern Boiotia, Euboia, and Attica.

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412. Thebes. Epitaph of Olympichos, 6th cent. B.C.? *SEG* LVIII 458. J.M.Fossey, *Epigraphica Boeotica* II 209-211 (ph.), republishes this inscription, arguing, contra ed.pr., that the lettering suggests a date in the 6th cent. B.C. The epitaph, therefore, produces the earliest attestation of the name

Ὀλύμπιχος (detailed notes on its geographical distribution). D.Knoepfler, *BÉ* (2015) no. 311, doubts this claim, favoring the date put forward by ed.pr. (5th cent. B.C.).

413-444. Thebes. Epitaphs, Hellenistic and Roman. M.Bonanno-Aravantinos, in *Epigraphy and History of Boeotia* 252-310 (ph.), publishes numerous poros funerary monuments found between 1999 and 2001 at rescue excavations of the Greek Archaeological Service during the construction of the railway bridge about 2 km NE of Thebes, offering detailed stylistic and onomastic analysis. The new find constitutes a significant addition to the funerary monuments published by P.M.Fraser, T.Rönne, *Boeotian and West Greek Tombstones* Lund 1957, and idem, *Opuscula Archaeologica* 10 (1971) 53-83, which, however, lacked a good archaeological context. Stylistically, they fall within the following categories: class A.a (narrow beam-shaped stones); class A.b (inscribed beam-shaped stones with two painted flowers); class A.c (inscribed beam-shaped stones with two flowers in relief and painted); class B.a (stones with painted pediment and decoration); class B.b (stones with pediment and decoration in relief); class C.a (large rectangular plaques with painted decoration); class C.b (pedimental with Doric frieze); ST I (simple pedimental stelai); ST II (stelai with top and side acroteria finials); ST III (pedimental stelai with sunken panel and side and top acroteria); ST IV (pseudo-pedimental stelai). According to Bonanno-Aravantinos, many of the Theban funerary monuments, e.g. those imitating Doric friezes, might have been inspired by the façades of Macedonian tombs. Most funerary monuments were found reused: 'In general, the gravestones found in the OSE necropolis predate by one or two generations the construction of the tombs in which they were employed in secondary use' (269). Some epitaphs had already been published: *SEG* LVI 523-529, 532, 537.

413: **Epitaph of Anthe[- - -], 3rd cent.** B.C. Bonanno-Aravantinos, 258, 271 (ph.), class A.a; inv. no. 33264, from tomb no. 192.

Ἀνθε[- - -]

Possible restorations include Ἀνθε[ίρα], Ἀνθέ[μα], Ἀνθε[μᾶς], Ἀνθε[μίων], Ἀνθέ[μων], ed.pr.

414: **Epitaph of Anphio and Archo, late Imperial.** Bonanno-Aravantinos, 268/269, 293/294 (ph.), class ST I; inv. no. 33619, used as cover-slab on the cist-grave no. 407 (ca. 250-200 B.C.), but the inscription seems to be a later addition.

Ἀνφιώ,
Ἀρχώ

415: **Epitaph of Apollonia, late Hellenistic/early Imperial.** Bonanno-Aravantinos, 302/303 (ph.), class ST IV; inv.no. 33438, from tomb no. 146.

Ἀπολλωνία

416: **Epitaph of Aristogita, 3rd cent.** B.C. Bonanno-Aravantinos, 281 (ph.), class B.a; inv.no. 33667, from tomb no. 146.

Ἀριστογίτα

417: **Epitaph of Arkeson, 3rd cent.** B.C.? Bonanno-Aravantinos, 258, 270/271 (ph.), class A.a; no inv.no.

Ἀ[ρ]κέ[σ]ω[ν]

418: **Epitaph of Aphrodeisia, late Hellenistic.** Bonanno-Aravantinos, 294 (ph.), class ST I; inv.no. 33652, from tomb no. 469.

Ἀφροδεισία

419: **Epitaph of Bio, late Hellenistic/early Imperial.** Bonanno-Aravantinos, 303/304 (ph.), class ST IV; inv.no. 33436, from tomb no. 358.

Βιὼ χρηστή

420: **Epitaph of Epid[- - -], 3rd cent.** B.C. Bonanno-Aravantinos, 259, 276 (ph.), class A.b; inv.no. 33642, from tomb no. 215.

Ἐπιδ[- - -]

Possible restorations include Ἐπιδ[δαλίδας], Ἐπίδ[δαλος], or Ἐπίδ[ρομος], ed.pr.

421: **Epitaph of Hippias, 300-250** B.C.? Bonanno-Aravantinos, 270 (ph.), class A.a; inv.nos. 33587 (from tomb 77) + 32943.

Ἱππίας

422: **Epitaph of Kaphisodoros, 1st cent.** B.C./**1st cent.** A.D. Bonanno-Aravantinos, 304/305 (ph.), class ST IV; inv.no. 33435, from tomb no. 358.

Καφισόδωρος

423: **Epitaph of L[- - -], late 4th/early 3rd cent.** B.C. Bonanno-Aravantinos, 274/275 (ph.), class A.a; inv.no. 32939, found near pyre T16. Painted inscription.

Λ[- - -]

424: **Epitaph of Nikon, ca. 300-250** B.C. Bonanno-Aravantinos, 281/282 (ph.), class B.a; inv.no. 33425, from tomb no. 135.

Νίκων

425: **Epitaph of Nikon, late Hellenistic.** Bonanno-Aravantinos, 299/300 (ph.), class ST II; inv.no. 33604, from tomb no. 407.

Νίκων

426: **Epitaph of Notion, 2nd/1st cent.** B.C. Bonanno-Aravantinos, 267, 295 (ph.), class ST I; inv.no. 33522, from tomb no. 388. The name is a hapax.

Νότιον

D.Knoepfler, *BÉ* (2015) 309, considers the date proposed by ed.pr. as too late.

427: **Epitaph of Paillos?, 2nd/1st cent.** B.C. Bonanno-Aravantinos, 301 (ph.), class ST III; inv.no. 33439.

Πάι{η}λλος

On the seemingly superfluous eta, D.Knoepfler, *BÉ* (2015) 309 observes: 'signe d'une possible hésitation orthographique due à l'itacisme'. He further points out, following O.Masson, *OGS* II, 471-474, that πάιλλος might not be a personal name, but a nickname designating a child that had died before being given a personal name.

428: **Epitaph of Paus[anias]?, 3rd cent.** B.C. Bonanno-Aravantinos, 282/283 (ph.), class B.a; inv.no. 4116, from tomb no. 49.

Παυσ[ανίας]

429: **Epitaph of Perigenes, late Hellenistic.** Bonanno-Aravantinos, 296/297 (ph.), class ST I; inv.no. 33464, from tomb no. 271.

Περιγένης

430: **Epitaph of Stratonika, Hellenistic.** Bonanno-Aravantinos, 297 (ph.), class ST I; inv no. inv.no.

Στρατονίκα

431: **Epitaph of Taroulas, ca. 300-250** B.C. Bonanno-Aravantinos, 259/260, 276/277 (ph.), class A.b; inv.nos. 32920 + 32929 (found in tomb no. 15).

Ταρο[ύλας]

432: **Epitaph of Timarchos, 2n cent.** B.C. Bonanno-Aravantinos, 298/299 (ph.), class ST I; inv.no. 33614.

Τίμαρχος

433: **Epitaph of Timoxenos, 3rd cent.** B.C. Bonanno-Aravantinos, 290 (ph.), class C.b; no inv.no.; found near tomb no. 24.

Τιμόξ[ενος]

434: **Epitaph of Trieteris, late Hellenistic/early Imperial.** Bonanno-Aravantinos, 267, 305-307 (ph.), class ST IV; two non-joining fragments inv.nos. 33406 + 33407 (from tomb no. 191).

Τ[ριε]τηρίς

Name inspired by trieteric festivals, like the Theban festival for Dionysos, ed.pr.

435: **Epitaph of Charixenos, 2nd cent.** B.C. Bonanno-Aravantinos, 288 (ph.), class C.a; inv.no. 39273.

Χαρίξε[νος]

436: Epitaph of [- - -]das, **3rd cent.** B.C. Bonanno-Aravantinos, 277 (ph.), class A.b; inv.no. 33403, from tomb no. 100.

[- - -]δας

437: Epitaph of [- - -]then[- - -], **3rd cent.** B.C. Bonanno-Aravantinos, 272 (ph.), class A.a; inv.no. 32937, from tomb no. 90.

[- - -]θεν[- - -]

Possible restorations include [Ἀμφισσ]θέν[ια], [Καλλισ]θέν[ια], [Παρ]θέν[α], all attested in Boiotia, ed.pr.

438: **Epitaph of [- - -]is[..]s, Late Hellenistic/early Imperial.** Bonanno-Aravantinos, 307/308 (ph.), class ST IV; inv.no. 33441, from tomb no. 358. A standing nude female figure (siren?) has been sculpted on the pediment.

[- - -]ισ[..²⁻³.]ς

439: **Epitaph of [- - -]is, late 3rd cent.** B.C. Bonanno-Aravantinos, 283 (ph.), class B.a; inv.no. 33426, from tomb no. 84. Painted pediment.

[- - -]ις

440: **Epitaph of [- - -]kleia, 3rd cent.** B.C. Bonanno-Aravantinos, 272/273 (ph.), class A.a; inv.no. 32925, from tomb no. 84.

[- - -]κλεια

441: **Epitaph of [- - -]mbrotos, 3rd cent.** B.C. Bonanno-Aravantinos, 260/261, 268, 280 (ph.), class B.a; inv.no. 33622, found reused in cist-grave no. 388.

[- - -]μβροτος

442: **Epitaph of [- - -]ton, late 3rd cent.** B.C. Bonanno-Aravantinos, 278 (ph.), class A.b; inv.no. 33431, from tomb no. 165. The inscription is painted.

[- - -]των

443: **Epitaph of [- - -]on, 3rd cent.** B.C. Bonanno-Aravantinos, 273 (ph.), class A.a; inv.no. 33639, from tomb no. 469.

[- - -]ων

444: **Inscribed support of a gravestone, date?** Bonanno-Aravantinos, 263, 291/292 (ph.). Poros pillar inv.no. 32963, from tomb no. 90. Traces of color. The inscription is not an epitaph and the author wonders whether the two letters are numerals or some unknown abbreviation.

N A

445/446. **Thebes. Graffiti on vases.** *SEG* 545/546. In an important article presenting the archaeological material from the recent digs of the Hellenistic cemeteries of Thebes, A.Charami, in V.Aravantinos, E.Kountouri (edd.), *100 Χρόνια Αρχαιολογικού Έργου στη Θήβα: Οι Πρωτεργάτες των Ερευνών και Οι Συνεχιστές του* (Athens 2014) 295-313, briefly mentions two inscribed vases, already presented in *SEG* on the basis of a preliminary publication.

445: **Graffito on a vase, ca. 200-150 B.C. *SEG* LVI 546.** Kylix found in tomb no. B147; incised inscription. A.Charami, *art.cit.* 303: Φιλίας [A toast to friendship; cf. *IG* IX².1.1903. For such toasts see A.Alonso Déniz, *Mnemosyne* 62 (2011) 232-248. Chaniotis.]

446: **Graffito on a vase, ca. 200-150 B.C. *SEG* LVI 545.** Boiotian kylix found in tomb no. B148; with a graffito on the panel between the handles; lunate sigma. A.Charami, *art.cit.* 303/304 (ph.): Ἔρωτος. D.Knoepfler, *BÉ* (2015) no. 317 translates the graffito as 'consacrée à Éros.' [This is not a dedication; the vase was used for libations to Eros. See our lemma no. 445 above, Chaniotis].

447. **Thespiai. Manumissions.** *I.Thespiai* 213-219. C.Grenet, in *Epigraphy and History of Boeotia* 414-416, 429, examines this small dossier of inscriptions, of which one, *I.Thespiai* 217, can be dated to 225 or 224 B.C. by virtue of the eponymous archon Ξενόκριτος. The author offers several acute prosopographical and typological observations, concluding that 'the corpus of Thespian manumissions . . . shows that the practice of inscribing manumission acts was earlier in Thespiai than in western Boeotia or in neighbouring regions such as Phocis' (416).

448. **Thespiai. Dedicatory epigram of the emperor Hadrian to Eros, ca. 134 A.D. (or 125 A.D.).** *IG* VII 1828. *I.Thespiai* 270. *SEG* XXXIX 1823; LII 1978; LIII 477;* LIV 1896bis J.M.Fossey, *Epigraphica Boeotica* II, 193-195, republishes the inscription with English translation (by L.Kozak) and the first ever photo. The author stresses the importance of this well-dated document for creating dating criteria for inscriptions of the Imperial period. To that end, he compares the lettering of *IG* VII 1828 with that of *I.Thespiai* 37 of 170/1 A.D. (ph.) and *I.Thespiai* 452 of 375-392 A.D. (ph.).

449. **Thespiai. Dedication to the Helikonian Muses accompanied by epigrams, late 1st cent. B.C./early 1st cent. A.D.** *IG* VII 1796-1805. *SEG* XIII 344/345. *I.Thespiai* 288-297. Apparently unaware of the electronic corpus *I.Thespiai*, R.Höschele, in *Hellenistic Poetry* 171-194, engages with earlier reconstructions of the composite monument, taking issue with W.Peek's rearrangement of *IG* VII 1805 (epigram for Εὐτέρπα), which she tentatively keeps in the place assigned to it by ed.pr. [In the Thespian electronic corpus, *IG* VII 1805 has been published separately from this composite monument as *I.Thespiai* 298. Instead, the editors have followed Peek in associating *SEG* XIII 344j (=*I.Thespiai* 294) with the large monument, 'Le Grande Base,' although they have repositioned it after the epigram for Kalliope (=*I.Thespiai* 293), Papazarkadas]. She reproduces and translates into English the texts of the epigrams, before offering a subtle analysis of the viewer's reading experience, which would have been shaped by the numerous observable Pindaric, Hesiodic, and other poetic resonances. The experience would have been felt in a pronounced way by readers

familiar with book collections of epigrams. In order to provide further context, the author also discusses *I.Thespiai* 303 + 312, as well as the inscriptions mentioned in our lemmata nos. 450-453.

450. Thespiai. Dedicatory epigram to Mnemosyne and the Helikonian Muses, late 1st cent. B.C. *I.Thespiai* 301. *SEG* XIII 347; LIII 476.* R.Höschele, in *Hellenistic Poetry* 187/188, reprints, translates into English, and briefly analyzes this epigram, arguing that by enumerating the Muses it directed the gaze of the viewer to the large inscribed base, our lemma no. 449. Contra ed.pr. and Vottéro (*SEG* LIII 476), but following Peek (*SEG* XIII 347) and others, Höschele believes that the base bearing *I.Thespiai* 301 would have supported only one statue, that of Μνημοσύνη.

451. Thespiai. Dedicatory (?) epigram for Polymnia, late 1st cent. B.C./**early 1st cent.** A.D.? *SEG* XIII 346a. *I.Thespiai* 299. R.Höschele, in *Hellenistic Poetry* 189, reproduces, translates and analyzes this epigram, especially the artificial etymological association made between the name Πολύμνια and the concept of memory (μνήμη). She claims that this epigram too might have been composed by Honestus. See also our lemma no. 449.

452. Thespiai. Dedicatory (?) epigram for Terpsichore, late 1st cent. B.C./**early 1st cent.** A.D. *SEG* XIII 346b; LIII 452. *I.Thespiai* 300. R.Höschele, in *Hellenistic Poetry* 189/190, reproduces, translates and analyzes this epigram, inconclusively recording Peek's idea that it could have been connected with *SEG* XIII 346a (our lemma no. 451), part of a larger monument. She points out that the words κισσός and τερπνότερος also appear in the epigram for Τερψιχόρη in *I.Thespiai* 291 (our lemma no. 449). 'It is indeed very tempting to assume that the text was thus linked with the Terpsichore poem – a classical case, that is, of epigrammatic *variatio*!' (190).

453. Thespiai. Epigram for Sebaste and two Caesars, 1st cent. A.D. *I.Thespiai* 424. *SEG* XIII 348; XXXVI 478. After reprinting and translating this epigram, R.Höschele, in *Hellenistic Poetry* 190-192, briefly probes the long disputed identity of the honorand, accepting that she was probably Augustus' daughter Julia and that the two Caesars were Gaius and Lucius. She further observes that numerous words of this epigram can be found in the multiple epigrams composed by Honestus, our lemma no. 449. The two monuments are also morphologically connected, and the author wonders whether they stood facing each other on the same road. 'Julia with her children was . . . associated with Mnemosyne and her daughters – an intriguing combination of Imperial panegyric with hymnic praise in honor of the local goddesses.' [Y.Kalliontzis informs us (per epistulam) that the inscription cannot be found in the storerooms of the Museum of Thebes. Papazarkadas].

454. Thisbe. Proconsular edict, Severan period. *IG* VII 2226 + 2227. *Syll.*[3] 884. *SEG* LIV 523bis;* LXI 1615. I.Pernin, in *Epigraphy and History of Boeotia* 443-459, offers a detailed republication of this now lost inscription, with full bibliography, text, and app.crit, as well as English translations of extensive passages. We bring attention to her discussion of πωλέω and μεταπωλέω; and to the annual fee (φόρος) paid by the lessee or exemption thereof. Comparison with similar land administration schemes from the western part of the Roman Empire shows a crucial difference: '[T]he Thisbean decree concerns land owned by the city. The proconsul certainly encouraged the development of erstwhile public wasteland, but in such a manner that its exploitation primarily benefited the finances of the city and, indirectly, those of the Roman state through taxation' (453). Pernin cticizes the traditional interpretation of numerous Greek leases in perpetuity as 'emphyteutic'. Besides the Thisbean edict, only *SEG* XXIII 398b from Aitolian Thestia and *SEG* XXIV 614 from Gazoros, fall within the 'emphyteutic' category. Interestingly, the system encountered in the Thisbean edict had been outlined by Dio Chrysostom, *Euboian Oration*.

455. Thisbe. Dedication to the gods and the city, ca. 200-172 B.C. *SEG* XXXVI 420; XLII 435.* J.M.Fossey, *Epigraphica Boeotica* II 135-139, reprints his 1992 analysis of this inscription [*SEG* XLII 435; wrongly cited by the author as *SEG* XLIII 435. Papazarkadas], offering bibliographical addenda and corrections concerning the lettering. He also avails himself of the interim publication of *LGPN* III.B in order to provide detailed prosopographical and onomastic notes.

DELPHI

456. Delphi. Aitolians in Delphi. J.-F.Bommelaer, *BCH* 138 (2014) 131-157, studies a statue base in Delphi, located opposite the Siphnian Treasury. Originally, the base supported the honorary statues of three women (*F.Delphes* III.1.575; 2nd cent. B.C.), to which those of two men were added later (*F.Delphes* III.1.575/576; 1st cent. B.C.). The honorands were members of the same family from Naupaktos (cf. *IG* IX².1.624). This family probably took the initiative to have earlier honorary inscriptions and decrees for Aitolians inscribed on that base (*F.Delphes* III.1.142-154); some of these decrees may be copies of texts originally inscribed on the wall of a fountain in this location; the wall was reconstructed many times. B. reconstructs the architectural context of this base.

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457. Delphi. Amphiktyonic accounts. In an overview of the accounting practices in Hellenistic Greece, C.Doyen, in *Comptabilité(S)* 6 (2014) 1-32, gives a summary of the numerical notations used by the Greeks (2-4) and of the procedures followed by the treasurers of the Amphiktyony in the years 337-335 B.C., when they were confronted with the problem of recasting (into new coins: καινὸν ἀμφικτυονικόν) coins that had been minted in accordance with the Aiginetan standard. D. offers a detailed metrological analysis of the accounts *CID* II 75-77, which concern the examination of the coins (ἐξέτασις) and the recording of the difference between their actual and their theoretical weight (ἀπουσία), and discusses the reform in the bronze-silver ratio (ἐπικαταλλαγή), when this procedure was interrupted in 336 B.C. (5-8). Cf. our lemma no. 462.

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458. Delphi. Dedications. N.Kyriakidis, *BCH* 138 (2014) 103-129, examines how private dedications by citizens of Delphi reflect changes in the political life and the social structure in Delphi, as the city gradually moved from a moderate democracy to concentrating power in the hands of elite families (4th-1st cent. B.C.). He adduces numerous inscriptions; we give the Greek text for those that have not been presented in corpora or *SEG*, but have been included in A.Jacquemin, *Offrandes monumentales à Delphes* (Paris 1999) (*SEG* XLIX 546). Early private dedications were made by people who did not have a distinguished political position (109-113); K. adduces as examples *SEG* XXII 474 (correcting the reading of L. 2: [Κλε]ομάντιος, not [Κλε]υμάντιος); *Offrandes* nos. 221 (Δαμαῖος | Ἀντιδώρου | ἀνέθηκε; ca. 350 B.C.), 231 (Ταραντῖνος, | Πίτθις | τῶι Διονύσωι; ca. 350-300 B.C.), and 224 (Ἀπόλλωνι Ἀγέστρατος Πεισιστράτου ἀνέθηκε; 4th/3rd cent. B.C.; ph.); *DNO* IV 678 no. 2562. From the 2nd cent. B.C. on, K. observes that dedications served to promote social prestige of members of the elite who occupied important offices (113-128). Discussion of the following inscriptions with detailed prosopographical remarks on the dedicants and their family: *F.Delphes* III.1.487-496; III.4.242 (ph.), 246, 468 (ph.); *SGDI* 2961; *Offrandes* nos. 241 ([Ἀριστόκ]λεα τὸν ἑαυ|τῆς πατέρα Ἀριστοκλέ|αν Φιλονίκου | Δελφόν, Ἀπόλλωνι Πυθίῳ; late 1st cent. B.C.; ph.), 242 (Ξένων Βούλ[ωνος - -] | καὶ Κλευπά[τρα Χ]αιρέα | τὸν υἱὸν Ἀριστόμαχον | Ἀπόλλωνι [Πυ]θίωι; ca. 175-150 B.C.; ph.), 269 ([Εὔδοκος Πραξί]α Δελφὸς | [τὸν ἀδελφὸν Θρ]ασυκλῆ [νικήσαντα πα]γράτιον | [παῖδας Ἀπόλλ]ωνι Πυθίωι; ca. 175 B.C.).

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459. Delphi. Dialect. M.Douthe, in *Diffusion de l'attique* 97-115, examines the inscriptions from Delphi (4th and 3rd cent. B.C.) in order to assess the development and nature of the 'North-West *koine*'. After describing the main characteristics of this dialect and its close connection with the Doric (100), she discusses two particular phenomena in documents of the city of Delphi and in Amphiktyonic documents: the use of ἐν + accusative and the athematic dative plural ending -οις. She concludes that the 'North-West *koine*' primarily was a written dialect that co-existed with the Attic-Ionic koine. In sum, D. expresses doubts on the role played by the Aitolian Koinon in the diffusion of this dialect and reflects on social aspects of its use.

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460. Delphi. Manumission. D.Mulliez, in M.Fumaroli et alii (edd.), *Hommage à Jacqueline de Romilly. L'empreinte de son oeuvre* (Paris 2014) 47-60, gives an overview of the development of the procedures through which manumissions were archived and published in Delphi (ca. 200 B.C.-ca. 100 A.D.). In the early period, the manumission record was deposited in the archive of an individual (cf. the formulation ἁ ὠνὰ παρὰ τὸν δεῖνα), who sometimes was an official (cf. *SGDI* 1912/1913, 2116, 2153; *F.Delphes* III.2.125). From ca. 20 A.D. on, the manumission record was officially recorded in a manuscript, deposited in the δημόσιον γραμματοφυλάκιον under the responsibility of the γραμματεύς, and inscribed in the sanctuary of Apollo (*F.Delphes* III.6.27 LL. 13/14; cf. *F.Delphes* III.4.502; III.6.43). On Delphic manumission see also our lemma no. 112.

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461. Delphi. Treaty between Myania and Hypnia, early 2nd cent. B.C. *F.Delphes* III.4.352; *IG* IX².1.748; *SEG* XXIII 305; Ager, *Arbitration* 89; *Choix -- Delphes* no. 121; *SEG* XXIII 305. C.Chandezon, *Topoi* 18 (2013) [2014] 37-65, gives an overview of the economic life of small cities. On 57-63, he presents the Greek text of this inscription (as in *F.Delphes*) and a French translation. He briefly comments on the economic aspects of the treaty (exploitation of uncultivated land, movement of animals).

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462. Delphi. Amphiktyonic accounts, 336/335 B.C. *CID* II 75/76. C.Doyen, *BCH* 135 (2011) 237-259, discusses the payments made to the ἀργυροκόπος Δέξιος, the minter responsible for minting the new Amphiktyonic coinage (*CID* II 75 Col. I LL. 46-56). D. estimates that Dexios was paid at a rate of 9 Amphictyonic obols per delivered mina; a margin of a sixtieth (1.67%) of the total silver mass allowed him to cover the losses from melting; these expenses and the loss incurred through melting were registered in the account of ἀπουσία (*CID* II 75 Col. I LL. 48/49). When the minting of the new Amphiktyonic coinage was interrupted in 335 B.C., a raw silver mass of ca. 46 talents, intended to produce 44.31 talents of Amphictyonic coins, was exchanged for 45.31 talents of Attic coins (*CID* II 76, Col. III LL. 38-42). Cf. the remarks of D.Rousset, *BE* (2014) no. 247. Cf. our lemma no. 457.

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463. Delphi. Manumission record, 173 B.C. *SGDI* 1801. D.Kamen, *ZPE* 188 (2014) 151-153, argues that in this document the expression ἐργαζομένα refers to the obligations of the manumitted slave Λέαινα to work as a prostitute for her former master, Φίλων, during her παραμονή (cf. our lemma no. 464);

to work as a prostitute for her former master, Φίλων, during her παραμονή (cf. our lemma no. 464); Leaina is attested as a name of prostitutes. The same Philon later manumitted Φιλοκράτεια, a girl, and released Leaina from her duty (*SGDI* 1751: ἀπολελυμέναν εἶμεν τᾶς παραμονᾶς καὶ ἐργασίας; ca. 170-157/156 B.C.). K. suggests that Philon had a sexual relationship with Leaina and wonders whether Philokrateia was their daughter.

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464. Delphi. Manumission record, 129 B.C. *F.Delphes* III.2.169. D.Kamen, *ZPE* 188 (2014) 149-151, recognizes in the expression καὶ ἀπὸ τοῦ σώματος καὶ ἄ[λλωι ὅ,τινι τρόπωι] ἐργαζέστων a reference to prostitution. The expression ἐργάζομαι ἀπὸ τοῦ σώματος is often used in literary sources to designate prostitution (e.g. Polybios 12.13.2; Strabo 12.3.36). The manumitted slaves, Ἀφροδισία and Εὐημερία, were exploited by their former mistress, Διονυσία, as prostitutes. Dionysia is akin to the female pimps, usually former prostitutes, that are attested in Classical Athens (Ps.-Demosthenes 59; Isokrates 6). For another case of possible prostitution see our lemma no. 463.

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465. Delphi. Dedication of Gelon and Hieron, ca. 480-468 B.C. *Syll.*³ 34/35; *LSAG*² 275 nos. 6 and 8; Meiggs-Lewis, *GHI*² 28; *IGDS* 93; Arena V 66 and 69; *SEG* LIV 537. S.Privitera, in E.Franchi, G.Proietti (edd.), *Guerra e memoria nel mondo antico* (Trento 2015) 177-187, discusses the historical contexts of the dedications of the Deinomenids and their role in the self-representation of a family of tyrants that exercised political power without having an institutional position. The Deinomenids exploited the commemoration of victories in Panhellenic contests and wars, as well as the aristocratic connotations of gold offerings, in order to celebrate their success.

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466. Delphi. Dedication of Daochos, ca. 340 B.C. (ca. 337-332 B.C.?). *F.Delphes* III.4.460; *Syll.*³ 274; *Choix – Delphes* 48; *SEG* LXII 305*. See our lemma no. 2122.

PHOKIS

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467. Abai (area of: Kalapodi). Inscriptions from the sanctuary of Apollo. S.Prignitz, *ZPE* 189 (2014) 133-146, collects the inscriptions that have been found at or near the sanctuary at Kalapodi, including four new texts (our lemmata nos. 469/470, 473/474). In view of this epigraphic evidence, P. argues that the sanctuary of Kalapodi should be identified with Apollo's oracle near Abai (Paus. 10.35.1). Although the inscriptions that name a deity name only Apollo, this does not exclude a joint cult of Apollo and Artemis. Two honorary inscriptions for emperors (our lemmata nos. 469/470) suggest that Abai should be located near Kalapodi, not near Exarchos (cf. our lemma no. 468). For these inscriptions see our lemmata nos. 468-477 and 481.

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468. Abai. Letter of Philip V to Abai concerning the *ateleia* of Apollo's sacred land, August or September 208 B.C. *IG* IX.1.78. Republished by S.Prignitz, *ZPE* 189 (2014) 141-143 no. 5 (German translation; text as in *IG*). The stone was last seen by H.Lolling in 1887/88 in the church of St. Georgios in Kalapodi; the edition in *IG* was based on Lolling's copy. In his manuscript for *IG* IX².1.6 (kept in the *IG* archive in Berlin) G.Klaffenbach noted that the stone was lost, when the church of St. Georgios at Kalapodi was demolished in 1894; he was unable to find it in 1933, and P. also searched for it in vain. The letter concerns the sacred land of the sanctuary of Apollo in Abai. According to J.Bilco, *BCH* 6 (1882) 171-175, the stone was brought to Kalapodi from the hill Bogdanos (near Exarchos), and for this reason ancient Abai is usually located near Exarchos; see, however, our lemma no. 467. The reliability of this information cannot be assessed (P.) and, therefore, it is not certain where this document was published in Kalapodi.

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469. Abai (area of: Kalapodi). Honorary inscription for Septimius Severus, ca. 193-211 A.D. Limestone statue base, broken on bottom and right; found by an inhabitant of Kalapodi near the sanctuary and delivered to the German excavation in 1990; now kept in the Museum in Atalanti. Ed.pr. S.Prignitz, *ZPE* 189 (2014) 143 no. 6 (ph.).

Αὐτοκράτ[ορα Καίσαρα]
Λ(ούκιον) Σεπτίμ[ιον Σεουῆρον]
Περτίνακ[α Σεβαστὸν ἡ πό]-
λις Ἀβαίω[ν - - - - - - - - - - -]
ἐπι[μ]ελο[υμένου - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]

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470. Abai (area of: Kalapodi). Honorary inscription for Constantine the Great, ca. 306-311 A.D. Statue base, built into the enclosing wall of the church of Panagia, west of Kalapodi; found by C.Vaporakis in May 2007. Ed.pr. S.Prignitz, *ZPE* 189 (2014) 143/144 no. 7 (ph.). The absence of the title Σεβαστός (cf. *IG* V.1.139) suggests a date before 312 A.D. (ed.pr.).

⟦[τὸ]ν ἐπιφανέστ[ατον]⟧
⟦[κ]αὶ ἀνδρειότατο[ν]⟧
⟦Καίσαρα Γάϊον Οὐα[λέ]-⟧
⟦ριον Κωνσταντεῖνο[ν]⟧
⟦ἡ πόλις Ἀβαίων⟧

1-5. Erased in antiquity; under this text a Byzantine/medieval text, ed.pr. || 2. for the rare attribute ἀνδρειότατος cf. *IG* V.1.13. ed.pr.

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471. Abai (area of: Kalapodi). Document concerning a loan, ca. 450-425 B.C. *SEG* XXXVII 422; XXXIX 477. Republished by S.Prignitz, *ZPE* 189 (2014) 138/139 no. 3 (ph.; German translation), who

accepts the restoration [Γ]ενναίου (L. 1) suggested in *LGPN* IIIb, s.v. Ἐνναῖος (Ἐνναίου, *SEG*). This document, written on a lead tablet, is the receipt for [redacted] loan: 'Als Gennaios Schreiber war, im ersten Monat. Gorgos zahlte zwanzig Minen aus. Diese hat Menondas ausgeliehen. Die Hyampolier sind Bürgen für den Zins: zehn Statere.' Depending on whether 1 mna amounted to 70 or 100 drachmai, the interest rate was 12% or 17.5% (10 staterai = 20 drachmai per month; 138 note 28). The city of Hyampolis was guarantor for the interest (L. 6: προστάται τοκίο) not because it was responsible for the administration of the sanctuary, but because the debtor was one of its citizens. Gorgos, who made the payment, was either a private creditor or the treasurer of the bank of the sanctuary at Kalapodi. The document was deposited in the sanctuary either because the sanctuary served as an archive or because it was the creditor (P.).

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472. **Abai (area of: Kalapodi). Manumission records, 2nd cent.** B.C. Fragment of a marble opisthographic stele, broken at top, bottom, and left; to judge from the regular lettering of face A, this face was inscribed first; the slightly convex and somewhat rough face B was inscribed with less regular letters after the stone had been set up; found by W.Oldfather in a stable in Kalapodi; now in the World Heritage Museum, University of Illinois, Urbana (inv.no. CM 829/1914.03.0008). Ed.pr. W.Oldfather, *AJA* 19 (1915) 334/335. Cf. Bodel/Tracy no. 28. Republished by S.Prignitz, *ZPE* 189 (2014) 144/145 no. 9 (ph.; German translation), who also used Klaffenbach's manuscript for *IG* IX².1.6 (kept in the archive of the *IG* in Berlin).

A
[- -]
[- - - - - - - - - - - - - - - - - -]γτα κρ[.]
[- - - - - - - - - - - - - - - - - -]γιον τα[.]
[- - - - - - τὰν τιμὰν ἔχει] πᾶσαν· βε-
[βαιωτῆρες· - - - - - - -]ων Σωτη[.]-
[- - - - - - - καταδουλιξάσ]τω δὲ μ[ηθ]-
[εἱς - - - - - - - - - - - - - - - - -]ι Εὐφρ[..]
[- - - - - - - - - - - - - - - - - - -]ΕΠΙΝΕ[.]
[- -]ΛΟ[..]
[- -]

B
[- -]
[.]ΝΕΔΙ[- - - - - - - - - - - - - - - - - κατὰ τὸ]-
[ν] νόμον [- -]
Ἀπολλω[ν -]
ἐν παρα[- -]
ΤΩΟΙΤ[- -]
ΩΝ v [- -]
MEN[- οἱ μάρτ]-
υρες [- -]
[- -]

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1. Τιμόλυτος, *LGPN* IIIb, s.v. || 3. Ἀρχέλας, a personal name, *LGPN* IIIb, s.v.; 'Vorkämpfer', designation of a military rank, ed.pr. || 4-7. two dactylic hexameters (LL. 4/5 and 6/7); τόδε, added by the mason in L. 5 in fine, should be placed for metrical reason before μνᾶμα (τόδε μνῆμ' ἐπέθηκε), ed.pr. || 6. the ethnic is Ὑαμπόλιος (Ὑαμπολίτης in literary sources), ed.pr. || 6/7. for this expression cf. *GV* 13 and 18, ed.pr.

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477. **Abai (area of: Kalapodi). Epitaph of Kleon, late 4th/early 3rd cent.** B.C. Limestone block; seen by W.A.Oldfather in the chapel of Agioi Apostoloi near the village of Kalapodi; now built into the floor of that chapel. Ed.pr. W.A.Oldfather, *AJA* 19 (1915) 334; A.Pappadakis, *AD* (1916) 263 note 1; J.Oulhen in M.H.Hansen, T.H.Nielsen (edd.), *An Inventory of Archaic and Classical Poleis* (Oxford 2004) 407. Republished by S.Prignitz, *ZPE* 189 (2014) 135 no. 1 (ph.): Κλέων

Κλεωνέ[ων] or Κλεωνε[ῖς], ed.pr., who identified Kalapodi with Kleonai; ΚΛΕΩΝΙ, Pappadakis; Κλεωνί[δας], O.; Κλέων, Prignitz, who observes that the line after nu is not a letter (epsilon or iota) but a crack in the stone.

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478. **Elateia. Honorary epigram for a priest of Athena, late 2nd/early 3rd cent.** A.D. Marble statue base, broken on bottom and right; found by G.Klaffenbach in 1933 in Agia Irini, originally from the sanctuary of Athena Kranaia; now in the Archaeological Collection of Elateia (inv.no. ΣΕ Λ5). Ed.pr. G.Zachos, *Ἐλάτεια: ἑλληνιστική καὶ ρωμαϊκή περίοδος* (Volos 2013) 293-296 (ph.). The stone supported the statue of a priest, who was still a boy (L. 4); according to Pausanias (10.34.8) the priests of Athena were boys, who served for five years, before they reached the age of the ephebe (cf. *IG* IX.1.139). Ed.pr. comments on the service of boys as priests and the perception of Athena [redacted] a patron of boys.

Παλλάδος ἀφθά[ρ]-
τοιο θεᾶς ἱερῆα φ[έ]-
ριστον,
παῖδα τὸν Εὐ[2-4]-
κου, τὸν Υ[2-4]
[- - - - - - - - -]

1-5. A hexameter (LL. 1-3) and part of a second hexameter or a pentameter (LL. 4-6), ed.pr. || 1/2. for the epithet ἄφθαρτος in connection with God cf. Rom. 1.23 (τοῦ ἀφθάρτου θεοῦ), ed.pr. [cf. ἄφθιτος attributed to Apollo (*IG* XII.5.893 L. 4), Hermes (*IG* XII.9.289 L. 12), Zeus (*Milet* VI.3.1395 L. 7), Anoubis (*I.Kios* 21 L. 2), an anonymous god (*MAMA* I 235 L. 12), and the gods (Bernand, *Inscr.métriques* 46 L. 9), Chaniotis].

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479. **Elateia. Honorary inscription for T.Flavius Euridikos, late 2nd/early 3rd cent.** A.D. Right part of a limestone statue base; found near the sanctuary of Athena Kranaia; now in the Archaeological Collection of Elateia (inv.no. Λ178). Ed.pr. G.Zachos, *Ἐλάτεια* (see our lemma no. 478) 296-298, who interprets the text [redacted] an honorary inscription for an agonothetes of the Megala Pythia set up by an Aitolarches; ed.pr. observes that this is the first attestation of the Aitolian Koinon after 84 B.C. Cf.

M.Sève, *An.Ép.* (2013) [2016] no. 1435. Republished by D.Rousset, J.Y.Strasser, *REG* 130 (2017) 1-22, who recognize in the honorand and the dedicant two prominent men of the early 3rd cent. A.D., known from a contemporary inscription in Delphi (*CID* IV 164; ph.), where L. 1 should now be restored as [Εὐ]άγαθον (['Επ]άγαθον, *CID*) and LL. 4/5 should be restored as ξ[υστάρχης τῶν Πυθίων] | κα[ὶ πρ]έσβυς τοῦ ['Απόλλωνος?] (ξ[υστάρχης καὶ ὅσιος?] | κα[ὶ πρ]έσβυς τοῦ [Πυθίου], *CID*). R., S. discuss in detail the office of the ξυστάρχης and his function in Delphi (7-13). T.Flavius Eurydikos was a descendant of an important family with connections to Tithorea and Delphi. He served as archon in Delphi and as ὅσιος τοῦ Πυθίου (*F.Delphes* III.2.118), i.e. a member of a board of five men chaired by a πρέσβυς (13-22).

[Τὸν γραμματέα τῶν Ἀμφικ]-
[τυόνων καὶ διὰ βίο]υ ξυστ[άρ v]-
[χοῦντα? τῶν μεγά]λων Πυθίω[ν]
[καὶ ὁσίων πρέσβ]υν ~ Τί. ~ Φλάβ. v
[Εὐρύδικον Δελφὸ]ν ~ Μ. ~ Αὐρ. ~ Εὐ-v
[άγαθος Ὑπαταῖος Α]ἰτωλάρχης
[Ἀθάνᾳ χαριστήρ?]ιον

1. εὐσε[βής] or εὐσέ[βεια], ed.pr. || 2. [μεγά]λων Πυθίω[ν], probably preceded by ἀγωνοθέτης, ed.pr. || 3. a form of Τι[illegible] Φλάβ[ιος], ed.pr.; Τι(βερι--) Φλαβι[--], Sève || 4. a form of M. Αὐρήλιος Θ[--], ed.pr. || 5. a form of [Α]ἰτωλάρχη[ς], ed.pr. || 6. [τὸν ἑαυτοῦ υ]ἱὸν or [ἔκγο]νον, ed.pr.; or [εὐχαριστήρ]ιον or [vac. χαριστήρ]ιον, R., S.

480. Elateia. Signatures on lamps, 2nd/3rd cent. A.D. G.Zachos, *Ἐλάτεια: ἑλληνιστική καὶ ρωμαϊκή περίοδος* (Volos 2013) 255/256, presents lamps produced by a local workshop. The lamps bear the signatures of potters: Ἀθωνᾶδος, Σωσύχου, Τοτίνου (names in the genitive).

481. Hyampolis. Manumission record, Imperial period. Limestone plaque; found by a farmer at Valtetsi, between Kalapodi and Exarchos; copied by G.Klaffenbach in 1933; now lost. Ed.pr. N.Pappadakis, *AD* 2(1916) 263/264 (ph.). Republished by S.Prignitz, *ZPE* 189 (2014) 140/141 no. 4 (German translation), who used Klaffenbach's manuscript for *IG* IX^2.1.6 (kept in the archive of the *IG* in Berlin). The find-spot of the inscription does not provide any evidence for the identification of the sanctuary at Kalapodi (Prignitz).

[....⁸....]ΙΣΤΗ δουλήαν· <ἂν> δὲ [μ]ὴ παρά[σ]χῃ Εὐ-
[κρ]άτια τὰ παιδία, ἀποτισάτω ἑκάστῳ τ-
[ῶν] προγεγραμμένων δινάρια διακόσια·
[εἰ δ]έ τις ἐφάψαιτο Εὐκρατίας καὶ ἄγοι ἐν δουλ-
[ήαν] ἢ ἐν ἀπελευθέρωσιν καθ' ὂν δή ποκα τρό[π]-
[ον ἢ] παρευ[ρ]έσει, ἀ<π>οτισάτω τᾷ τε Ἀρτέμιδ[ι]
[κ]αὶ τῷ Ἀπόλλωνι ἀργυρίου μνᾶς ποθιέρους
τριάκοντα· καὶ ἐξέστω τῷ ἐθέλοντι <π>ροΐστ-
ασ.ΙΔΕΟΝ ἐπὶ τῷ <ἡ>μίσει· καὶ ἔστω Εὐκρά-
τεια ἐλευθέρα χρηματίζουσα ἱε-
ρὰ τῆς Ἀρτέμιτος καὶ τοῦ Ἀπόλ-
λωνος καὶ μὴ ποθήκουσα μηδε-
[ν]ὶ κατὰ μηδένα τρόπον· μάρτυρο[ι]
[Τ]ειμόξενος Φαιδ[ί]μου, Εὐκράτης Ξέ-
νουνος, Ἄξιος Πόλωνος, Θεόξεν-
νος Σιμωνίδα, Διονύσιος Παραμόνο-
υ, Διονύσιος Φιλοίνου, Θεόδωρος Σωσ-
σίππου, Εὔβουλος Καλλίκωνος, Κλέων
Πυθονίκου, Ἐλευθέριος Ἀλκανίκου·
vacat
μηνὸς ἕκτου πένπτᾳ ἱσταμένου, βού-
λαρχος Θεόξενος Σιμωνίδα· v ἔδοξε
τοῖς προβούλοις· συνκεχωρημένον
εἶμεν Αἱρεσείδι Δορκίνα ἀνάθεσιν ποιή-
σασθαι τᾶς δούλας αὐτᾶς Εὐκρατείας ἐλευ-
θερώσεως ἐν τὸ ἱερὸν τᾶς Ἀρτέμιδος τᾶς
Ἐλαφηβόλου κατὰ τὸν νόμον

1. ..διστη(?) δουλη· ἂν δὲ κτλ., ed.pr.; δουλήαν· <ἂν>, K. || 1-3. 'wenn Eukratia die Kinder (der Freilassenden) nicht versorgen sollte, soll sie jedem der vorgenannten Personen zweihundert Denare zahlen', Prignitz || 2. initio, ΑΤΑΙΑ, lapis || 6. ΑΗΟ, lapis || 8. in fine, ΓΡΟΙΣΤ, lapis || 8/9. προΐστα|[σθ]α[ι συ]λ<έ>ων, ed.pr. || 9. ΠΜΙΣΕΙ, lapis || 15. Πόδωνος, ed.pr.; Πόλωνος, K. || 25/26. the document was published in the sanctuary of Artemis Elaphebolos in Hyampolis, ed.pr., K.

EASTERN LOKRIS

482. Naryx. Letter of Hadrian to Naryx, 138 A.D. *IG* IX^2.1.2018; *SEG* LI 641; LX 542. A.J.Domínguez Monedero, in R.M.Cid López, E.García Fernández (edd.), *Debita verba. Estudios en homenaje al profesor Julio Mangas Manjarrés* (Oviedo 2013) 651-670, reprints the text (654; Spanish translation), summarizes its content, and comments on the Opountian Lokrians (e.g. L. 15: νόμοι οἱ Ὀπουντίων), the disappearance of the Lokrian Koinon at a time before this inscription, the participation of Naryx in the Delphic Amphiktyony, the taxation in the province of Achaia (LL. 15/16), and reference to Naryx in ancient authors (LL. 16-20). The purpose of Hadrian's letter cannot be determined (confirmation of the civic status, or autonomy, or a grant of a privilege). He tentatively suggests that Hadrian may have visited Naryx in 124/125 A.D.; during such a visit he may have granted a privilege or constructed or repaired a building. D.M. adduces an honorary inscription for Hadrian from Naryx (*SEG* III 425 = *IG* IX^2.1.2019) and proposes that Αἴλιος Θρέπτος, who supervised the erection of the emperor's statue, may be identified with Publius Aelius Threptus, Hadrian's *scriba cubiculariorum* (*CIL* VI 33770).

IONIAN ISLANDS

483. **Leukas. Building inscriptions of the city wall, 2nd and 1st cent.** B.C. *IG* IX².4.1234-1236. M.Fiedler, H.v.Hesberg, *AA* (2014.2) 59-74 (ph.; dr.), associate three inscriptions that refer to building activities of the Ἀπολλωνιᾶται with the city wall of Leukas. The inscriptions can be assigned to the northern wing of the city wall. The large letters made them clearly visible and highlighted the service of the Apolloniatai. The inscriptions attest to extensive construction after the siege by the Romans in 197 B.C. (*IG* IX².4.1234/1235) and probably some repairs in the the 1st cent. B.C. (*IG* IX².4.1236). The assistance provided by Apollonia is attributable to the shared interests of Leukas and Apollonia in the Adriatic Sea and to the fact that the two cities were Corinthian colonies.

THESSALY

484. **Thessaly. Dialect.** J.-C.Decourt, B.Helly, *BE* (2014) no. 263, discuss the substitution of the final omikron with epsilon in inscriptions of Thessaly, adding more examples to those mentioned in *SEG* LVIII 515: ἀρχιδαυχναφόρες (*SEG* XLVII 679 L. 3); Πάλθες (*SEG* LI 711 L. 59); Ἀρχεσσθλαες (*IThessEnipeus* 113; new reading by R.Bouchon); Βοατες (*IG* IX.2.513 L. 8; genitive of Βοας, name of a tribe) [this tribe is now attested in our lemma no. 501 LL. 89, 120, 128, Chaniotis].

M.J.C.Scarborough, in G.Kotzoglou et alii (edd.), *11th International Conference on Greek Linguistics (Rhodes, 26-29 September 2-13). Selected Papers* (Rhodes 2014) 1535-1548, discusses the Thessalian mid-long vowels. Based on fluctuating spellings in transitional inscriptions, S. argues that the Thessalian long vowel system was of the Doris seuerior, three-aperture, five-quality system, retaining their inherited central-mid character. S. discusses inter alia *I.Thessaly* 1167 = R.Wachter, *Non-Attic Greek Vase Inscriptions* (Oxford 2001) 30/31 (ΑΠΛΟΥΝ, ἀπλοῦν, not a form of Apollo's name); *IG* IX.2.199 (Πιθούνειος and Ἄπλουνι for Πιθώνειος and Ἀπόλλωνι); *IG* IX.2.246 (θείκα for θῆκα); *SEG* XXXV 492 (Ἄπλωνι Ἑτδομαίω instead of Ἄπλουνι Ἑτδομαίου).

485. **Thessaly. Epigrams.** E.Santin, A.Tziafalias, *Topoi* 18 (2013) [2014] 251-282, collect and discuss four Thessalian epigrams signed by their poets (ph.; French translation). In addition to *IG* IX.2.637 - add. (266-273 no. 3), this group includes two inedita and a text that was never included in *SEG* (our lemmata nos. 504/505, and 514). In their discussion of *IG* IX.2.637, S.-T. adduce parallels for the naming of both sculptor and poet on statue bases (*IG* IX.1.131; *IG* XI.4.1105; Greek texts; French translations: 270-273).

486. **Thessaly. Epitaphs: funerary reliefs.** D.Bosnakis, *Ἐνθετταλίζεσθαι: Τεχνοτροπία καὶ ἰδεολογία τῶν θεσσαλικῶν ἐπιτυμβίων ἀναγλύφων τοῦ 5ου καὶ 4ου π.Χ. αἰ.* (Volos 2014), studies in detail the typology of Thessalian funerary stelai and the workshops that produced funerary reliefs in the 5th and 4th cent. B.C. (37-131; a catalogue on 231-259), their iconography (133-199), and the similarities and differences

between funerary reliefs in Boiotia, Macedonia, and Thessaly (201-223). On 48-55, he gives an overview of the inscriptions on stelai with funerary reliefs. The catalogue includes inscribed stelai. We give concordances with *SEG* and corpora for the published texts. For the inedita and texts that were never included in corpora or *SEG* see our lemmata nos. 499, 508, and 515.

IG IX.2	Bosnakis	*SEG* XXXI	Bosnakis	*LSAG*²	Bosnakis
353	239 no. B1	569	239 no. B1	98 no. 7	249/250 no. B27
426	250/251 no. B30			98 no. 9	249 no. B26
662	249 no. B26	*SEG* XXXIV		98 no. 14	250/251 no. B30
663	249/250 no. B27	560	235/236 no. N7	436 no. 13b	247 no. B20a
1240	244 no. B14				
1241	242 no. B8	*SEG* XXXVII		*CEG*	
		488	235/236 no. N7	124	239 no. B1
SEG II				637	235/236 no. N7
358	252 no. B33	*SEG* LIV		640	252 no. B33
		562	235/236 no. N7		
SEG XXIV				*GV*	
496	243 no. B10	*I.Thessaly*		168	239 no. B1
		318	247 no. B20a	170	252 no. B33
SEG XXXI		1048	243 no. B10		
548	235 no. N6	1167b	239 no. B1		

487. **Thessaly. Geography and history.** B.Helly, *Géographie et l'histoire des Magnètes de Thessalie. I. De la plaine thessalienne aux cités de la côte égéenne (c. 750-c. 300 av. J.-C.)* (Roanne 2013), surveys the history and historical topography of the Magnetes. He studies the origins of the Magnetes and research on their territory (11-37); Thessalian glossae and place names (Ἄλος, Ἀλῶιον, Ὀλιζών, Ὀρμένιον; 37-68); the settlement of the Magnetes in the Diotion Plain, the exploitation of its resources, and the cult of the Νύμφαι and Αἰνέας (68-108); the local legends (109-124); the migration of the Magnetes to the Aegean coast (125-139; on 126-128, discussion of *IG* II² 5227; ph.); and the cities on the Aegean coast (143-282); inscriptions are often adduced. On 103-108, H. republishes inscriptions pertaining to the cults of the Magnetes (French translation), for which we provide concordances with corpora and *SEG*.

IG IX.2	Helly	*I.Thessaly*	Helly	*I.Thessaly*	Helly
333	9	643	1	652	10
1062	14	644	3	656	13
1064	12	645	4	663	15
		646	2	1189	8
SEG XVI		647	5		
XVI 381	3	648	6	*SGDI*	
XXVIII 443	13	650	7	606	2

488. Demetrias. Religion: Egyptian cults. S.Kravaritou, *Tekmeria* 12 (2014) 205-233, discusses the introduction and development of Egyptian cults in Demetrias and their importance for the local elite. Introduced in the 3rd cent. B.C., probably by individuals of Egyptian origin (cf. *RICIS* 111/0701 = *SEG* LVIII 521), the cult of Sarapis was originally practiced by a cult association whose members were of multiethnic origin. In the late 2nd cent. B.C. the cult of Sarapis was an official polis cult; the honorary decree of the ὑπόστολοι for Κρίτων Κρίτωνος (*IG* IX.2.1107b = *RICIS* 112/0703; on 209/210, Greek text; translation) shows that the city appointed the priest. In her detailed discussion of this text, K. comments on the *hypostoloi*, probably priests who wore a long white loincloth [see *SEG* LVII 2160, Chaniotis]. Associations of *hypostoloi* are known from other cities as well (*SEG* XXXVI 583 = *RICIS Suppl.* II 113/0908; *IG* XII.9.571 = *RICIS* 104/0103). The θεραπευταί (L. 9) are attested in many places, in the context of both Egyptian cults (*I.Délos* 2039 = *RICIS* 202/0352; 2088 = *RICIS* 202/0269; 2617a?; *IG* XI.4.1226 = *RICIS* 202/0135; *I.Thrac.Aeg.* E 182 = *RICIS Suppl.* II 114/0201) and other cults (e.g. Asklepios: *SEG* XXXIX 229; Aphrodite: *I.Délos* 2229; Zeus: *Sardis* VII.1.22). K. is inclined to follow L.Bricault's view that the θεραπευταί were 'devotees attached to sanctuaries in a permanent way, who did not have any especially appointed role in the ritual performance of the local Isiac cults' (214) [for an extensive list of parallels and a somewhat different interpretation of the θεραπευταί see our lemma no. 2238 bis, Chaniotis]. The location of the Sarapieion is not known. Sarapis was worshipped together with other gods (LL. 5/6 and 12), certainly Isis and Anoubis (cf. *RICIS* 112/0706; *RICIS* 112/0705; 216-218). K. discusses how involvement in and donations to the civic Sarapieion contributed to the construction of social prestige and asks who the recipient of Kriton's endowment was (the city or the association), without excluding the possibility of a shared administration of the funds that would highlight the social prestige of both benefactor and association (220-222) [the formulation of the text of *IG* IX.2.1107b = *RICIS* 112/0703 (LL. 11-13: [ἐ]πέδωκεν εἴς τε τὴν τῶν θεῶν τιμὴν κ[αὶ τὸ κοι]νὸν τῶν ὑποστόλων; LL. 17/18: τοὺς ὑποστόλους ἀεὶ τῆς καθηκούση[ς μετέχ]ειν φιλανθρωπίας) suggests that the koinon was the only recipient and administrator of the endowment. K. notes 'the unusual opening, which indicates the ability of the group [the *hypostoloi*] to bring forward a proposal and ratify it' (210) and argues that 'the ability of the *hypostoloi* to bring forward and ratify a proposal ... indicates the importance of the group within the local community' (220). However, it is not at all unusual for an association, in this case the κοινὸν τῶν ὑποστόλων (LL. 12/13), to pass a decree, Chaniotis]. The priest Kriton was also honored by the city (*IG* IX.2.1133 = *RICIS* 112/0704) and the Magnesian Koinon (*IG* IX.2.1132), of which he served as στρατηγός (*IG* IX.2.1105), and he may be identified with Κρίτων Κρίτωνος mentioned in a dedication from Palaia/Kastro (ineditum: see E.Skafida, *AEThSt* 3 (2009) [2012] 367; 222-226). On 226-228, K. collects evidence for other members of the Magnesian elite who excelled as magistrates and benefactors (Ἑρμογένης Ἀδύμου and Ἀδαῖος Ἀδύμου: *IG* IX.2.1103; Θηβαγένης Ἀπολλωνίου: *IG* IX.2.1105; Λυσίας Ἐπιτέλου: *IG* IX.2.1108, 1111; Δημήτριος Αἰτωλίωνος: *IG* IX.2.1100a, 1108; and his son Αἰτωλίων Δημητρίου: *SEG* LXII 365) [on the date of *SEG* LXII 365 see our lemma no. 490; the fact that members of the same family occupied the same offices certainly shows the monopolization of political life by the elite but does not justify the formulation 'the hereditary character of the supreme public offices' (228), Chaniotis]. The euergetic activity of the local elite is connected with the revival of cult and the re-organization of the sacred landscape (cf. *IG* IX.2.1109, 1123).

489. Demetrias. Religion: Pasikrata. M.Stamatopoulou, *Kernos* 27 (2014) 207-255, re-examines the finds from the sanctuary of Pasikrata, located in the city's southern cemetery (3rd cent. B.C.-2nd/3rd cent. A.D.) and excavated in 1912-1915. No cult building was identified, but there are numerous small

finds (esp. clay figurines), including inscribed dedications both by men and women (*SEG* III 481-484; *I.Thessaly* 712: Πρωτᾶς | Πασικρά|τᾳ εὐχήν; cf. our lemma no. 514 bis). The goddess has been identified with Aphrodite, in view of a few statuettes depicting the goddess, and with Artemis Ennodia. Based on the sanctuary's location, it has been generally inferred that Pasikrata's cult was funerary in nature. A careful study of the finds and the inscriptions (dedications made for the well-being of family members) leads S. to the conclusion that Pasikrata was a goddess who was expected to offer protection to young women and children. Pasikrata is attested as a theonym outside of Demetrias in Epeiros (Artemis Pasikrata: *SEG* XXXVII 528; our lemma no. 515 bis), Herakleia Lynkestis (*IG* X.2.2.1.18), and Selinous (G.Zuntz, *Persephone* [Oxford 1971] 103; cf. a lamp of unknown provenance: *SEG* XXVII 1526). S. suggests that in Demetrias she should be identified with Ἄρτεμις Ἐννοδία. In this context, S. questions, more generally, the existence of 'funerary sanctuaries' in Thessaly, arguing that extra-mural sanctuaries for the worship of Ennodia and Zeus Thaulios in Pherai were not funerary; Ennodia, worshipped as ϝαστικά and πατρῴα, was a protector of roads and crossroads. Sanctuaries were often located outside and near the city-walls, and sanctuaries of Artemis often were in a liminal location. Cf. the remarks by J.-C.Decourt, B.Helly, *BE* (2015) no. 417.

490. Demetrias. Citizenship and proxeny decree of the Koinon of the Magnetes for Kleitarchos and Nikoboulos of Melitaia, ca. 150 B.C. *SEG* LXII 365. J.-C.Decourt, B.Helly, *BE* (2015) no. 414, discuss in detail the prosopography and date of this decree, dated by edd.pr. E.Eustathiou-Batziou, J.A.Pikoulas (*SEG*) to ca. 120-100 B.C. They identify the strategos [Αἰτωλίων Δ]ημητρίου (L. 1) as the grandfather of Αἰτωλίων Δημητρίου, strategos of the Magnetes in ca. 117 B.C. (*IG* IX.2.1109 L. 4); Νικόβουλος Περδίκκα (LL. 9/10) is mentioned in *F.Delphes* III.4.355 LL. 22/23 (ca. 145 B.C.). These considerations lead D., H. to a date in ca. 150 B.C. As regards the relations between Demetrias and Melitaia, they adduce *F.Delphes* III.4.135 (three men of Demetrias appear as witnesses in the arbitration between Melitaia and other cities) and *IG* IX.2.103 (see *SEG* LI 723).

491. Doliche. Proxeny decree for Eunomos of Larisa, late 3rd/early 2nd cent. B.C. Lower part of a stele; found at Kastri Livadiou. Edd.pr. A.Deriziotis, S.Kouyoumtzoglou, *AEThStE* 3 (2009) [2013] 663 (ph.). Republished by R.Bouchon, *Topoi* 19 (2014) 485 note 4. Eunomos became στρατηγός of the Thessalian Koinon in the second half of 193/192 B.C., remained in office in 192/191 B.C., and resumed the office in 189/188 B.C. (cf. Livy 35.39; B.). B. suggests that the stones found at Kastri Livadiou were brought there from Doliche (Sarantaporo).

[- - - - - - - - - - - -]
[- - -] Εὐνόμωι Πολυ-
κλείτου Λαρισαίωι δε-
δόσθαι προξενίαν
καὶ τὰ λοιπὰ τίμια ὑ-
πάρχειν αὐτῶι πάντα
ὅσα καὶ τοῖς ἄλλοις
εὐεργέταις ὑπάρ-
χει· ἀναγράψαι δὲ τὸ
ψήφισμα τοῦτο ἐν τῶι
ἱερῶι τοῦ Ἡρακλέους
three erased lines

492. Doliche. Dossier of documents (edict and two letters of Aemilius Paullus to Gonnoi), 167 B.C. Two joining fragments of a marble stele tapering toward the top; broken on top and bottom; found in 2008 re-used in an early Christian basilica (basilica Γ) at Kastri Livadiou; kept in the school of Doliche (inv.nos. Λ91 and Λ99). Edd.pr. L.Derizioti, S.Kouyoumtzoglou, *AEThStE* 3 (2009) [2013] 665/666 (text in majuscules). Republished by R.Bouchon, *Topoi* 19 (2014) 486-513 (French translation), with detailed commentary on the importance of this document for the history of the Third Macedonian War. The dossier consists of three documents: a list of plots (I) and two letters of Aemilius Paullus to Gonnoi (II/III). Certain unusual expressions in the two letters (see app.cr.) suggest that the letters were written by Paullus himself in Greek. There are another four letters of Roman magistrates in Thessaly: *IG* IX.2.338 (Chyretiai, C.Flamininus); *SEG* XLVII 495 (Metropolis, C.Flamininus); N.Giannopoulos, *AE* (1934/35) 149 no. 2 (Trikka, P.Sextilius); and *IG* IX.2.261 (Kierion, P.Poppaeus Sabinus).

The list of plots is part of an edict (cf. L. 16 προστάγματι) of the proconsul, possibly following the deliberations of the committee of ten senators that arrived in Greece in March 167 B.C. (cf. LL. 11-13). The text lists plots (vineyards and olive groves), probably the confiscated property of members of the pro-Macedonian party in Gonnoi (see app.cr.). The city must have played a part in the Third Macedonian War. Dikaiogenes of Gonnoi (*SEG* XXXV 581) must have been one of the victims of this war. As one can infer from Paullus' letters, Demophilos of Doliche was one of the recipients of the confiscated land; he was given land in exchange for his services. Livy (44.35.10) mentions two merchants from Perrhaibia who guided the Roman army. He gives the name of one of them as *Menophilus*, but B. suspects a mistake in the transmission of the manuscript; this merchant must have been Demophilos (ΔΗΜΟ can easily be confused with ΜΗΝΟ). Furthermore, Demophilos may be identified with Δημόφιλος Λυσίου in *SEG* LV 599.

Demophilos complained to Paullus that some people (Philinias and Aischylos, certainly citizens of Gonnoi; cf. LL. 24/25 and app.cr.) prevented Demophilos from taking possession of the land, claiming that the grant had taken place without the consent of Gonnoi and the senatorial committee (LL. 11-13). With his first letter, Paullus requested that the authorities in Gonnoi ensure that Demophilos gets the land, and that they refer any objections to him. When the opposition continued, Paullus sent a second letter, using an unusually sharp tone. [Cf. the tone of Augustus' letter to Knidos (*I.Knidos* 34); I note that in his second letter Paullus omits the greeting formula χαίρειν (L. 21; added by B. in his translation; cf. L. 9) and uses the adjective μοχθηρός (L. 27), which often appears in the emotional context of indignation in Hellenistic public documents: *I.Mylasa* 861 L. 13: μοχθηρὰ παρεύρεσις; *I.Mylasa* 132 L. 3: τὰ μοχθηρά; *I.Pessinous* 7 L. 14: ὑφοψία μοχθηρά; *Gonnoi* II 91 LL. 25/26: μοχθηρὰ καὶ παράνομος πρᾶξις, Chaniotis.]

B. discusses the status of the confiscated land (*ager publicus*), the topography (probably at the border of Gonnoi with Macedonia), and evidence for the early presence of Italian immigrants in this area (*IG* IX.2.1054; *Gonnoi* II 20, 47; see also our lemma no. 498).

I [---]
[------ ca. 20-22 ---------]ΣΑΝΔΡΟΥ[---- ca. 15 -----]
[---- ca. 10-12 ----] πλέθρα εἴκοσι· Ἀντιφίλου τοῦ [Σωκρά]-
τους, ἐλαιώδους πλέθρα τριάκοντα, ἀμπέλων πλέθρ[α vv]
ἑπτά· Δικαιοκράτους τοῦ Ἀσάνδρου, ἐλαιώδους πλέθρα
ἑξήκοντα, ἀμπέλων εἴκοσι καὶ τὸ ἐποίκιον καὶ τὰς οἰκία[ς]

τὰς ἐν πόλει· Φιλαιτώλου τοῦ Ὀνησάνδρου, ἐλαιώδους
καὶ ἀμπέλων πλέθρα τριάκοντα· vacat
vacat
II Λεύκιος Αἰμύλιος Λευκίου, στρατηγὸς ὕπατος Ῥωμαίων [vv]
Γοννέων τοῖς ταγοῖς χαίρειν· Δημόφιλος Δολιχαῖος [ἐ]νέ[τυχέ]-
μοι φάμενος περὶ τῶν συνκεχωρημένων ἐγγείων αὐτῶι τ[ινας?]
ἀντιλέγεν ὡς μὴ γεγονότος τούτου μετὰ τῆς ἡμετέ[ρας]
γνώμης καὶ τῆς τῶν δέκα καὶ διὰ τὴν αἰτίαν ταύτην [- 4-5 -]
ἐπιβαίνειν ἐπ' αὐτά· ἔδει μὲν οὖν [ὑ]μᾶς καὶ ἐπιτετιμηκ[ἐναι]
τοὺς κωλύοντας τὸν ἄνθρωπον Κ[- 2-3 -]ΝΙΖΕΝ τὰ δεδομέ[να]·
ἔτι καὶ νῦν προνοήθητε περὶ τοῦ μέρους τούτου, ἵνα παρα[λάβῃ]
τὰ ἐν τῶι πρότερον ἀπεσταλμένωι προστάγματι δε[δομέ]-
να· ἐὰν δὲ ὁμοίως τινες ἀποριάζωνται, ΕΚΠΕΡΙΠΕΤΕ[- 3-4 -]
πρὸς ἡμᾶς ὅπως ἐπιγνόντες τί λέγουσιν διαλάβω[μεν vv?]
τί ποιητέον ἐστιν·

III Λεύκιος Αἰμύλιος Λευκίου στρατηγὸς ὕπατος Ῥωμαίων Γ[οννέ]-
ων το<ῖ>ς ἄρχουσι· περὶ τοῦ Δημοφίλου τοῦ ΦΙΛΟ[- 1-2 -]ΜΟΥ δὶς Η[- 3-4 -]
πρὸς ὑμᾶς ὅπως παραλάβῃ τὰ δεδομέ[ν]α αὐτ[ῶι] χωρία κ[αὶ]
οἰκίαν· φαίνεσθαι τελέως ὄντες ἀγνώμονες μ[ή] τι πεφρο[ντι]-
κέναι διὰ τὸ ἐνπ[ο]δοστατεῖν ἐν ΤΟΥΤΟ[. Φ]ιλινίαν τε [καὶ]
Αἰσχύλον· ἔδει μὲν οὖν καὶ μείζονι ἐπιτ[ι]μ[ί]ωι ΠΕΡΙΠΕΠ[- 3-4 -]
.ΑΙ πάντας ὑμᾶς οὖν στοχαζομένους τοῦ καλῶς ἔχον[τος]
[καὶ το]ύτοις μοχθηροὺς συνεπακολουθοῦντας· πλὴν γέγ[ραφα?]
[... τῶι] τε στρα[τηγ]ῶι τῶν Περραιβῶν καὶ τοῖς συνέδ[ροις]
[------ ca. 18 -------ὅπως παρ]αλάβῃ τὰ δεδομένα Ι[-----]
[---]

Traces of guidelines under LL. 8 and 20; the first letter in these lines is written further left than the rest of the text (*ekthesis*) [we correct the accents in LL. 15, 18, and 22 (παρα[λαβῇ], διαλαβῷ[μεν], and παραλαβῇ, edd.pr.), Chaniotis] || 2-3. Antiphilos must be an ancestor of Antiphilos, son of Sokrates, tagos in Gonnoi in the late 1st cent. B.C. (*IG* IX.2.1040 LL. 3/4), B. || 3. ἐλαιώδης was previously unattested as a designation of a type of land (but cf. *P.Oxy.* XVII 2113: ἐλαιουδ[ῶν]); cf. the terms ἐλαιοκόμιον, ἐλαιόφυτος, ἐλάϊνος, ἐλαιήεις, ἐλαίηρος, B. || 4. Dikaiokrates, son of Asandros is the father or son of Asandros of Gonnoi in *SEG* XXXV 572, B. || 5. ἐποίκιον: ■ construction on agricultural land, B. || 8. in fine, it is unlikely that the text mentioned an iteration ([δὶς]), B. || 10. τὰ ἔγγεια: cf. *IG* XII.2.338, B. || 14. κ[αι]νίζεν? (in the sense 'to inaugurate?'), B. || 17. ἀποριάζομαι ('se mettre dans l'embarras') was previously unattested, B.; in fine, ■ form of the unattested ἐκπεριπέτομαι? ('voler d'un autre côté après manœvre'), B. || 17-19. 'et dans l'hypothèse où certains se mettraient en de pareilles difficultés, addressez-vous à nous sur-le-champ, afin que, mis au courant de ce qu'ils disent, nous décidions ce qu'il faire', B || 21. τοῦ Φιλο[δή]μου, or rather φίλο[υ] μου; in fine, ἤ[κα]?; Paullus is probably translating a Latin expression into Greek, B. || 23-25. 'vous faites preuve d'une grande inconséquence à ne vous préoccuper en rien du fait que Philinias et Aischylos lui font obstacle', B. || 24. probably ἐν τούτῳ[ι]; the name Philinias is attested for several men of importance in Gonnoi in this period (*Gonnoi* II 69, 71, 237, B. || 25. an aorist form of περιπίπτω?, B.

493. **Doliche. Honorary inscription for [- -]polis, Hellenistic?** Marble statue base; inscribed twice in two different periods; found built into an early Christian basilica (basilica Γ) at Kastri Livadiou. Mentioned by A.Deriziotis, S.Kouyoumtzoglou, *AEThStE* 3 (2009) [2013] 665, who provide a majuscule transcription of the first text. The later texts are manumission records of the Imperial period. D., K. regard the reference to the ethnic (L. 1) as proof that the ancient city of Doliche was at the foot of the early Christian citadel of Kastri. But see our lemma no. 491.

[Ἡ] πόλις ἡ Δολιχαι[έων - - -]-
πολιν Φοξίνου, τὴν ἑ[αυτῆς εὐ]-
[ε]ργέτιν

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494. **Doliche. Manumission record, 1st/2nd cent.** A.D. *IG* IX.2.1270; Arvanitopoulos, *AE* (1923) 144/145 no. 377 (improved edition); *I.Thessaly* 1058. R.Bouchon, *art.cit.* (see our lemma no. 492) 506, corrects the reading of A L. 5: ὑπὸ Φιλίνου (ὑπ[ὸ] Φιλι[ν]ίου, Arvanitopoulos).

495/496. **Doliche. Dedications to Herakles Kynagidas, 4th cent.** B.C. Two dedications found in the area of an early Christian basilica (basilica Γ) at Kastri Livadiou. Mentioned by A.Deriziotis, S.Kouyoumtzoglou, *AEThStE* 3 (2009) [2013] 665, who provide a majuscule transcription of the two texts. They assume that a sanctuary of Herakles existed on the acropolis of Kastri.

495: **Dedication to Herakles Kynagidas by a priest and neokoroi, 4th cent.** B.C. No description.

Ἄδμητος Ἀμύντου ἱερητεύ-
σας Ἡρακλεῖ καὶ οἱ νεοκόροι
Ἀντιγένης Ἀριστέρου
4 Σέλευκος Ἐπιγένου

496: **Dedication to Herakles Kynagidas, 4th cent.** B.C. No description.

Ἀλέξανδρος
Εὐδήμου
Ἡρακλεῖ
4 Κυναγίδαι

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497. **Echinos. Modern inscription mentioning St.Athanasios, 17th/18th cent.** Limestone base, re-used in the early Christian period (decoration with cross and tabula ansata) and preserving a 4-line inscription mentioning St.Athanasios of Alexandria; found among the ruins of a Christian church at the site of Peribolakia in the modern village of Achinos. Ed.pr. P.Lazaridis, *AD* (1960) B 164 (ph.); cf. F.Hild, *Tabula Imperii Byzantini. Hellas und Thessalia* (Vienna 1976) 152; A.Avramea, D.Feissel, *T&MByz* 10 (1987) 392. G.Pallis, *Grammateion* 3 (2014) 37/38 (ph.), on the basis of autopsy, proposes that the inscription (ὁ | ἅγιος Ἀ|θανάσι|ος Ἀλεξανδρία[ς]) dates to the 17th/18th cent.

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498. **Gonnoi. Honorary decree for C.Arellius of Rome, 1st/2nd cent.** A.D. *Gonnoi* II 47. R.Bouchon, *art.cit.* (see our lemma no. 492) 510, improves the reading of LL. 8/9, on the basis of 4 squeezes in Lyon: A L. 5: ἐπειδὴ Γάι[ο]ς Ἀρέλλι[ο]ς Ῥωμαῖος (- -ΛΛΓΛΗΣ Ῥωμαῖος, *Gonnoi*). The name of Arellius can also be restored in *Gonnoi* II 20: [Ἀρέλ]λιον.

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499. **Kondaia (?). Epitaph of the son of Galaios, ca. 425** B.C. Lower part of a marble stele with representation of a young man holding a hare; found in 1971 at Rodia Tyrnavou, probably brought there from Kastro (ancient Kondaia?); now in the Archaeological Museum of Larisa (inv.no. 71/87). Ed.pr. K.Gallis, *AAA* 6 (1973) 130/131 (ph.); cf. D.Woysch-Méautis, *La représentation des animaux et des êtres fabulaux sur les monuments funéraires grecs* Lausanne 1982); A.Doulgeri-Intzesiloglou, *Θεσσαλικές ἐπιγραφές σὲ τοπικὸ ἀλφάβητο* (Thessaloniki 2000; PhD thesis) 213/214 no. KN 2. Republished by D.Bosnakis, *op.cit.* (see our lemma no. 486) 234/235 no. N5 (ph.): [- - -] ἐμμὶ τõι Γαλαίο[.]

In fine, or Παλαιõ, D.-I.

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500. **Lamia. Epitaph of Hagnos, ca. 3rd cent.** A.D. *IG* IX.2.88. Republished by G.Pallis, *Grammateion* 3 (2014) 35/36 (ph.; no changes from the *IG* text). P. reports that in 2012 he located this stone (a marble plaque) built into the south wall of the garden of the church of St.Nikolaos (Παλαιὰ Μητρόπολη). It was brought there, at an unknown time, from the church of Παναγία τῆς Δέσποινας, where it was seen in 1838 built into a staircase. P. argues that the letterforms and the attribute εὔμοιρος indicate an early Christian inscription (cf. L.Robert, *BCH* 102 [1978] 414/415) and dates the inscription to the 4th cent. A.D. [The text should be read as Ἄ|γνος, Σωσιπάτρο|υ δοῦλος, and not Ἄ|γνος Σωσιπάτρο|υ, δοῦλος; Hagnos was the slave of Sosipatros, not his son. The palaeography does not support a date in the 4th cent. A.D. (probably 3rd cent. A.D.); εὔμοιρος and similar words are also found in non-Christian contexts (e.g. *IG* V.1.186 L. 4; XII.5.319, 455 B). A.Avramea, D.Feissel, *T&MByz* 10 (1987) 392, were right not to include this text among the Christian inscriptions of Thessaly, Chaniotis.]

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501. **Larisa. Dossier of documents concerning the sale of land, 219** B.C. Two fragments of a marble stele; found re-used in a grave; now in the Museum of Larisa (inv.no. AEMA 92/49). Mentioned in *SEG* LIII 543. Edd.pr. A.Tziafalias, B.Helly, *Topoi* 18 (2013.1) [2014] 133-249 (French translation; ph.; text on 137-142), with detailed commentary on the interpretation of dialect forms (ἀρναία: 'pasture for small livestock'; ἐτταμένος = ἐκτημένος; ὀννείστειν = ὠνεῖσθαι; πεδαπρό: 'thereafter'; πεμποδυέδα: 'two fifths'?; τάμον: 'now, presently'; ὑτ = ὑπό), the land exploitation, the geographical names, the tribes of Larisa, the onomastics, and the prosopography. The situation that emerges from this text (uncultivated land, preparations for a war), the prosopography, and a comparison with the documents concerning the registration of land (*SEG* XXVI 672-676; 200-190 B.C.) lead to a date at the beginning of the Social War of 220-219 B.C. We can only summarize the main points of this commentary.

The dossier consists of two decrees (I, II) and two catalogues (III, IV):

I) The first decree (LL. 1-38) contains provisions for the sale of land that had been assigned to the ταγά of the Ἀγαθοκλεάδαι but had remained uncultivated, in violation of a law (LL. 1-4). The ταγά was a civic subdivision and territorial unit; cf. *IG* IX.2.257; *SEG* XXXVI 548. The problem of uncultivated land in Larisa is addressed by Philip V in his letters to Larisa (*IG* IX.2.517; see our lemma no. 502). These plots, called ἱππότεια ('plots of the horsemen'), belonged to a different legal category than the κλῆροι (cf. our lemma no. 503). The land was to be sold in units of 50 plethra each (L. 26: πενπειχοντία). The aim of this sale was to quickly collect money needed for a military expedition (LL. 1/2). Vineyards larger than 10 plethra and plots in which ■ house had been built could be retained by their current owners, who had to pay a fee within 10 days (LL. 4-11).

II) The second decree (LL. 39-54), probably issued in the same meeting of the assembly, contains provisions for the appointment of guarantors and measures against the bidders who withdrew their offer. It also provides for the annual payment of the δεκοστατειρία (an already existing tax of 10 stateres to be paid by the owners of the ἱππότεια), sets a deadline of ten days for the payment for the land and the fee for the public announcement of the transaction (τὰ καρυκεῖα; 1% on the price of the land), and gives the purchasers the permission to exploit the land in any way they wished, i.e. not only for cultivation (LL. 52-54).

III) The first catalogue (LL. 55-118) lists 62 plots that were sold, providing information on their size, the exact location of the plot in a land register (ῥυθνός), the price (mostly ranging between 200-400 stateres for 50 plethra; see 213-217, table 6) the tax for the publication of the sale (κα(ρυκεῖα)), the name of the purchaser, and the name of the guarantor (cf. 195-198, table 3). 'Ρυθνός (i.e. ῥυθμός) was a spatial unit that comprised parcels of land in groups of ten (cf. LL. 56-114: προύτα δεκάς, ὑστέρα δεκάς, τρίττα δεκάς; cf. the abbreviations πετρ. for τετρ., πεντ. for πεμπτ., ἑκτα., ἑδδο. for ἑβδ., ὀγδο., ἐννε. for *ἐννέατος or *ἐννείατος), arranged in strips or bands; their exact location is indicated with reference to a site and a tribe (e.g. L. 120: [Κ]αχυρσῖλειον [Β]οᾶτι; L. 128: 'Ορτάδα Βοᾶτι; for the tribe Βοάς see *IG* IX.2.513 L. 8); the following tribal names are mentioned: Ἀμούλαος (LL. 60, 90, 120), Βοάς (LL. 89, 120, 128), Ἐρούταλος (LL. 68, 125, 127), Θαμιεύς (LL. 82, 120, 124, 127), and Λύκκαβος (LL. 76, 122-125, 128). The expression τὰ λειπόμενα (LL. 59, 67, 75, 102; cf. the text in our lemma no. 503 L. 7) designates sold parcels that were smaller than the standard unit of 50 plethra.

IV) A second catalogue (LL. 119-120) lists the men who were fined (L. 120: οἱ τὸ τίμαμα καταπολαχόντες) for violating the provisions of the first decree (I) concerning the use of land for vineyards, gardens, and houses (cf. LL. 8-10).

I [- -]
[- - - - - - - -]ΟΝΑ[- - - - - - - - -]ΣΕΝΑΡΧΟΣ[- - - - - - - - - -]ΕΙ χρείματα [ἐν τὰν]
[τ]αχίσταν ἐν τὰν στ[ρατ]είαν τὰν δεύει ἀπυστελλέστειν, τὰ ἱππότεια πόσσα [οἱ ὀν]-
[γρ]αψάμενοι ὑτ τᾶς [Ἀγαθοκλ]εαδαίας ταγᾶς εἶ πεδαπρὸ μεὶ ἐφύτευσαν καττὸ[ν νό]-
[μ]ον· πόσσα μὲν ἀφύτ[ευτα] ἔνθι, πουλείσειν τὸς ταμίας πὸτ τὸ βέλτιστον· τὸς μ[ὰ]
[τ]ὸς μὰ πριαμένο[ς ἔγγυο]ν καταστάσειν τᾶς δεκοστατειρίας ἀξιόχρειον· πόσ[σ]-
[α] μὰ ἔνθι ἐν το[ῖς ἱππο]τείοις ἄμπελον πεφυτευμένα (με)ὶ μεῖα τοῦν δέκα πελέθρου-
[ν] εἶ οἰκία ἐντει[χισ]μένα, τόσνε αἴ κε βελλούνθειν ἐττάστειν, κατθένθουν οἱ μ-
ὲν ἐν τᾶ ἱμιτύα ἐ[ττ]άμενοι πέτταρας μνᾶς τοῖ ἱπποτείοι, οἱ μὰ ἐν τᾶ πεμποδυέ-
δα τρεῖς, οἱ μὰ [ἐν τ]ᾶ ἱμιτολαχία δύας· αἴ μά κε μεὶ βελλείτει καττιθεῖμεν τὸ τ-
εταγμένον ἀργύριον ὁ τὰν οἰκίαν ἐττάμενος ἐν δέκα ἀμέραις, τὰν ἐππάγα[ν]
ἔχουν ἀπίτου· τὸ μὰ ἱππότειον οἱ ταμίαι πουλεισάνθουν, τὰν μὰ τεταγμέν-
αν τιμάν, τὸς δεύει καττιθεῖμεν, κατθέντουν τοῖς ταμίαις ἐν δέκα ἀμέραις ἀτ
τᾶς ἀγορᾶς τᾶς ὑστερομεννίας τοῖ Ἱπποδρομίοι· αἴ μεί, πουλένθουν οἱ τα[μί]-
αι· καταστάσειμ μὰ καὶ τόσνε (ἔ)γγυ[ο]ν ἀξιόχρειον τᾶς δεκοστατειρίας· τ[ὸς]
μὰ πρι(α)μένος εἶ κατθέντας τᾶ πόλι τὸ τεταγμένον χρειέστειν τὸν λειπ[ό]-
μενον χρόνον κἰ κε βελλούνθειν τοῖς ἱπποτείοις φέροντας τὰν δεκοστατ-
ειρίαν τοῦ κοινοῦ· τὰς μὰ ἐκκαρπίας τὰς τᾶμον ἐνεσπορμένας ἐν τοῖς ἱππ-
οτείοις ἀκκαρπίξαστειν τὰς τᾶμον ἐτταμένος τὰ ἱππότεια· πουλείσειν
μὰ τὸς ταμίας καὶ πόσσα ἐν ταγᾶ πεπουλείνθειν τοῦν ἀρχαίουν ἱπποτείου-
ν καὶ τὰ ἐν τοῖς κλάροις ἔχοντι καττὰ αὐτά, ἀκκαρπιξαμένουν τὸ λειπόμενο-
ν τᾶς ἀρναίας τοῦν ἐχόντουν τὸς κλάρος καὶ τὰς ὀννὰς καὶ τὰ ἄλλα ἱππότεια·
τὰς μὰ νεῖος καὶ τὰς ὀσπρίας, τὸς τᾶμον ἔχοντας τὰ ἱππότεια τὰν ἀρναίαν ἐσ-
καρπιξάστειν· ὀννείστειν μὰ τοῦν ϝαστοῦν τὸν δευόμενον τουννέου- vacat
ν τοῦν ἱπποτείουν, ὅσκε πόρος τᾶ πόλι γινυείτει οὑς πλείστουν χρειμάτουν,
ἐν ποία κε φυλᾶ βελλείτει καὶ πόσσα κε βελλείτει· πουλείτου μὰ ὁ ταμίας καπ
πενπειχοντίαν ἐν ποίου κε εἶ ῥύθνου, προδεικνὺς καὶ τοῖ κε εἶ τὸ ἱππότειον vac.
καὶ ποσσότα κε πενπειχοντία εἶ ὅσκε μὰ ἀπούσσαι μεὶ γινυούνθει ἀλλ' εἴ τοῦ
βελλομένου παραμαρτείσειν τᾶ ποθόδου, αἴ τιθείτει ἁ δευόνσα, τὸς ταμίας
τὰ ἱππότεια ὀνγράψειν ἐν ἑκάστου τοῦ ῥύθνου, πόσσα κε ἐούνθι ἐν ἐννὶ vac.
καὶ ὀπεὶ τὰν πόθοδον τοῦν φερόντουν πάντουν πλείρεα τιθεῖμειν· πόσσα
μὰ τοῦν Ἀλκειδαίουν ἱπποτείουν ἁ πόλις ἐπούλεισε κάτοχον ἔμμεν κένα-
ν τὰν πούλεισιν τοῖς πριαμένοις· παρδίδουμεν μὰ τὸς ταμίας τοῖς ταμίαις [ἀ]-
ἰν τοῖς ἐνισταμένοις διειγγυαμένα τὰ ἱππότεια ἀξιοχρείοις ἐγγύοις· [τ]-
όνε μὰ τὸ ψάφισμα ὀνγράψειν ἐν στάλαν λιθίναν τὸς πριαμένος τὰ ἱπ[π]-
ότεια καὶ τὸς ῥύθνος ἐν τοῖς κε πριαούνθει καὶ ποσσότα κε πενπειχοντία εἶ καὶ τὸ[ς]
ἐ(γ)γύος καὶ τὰς τιμὰς πόσσας κε πριαούνθει καὶ ὀπεὶ κατθέμεν ἐν τὸ Κερδοῖον, vac.
vac. ὅσκ' ἁ πούλεισις μένει κυρία ἔονσα κάππαντος τοῖ χρόνοι· πουλείσειμ μὰ τὸς
ταμίας ἀτ τᾶς ὑστερομειννίας ἐν δέκα ἀμέραις·

II Θεός· τύχαν ἀγαθάν· ὁ πριάμενος τὰ ἱππότεια τὰ ἀρχαῖα ἕκαστος τό κε πριάτει,
ἔγγυον κατα(στα)σεῖ παραχρεῖμα ἀξιόχρειον, τόν κε οἱ ταμίαι ἀξιοοῦνθι· αἰ μά κε μεὶ κα[τ]-
αστάσει, κἰ κε μεταπουλειμένον μεῖον εὑρεῖ, διπλάσιον ἀναγκασέτει καττὸν
νόμον τοῦν ταμίαν· καταστάσας μὰ τὸν ἔγγυον χρείσετει τοῦ ἱπποτείου κατ-
ὸ ψάφισμα τᾶς πόλιος, ὀπεί κε ἐξελθεῖ ἁ ἀρναία, ἐνφέρουν εἴδει τὰν δεκοστατειρ[ί]-
αν τοῖ χρόνοι παντός· αἰ μά κε πουλειθεῖ κι ἱππότειον ἐνπρότας τᾶς Ἀγαθοκλεα-
δαίας ταγᾶς κατεσκευασμένουν εἴ ἄλλο κι τοῦν (ο)ὐ δεύει πουλείθειμεν, ἀτελε[ὶ]-
ς ἁ ὀννὰ ἔσσεται· ὁ μὰ πριάμενος τοῦν ἱπποτείου καὶ τὸν ἔγγυον κατασά[σ]-
ας κακθείσει τὰν τιμὰν καὶ τὰ καρυκεῖα ἐν ἀμέραις δέκα μειδὲν ἄλογον ἀμφ[ι]-
λογίας λέγουν· αἰ μά κε μεὶ κατθεῖ καὶ τὸ ἱππότειον πουλεισέτει καὶ διπλάσιον ἀνα[γ]-
κασέτει καὶ αὐτὸς καὶ ὁ ἔγγυος καττὸν νόμον τοῦν ταμίαν· καταστάσει μὰ ἔγγ[υ]-
ον καὶ τὰς τιμὰς καὶ τὰς δεκοστατειρίας οἴσσεμεν πάντα τὸν χρόνον· πόσσα
μὰ τοῦν ἱπποτείουν πεφυτευμένα λάχος ἔνθι εἶ οἰκία ἔνεστι, καταστάσον-
θι καὶ οἵνε ἔγγυον οἴσεμεν τὰν δεκοστατειρίαν πάντος τοῖ χρόνοι· ὀννεισ[σ]-

του μὰ ὁ δευόμενος τοῦν ϝαστοῦν τοῦν νέουν τοῦν ἱπποτείουν ἐν ποῖα κε φ[υ]-
λᾶ βελλείτει καὶ πόσα κε βελλείτει καὶ χρείσσου κἰ κε βελλείτει· vacat
III Θεός· ταμιευόντουν Μελάντα Φειδιππείοι, Εὐρυπύλοι Ἀλευαίοι ἱππότεια τὰ π-
ουλειθεντα : Τριφυλιε[ῖ κ]ατὰν ὑδ[ρε]ίαν [Β]όας [: ὑσ]τέρας δεκάδος : ΠΡΟΥ : 𐅄 : ΕΕ𐅄[Δ]
[Δ]Δ : ΚΑ : ΣΣΣΟ : Μελάντας Φειδίππειος : ΕΓ : Πρόνοος Κλεοδάμειος : vacat ΥΣΤΕ : 𐅄 : ΕΕ 𐅄[Δ]
[Δ]ΔΣΣΣ : ΚΑ : ΣΣΣΟ : Μελάντας Φειδίππ vacat ειος : ΕΓ : Εἰθίδας Λεοντίσκειος : . . .⁵. .
[- - - : Κ]Α : ΣΣ⊢Ο : Παυσείας Ἀγεμάχειος : ΕΓ : Ἀστόδαμος Ἀντιπύλειος : τὰ [λει(πόμενα)]
[- - - - - - - - - Παυσείας Ἀγεμάχ]ειος : ΕΓ : Ἀστ[όδαμος] Ἀντιπύλειος : Ἀμού[λαος]
[- Φ]ίλιππος [Σου]κράτειο[ς : ΕΓ : Ἀγά]-
[θουν Σουκράτειος : - - - - - - - - - - - - - - - - - - Φίλιπ]πος Σουκράτειος[: ΕΓ :]
[Ἀγάθουν Σουκρ]άτειο[ς : - - - - - - - - - - - - - - -]Σ : ΚΑ : ΣΣΟ : Φίλιππος Σουκρά[τε]-
[ιος : ΕΓ : Ἀγ]άθουν Σουκράτειος : [- - - - - - - - - Κ]Α : ΣΣΟ : Μελάντας Φειδίππε[ιο]-
[ς] ΕΓ : Πρόνοος Κλεοδάμειος : ΤΡΙΤ : 𐅄 : Ε𐅄ΔΔΔΣ : ΚΑ : ΣΣΟ : Φίλιππος Σουκράτειος [:]
ΕΓ : Ἀγάθουν Σουκράτειος : ΠΕΤΡΟ : 𐅄 : ΕΕΔΔΔΔΣΣ : ΚΑ ΣΣ𐅄Ο : Μελάντας Φειδίππ[ει]-
ος ΕΓ : Πρόνοος Κλεοδάμειος : τὰ λει(πόμενα) : ΔΔΔΙΙΙ : 𐅄ΔΔΣΣ : ΚΑ : Σ vac. Ο : Μελάντας Φειδίπ-
πειος : ΕΓ : Πρόνοος Κλεοδάμειος : Ἐρούταλος : προύτας δεκάδος : ΕΝΝΕ : 𐅄 : Ε
ΕΕΕΔΔΣ : ΚΑ : 𐅄 : ΕΕΕ𐅄Σ : ΣΣΣ⊢Ο : Θεπροπίδας Λεοντίσκειος : ΕΓ : Εἰθίδας Λεοντίσκ[ε]-
ιος : ΔΕΚΟ : ΚΑ : ΣΣΣΣΟ : Θεοπροπίδας Λεοντίσκειος : ΕΓ : Εἰθίδας Λεο-
ντίσκειος : ὑστέρας δεκάδος : ΠΡΟΥ : 𐅄 : ΕΕΕΕ : ΚΑ : ΣΣΣΣΟ : Ἀνθρούπυλος Γνα-
θίειος : ΕΓ : Καλλικράτεις Παυσούνειος : ΥΣΤΕ : 𐅄 : ΕΕΕΔΣ : ΚΑ : ΣΣΣ⊢Ο : Θεοπροπίδα-
ς Λεοντίσκειος [: ΕΓ :] Εἰθ(ί)δας Λεοντίσκειος : ΤΡΙΤ : 𐅄 : ΕΕΕΙΙ : ΚΑ : ΣΣΣ⊢Ο : Ἀνθρο[ύ]-
πυλος Γναθίειο[ς : ΕΓ :] Καλλικράτεις Παυσούνειος : ΠΕΤΡΟ : 𐅄 : ΕΕ𐅄𐅄 : ΚΑ ΣΣΣΟ : Π-
αυσείας Ἀ(γ)εμάχ[ει]ο[ς : ΕΓ : Ἀστόδαμος] Ἀντιπύλειος : τὰ λει(πόμενα) : Ε𐅄Σ : ΚΑ : Σ⊢Ο : Θουρά[ξ]
ϝαναξίππειος [: ΕΓ : - - - - - - - - - - - -] Ἀναξίππειος : Λύκκαβος : ὑστέρας δεκάδος
ΠΡΟΥ : 𐅄 : ΕΕΕ𐅄ΔΔ[- - - - - - - - - - :] Ἀνθρούπυλος Γναθίειος ΕΓ : Καλλικράτεις Παυ-
σούνειος : ΥΣΤΕ : 𐅄 : [. . ⁴ . . :] ΚΑ : ΣΣΣΣΟ : Ἀνθρούπυλος Γναθίειος : ΕΓ : Καλλικράτ[ε]-
ις Παυσούνειος : ΤΡΙ[Τ : 𐅄 : Ε𐅄ΔΔΙΣΣΣΣ : ΚΑ : ΣΣΟ : Θεοπροπίδας Λεοντίσκει[ο]-
ς : ΕΓ : Εἰθίδας Λεοντίσκειος : ΠΕΤΡΟ : 𐅄 : Ε𐅄ΔΔΔΣΣΣ : ΚΑ : ΣΣΟ : Θεοπροπίδας Λ-
εοντίσκειος : ΕΓ : Εἰθίδας Λεοντίσ(κειος) : ΠΕΝΤ : 𐅄 : Ε𐅄ΔΔΣΣΣ : ΚΑ : ΣΣΟ : Θεοπροπίδα-
ς Λεοντίσκειος : ΕΓ : Εἰθίδας Λεοντίσκειος : Θαμιεύς : προύτας δεκάδος πελεθρ.
ΠΕΝ : ΔΔ : ΚΑ : ΣΟ : Ἐπίνοος Κρατίδαιος : ΕΓ : Πειλόμαχος Πειλομαχίδαιος
ΟΓΔΟ : 𐅄 : ΕΕ : ΚΑ : ΣΣΟ : Μεννείας Μενεττίαιος : ΕΓ : Λεοντίσκος Μενεττίαιο[ς]
ΕΝΝΕ : 𐅄 : ΕΕ𐅄Σ : ΚΑ : ΣΣΣΟ : Μεννείας Μενεττίαιος : ΕΓ : Λεοντίσκος Μενετ[τ]-
ίαιος : ΔΕΚΟ : 𐅄 : ΕΕΔΔΔΔ : ΚΑ : ΣΣΣΟ : Μεννε[ίας Μενετ]τίαιος : ΕΓ : Λεοντίσκος
Μενεττίαιος : ὑστέρας δεκάδος : ΠΡΟΥ : 𐅄 : ΕΕΔΔΔΣ : ΚΑ : ΣΣΣΟ : Θούραξ ϝαναξίππειος : ΕΓ : [Σα]-
κόλας ϝαναξίππειος : ΥΣΤΕ : 𐅄 : [Ε]Ε𐅄ΔΔΣ : ΚΑ : ΣΣΣΟ : Θούραξ ϝαναξίππειος : ΕΓ : Σακόλα[ς ϝα]-
ναξίππειος : Κακκυρσίλειον Βοᾶ[ς] : ὑστέρας δεκάδος : ΥΣΤΕ : 𐅄 : ΕΕ[..]Σ : ΚΑ : Σ⊢Ο Πολυκράτεις [ϝασ]-
τιούνειος : ΕΓ : Κόττυφος [Κρ]ινούνειος [:] Ἐρούταλο[ς] προ[ύτ]ας δεκάδος : ΤΡΙΤ : ΔΔΔ𐅄ΙΙ : ΠΕΤΡ[Ο : 𐅄 :]
𐅄ΔΔ : ΚΑ : ΣΟ : Πελασγός Μολ[ύκκ]ειος : ΕΓ : Τιμοκλέας Μο[λύκκ]ειος : ΠΕΝΤ : 𐅄 : ΕΔΔΣΣ : ΚΑ : Σ⊢Ο : Ξ[εν]-
όλαος Ἀντιγένειος : ΕΓ : Κό[ττυ]φος Κρινούνειος : ΕΚΤΑ : 𐅄 : ΕΔΔΔΔ : ΚΑ : Σ⊢Ο : Ξενόλαος Ἀντι[γέν]-

ειος : ΕΓ : Κόττυφος Κρινούν[ειο]ς : ΟΓΔΟ : 𐅄 : Ε𐅄ΔΣΣ : ΚΑ : ΣΣΟ : Ξενόλαος Ἀντιγένειος : ΕΓ : Κότ[τυφο]-
ς [Κ]ρινούνειος : ΔΕΚΟ : 𐅄 : ΕΔΔΣΣ : ΚΑ : Σ⊢Σ : Ἀείτας Ἀείταιος : ΕΓ : Ἐπικράτεις Στρουφίνειος : ὑσ[τέρα]-
ς δεκάδος : ΠΡΟΥ : 𐅄 : ΕΕΔ : ΚΑ : ΣΣ⊢Ο : Ἀνύστας Λυσιπόνειος : ΕΓ : Ἀντίμαχος Πετρίχειος : Τ[ΡΙΤ : 𐅄 : --]
Δ𐅄Ε : ΚΑ : Σ⊢Ο : Ἀκρότατος Ἀργάειος : ΕΓ : Ἀργαῖος Ἀκροτάτειος : ΠΕΤΡ : 𐅄 : Ε𐅄ΔΔΔΣΣ : ΚΑ : ΣΣΟ : Ἀκ[ρότατο]-
ς Ἀργάειος : ΕΓ : Ἀργαῖος Ἀκροτάτειος : ΕΚΤΑ : 𐅄 : Σ : ΚΑ : ΣΣΟ : Ἀκρότατος Ἀργάειος : ΕΓ : Ἀργαῖ-ο[ς Ἀκρ]-
οτάτειος : ΕΔΔΟ : 𐅄 : 𐅄Σ : ΚΑ : ΣΟ : Ἀκρότατος Ἀργάειος : ΕΓ : Ἀργαῖος Ἀκροτάτειος : ΟΓΔΟ : 𐅄 : Ε𐅄 : ΚΑ : Σ⊢
Ο : Ἑλλάνικος Φα[ί]κειος : ΕΓ : Ἱπποκράτεις Μετούπειος : ΕΝΝΕ : 𐅄 : ΕΔΔΣΣΣ : ΚΑ : Σ⊢Ο : Ἀνύστας Λυ-
σιπόνειος : ΕΓ : Ἀντίμαχος Πετρίχειος : ΔΕΚΟ : 𐅄 : 𐅄ΔΔΔ𐅄 : ΚΑ : ΣΟ : Αἰσχινάδας Ἀλεξίαιος : ΕΓ : Εὔδα-
μος Εὐπολέμειος : τρίτας δεκά(δεκα)δος : ΠΡΟΥ : 𐅄 : Ε𐅄Σ : ΚΑ : ΣΣΟ : Ἀνύστας Λυσιπόνειος : ΕΓ :
Ἀντίμαχος Πετρίχειος : τὰ λειπ(όμενα) : 𐅄Σ : ΚΑ : ΣΟ : Μελάντας Φειδίππειος : ΕΓ : Εὔδάμος Εὐπολέμει[ο]-
ς : Ἀμουλαος προύτας δεκάδος : ΥΣΤΕ : 𐅄 : ΕΣΔΔ : ΚΑ : ΣΣ⊢Ο : Ἐπίνοος Κρατίδαιος : ΕΓ : Πειλόμ-
αχος Πειλομαχίδαιος : ΤΡΙΤ : 𐅄 : ΕΕΔΣΣΣ : ΚΑ : ΣΣ⊢Ο : Μενίτας Ἀγαῖος : ΕΓ : Νικομείδεις Ἐγκι-
λλίδαιος : ΠΕΝΤ : 𐅄 : ΕΕΣ : ΚΑ : ΣΣ⊢Ο : Ἐπίνοος Κρατίδαοις : ΕΓ : Πειλόμαχος Πειλομαχίδαιο[ς :]
ΕΔΔΟ : 𐅄 : ΕΕΔ : ΚΑ : ΣΣ⊢Ο : Ἀλεξόμενος Ἀντιμάχειος : ΕΓ : Ἀντίμαχος Πετρίχειος : ΟΓΔΟ : 𐅄 :
Ε𐅄ΔΔΔ : ΚΑ : ΣΣ⊢Ο : Ξενόλαος Ἀντιγένειος : ΕΓ : Κόττυφο[ς Κ]ρινούνειος : ΕΝΝΕ : ΕΔΔΔ
ΣΣΣ : ΚΑ : Σ⊢Ο : Εὔιππος Ἱππαίχμειος : ΕΓ : Θεοπροπίδας Λεοντίσκειος : ΔΕΚΟ : 𐅄 : ΕΔΣ : ΚΑ : Σ
⊢Ο : Εὔιππος Ἱππαίχμειος : ΕΓ : Θεοπροπίδας Λεοντίσκειος : ὑστέρας δεκάδος : ΠΡΟΥ : 𐅄 : ΕΕ
ΚΑ : ΣΣΟ : Ἄσανδρος Ἀντιγένειος : ΕΓ : Ἀστομείδεις Θρασύμμαιος : ΔΕΚΟ : 𐅄 : ΕΕ𐅄ΔΔΔΔΙΙ : ΚΑ : ΣΣ[Σ]
Ο : Ἐπίνοος Κρατίδαιος : ΕΓ : Πειλόμαχος Πειλομαχίδαιος : τρίττας δεκάδος : ΥΣΤΕ : 𐅄 : Ε𐅄ΔΔΔ
ΚΑ : ΣΣΟ : Ἐπίνοος Κρατίδαιος : ΕΓ : Πειλόμαχος Πειλομαχίδαιος : ΠΕΤΡ : 𐅄 : Ε𐅄ΔΔΔΔ : ΚΑ : ΣΣΟ : Ἐπ-
ίνοος Κρατίδαιος : ΕΓ : Πειλόμαχος Πειλομαχίδαιος : ΕΚΤΑ : 𐅄 : ΕΔ𐅄ΔΣ : ΚΑ : ΣΣΣΟ : Θεοπροπίδα-
ς Λεοντίσκειος : ΕΓ : Εἰθίδας Λεοντίσκειος : ἰπρὸ Ἰουλκίας : ὑστέρας δεκάδος : ΠΕΝΤ : 𐅄 : ΕΕ𐅄Δ
Δ : ΚΑ : ΣΣΣΟ : Ἐπίνοος Κρατίδαιος : ΕΓ : Πειλόμαχος Πειλομαχίδαιος : ΕΔΔΟ : 𐅄 : 𐅄ΔΔΔΣΣΣ : ΚΑ : ΣΟ
Ἐπίνοος Κρατίδαιος : ΕΓ : Πειλόμαχος Πειλομαχίδαιος : ΟΔΔΟ : 𐅄 : ΕΕ𐅄ΔΣΣ : ΚΑ : ΣΣΟ : Μυλλίνα-
ς Πολυκράτειος : ΕΓ : Θεοπροπίδας Λεοντίσκειος : ΕΝΝΕ : 𐅄 : 𐅄ΔΔΔΡΣΣΣ : ΚΑ : ΣΟ : Ἐπίνοος Κρ-
ατίδαιος : ΕΓ : Πειλόμαχος Πειλομαχίδαιος vacat
IV Οἱ τὸ τίμαμα καταπολαχόντες : Μετακκλίτα Βοᾶτι : Ξενόλαος Ἀντιγένειος : ΕΔΔΔΔ : vacat
[Κ]ακυρσίλειον [Β]οᾶτι : Φιλ[οκρά]τεις Ἀντιγένειος : 𐅄ΔΔ : Ὑπεντεστικου Ἀμουλάου : Θούραξ vacat
[ϝ]αναξίππειος : Ε[ΔΔΔΔ] : Θαμιεῖ : Δαμοκράτεις Πετρίχειος : ΕΔ : κατὰν ὑδρίαν vacat
Λυκκάβου : Ἱππαρχίδας [- ⁴⁻⁵ -] Σ : 𐅄ΔΔ : Κακυρσίλειον Λυκκάβου : Φάλαικος Κρατεραίει- vacat
ος : 𐅄ΔΔ : Μετα[κκλίτα Λυκκάβου?] : Ἀμφίνικος Φειδίαιος : ΕΔΔΔΔ : Κακυρσίλειον Λυκκά- vacat
βου : Εὔδαμος [Ἱππο]στρά[τειος] : 𐅄ΔΔ : Κακυρσίλειον Θαμιεῖ : Κλέουν Πυρκούνειος : 𐅄 : vacat

ΔΔ : Λαλαειΐ Ἐρουτάλου : Εὔδαμος Ἱπποστράτειος : ꟼΔΔ : Κακυρσίλειον Λυκκάβου : vacat
Κρατέραιος Ἀλεξάνδρειος : ꟼΔΔ : Λαλαειΐ Ἐρουταλου: Φείδουν Κλεοδάμειος : ꟼΔΔ vacat
Λαλαειΐ Θαμιειΐ : Λάκουν Γορ[γίπ]πειος : ꟼΔΔ : Λαλαειΐ Ἐρουτάλου : Ἀχελουΐδας Ἀνθρου[πόλει]- vac.
[ος] : ꟼΔΔ : Ὀρτάδα Βοάτι : Ξενόλαιος Ἀντιγένειος : ꟼΔΔ : Κακυρσίλειον Λυκκάβου : Τάλο- vacat
[υν Νικολάειος : ꟼΔΔ - :] Βουχίλας Πανταπόνειος : ꟼΔΔ vacat

14. ΤΟΣΝΕΙΓΥ, lapis || 15. ΠΡΙΜΕΝΟΣ, lapis || 36. ΕΓΥΟΣ, lapis || 40. ΚΑΤΑΣΕΙ, lapis || 45. ΚΙΤΟΥΝΥΔΕΥΕΙ, lapis || 56. ὑδρεία: a water tank, edd.pr. || 73. ΕΕΙΘΥΔΑΣ, lapis || 74/75. Π|ΑΥΣΕΙΑΓΕΜΑΧ..ΟΣ, lapis || 89. Κακυρσίλειον: κατὰ Κυρσίλειον, 'near the sanctuary of Kyrsilos', edd.pr. || 114. ἰπρὸ Ἰουλκίας: above Ἰωλκία; cf. *SEG* XXVI 672 L. 3, edd.pr. || 119. Μετακκλῖτα: 'sous la ou les pentes (d'une colline)', edd.pr. || 127. Λαλαειΐ: cf. λάλλαι, small pebbles, edd.pr.

502. **Larisa. Record of sale of land, ca. 219 B.C.** Upper part of a limestone pedimental stele with akroteria; remains of red color in the letters; no information on the provenance. Edd.pr. A.Tziafalias, B.Helly, *art.cit.* (see our lemma no. 501) 160-163 (ph.). The text records the sale of 'plots of horsemen' (ἱππότεια) located at Λύται. The plots are identified with reference to their location in a ῥυθνός (Thessalian for ῥυθμός), i.e. a spatial unit that comprised parcels of land in groups of ten (cf. our lemma no. 501). The ῥυθνός in this text is called Φυλλικός, i.e. of the tribe of the Φυλλεῖς.

Ταμιευόντουν Θερσίπποι Σατυρείοι, : Δάμ-
ουνος Καλλικρατείοι : Ἱπποτείουν Λυταί-
κουν πουλείσιος τὰ λοιπά : ῥυθνοῖ Φυλλι-
κοῖ ἰπρὸ ἀτ τᾶς ἱπποτείοι πρoύτοι : τὸ πέλε(θρον)
Δꟼ : γινύ(ειτει) : ꟼΕΕꟼ : κα(ρυκεῖον) ꟼΣΣ⊢ : Ἄντιτος Ἀντιπύ-
λειος : ἔγγυ(ος) : Ἀστόδαμος Ἀντιπύλειος,
τὰ λειπόμενα πέλεθρα : ΔΔΔΙ : τὸ πέλε(θρον)
ΔꟼΣ⊢ : γινύ(ειτει) : ꟼΔΣ⊢ : κα(ρυκεῖον) : ꟼ⊢ : Ἀριστοκράτεις
Παυσούνειος, ἔγγυ(ος) : Καλλικράτεις
Παυσούνειος

5. καρυκεῖον: a fee for the publication of the sale, edd.pr. || 6 and 9/10. Astodamos and Kallikrates are mentioned in a catalogue of sales of land in 219 B.C. (the text in our lemma no. 501 L. 75; LL. 72 and 74), edd.pr.

503. **Larisa. Two letters of Philip V and two decrees of Larisa, 217 and 214 B.C.** *IG* IX.2.517; *Syll.* 543; *SEG* LX 588*. In a study of the Attic garrison demes, R.Oetjen, *Athen im dritten Jahrhundert v. Chr.* (see our lemma no. 5) 94-99, adduces this dossier as evidence for military settlers in Greece under Antigonid influence (cf. *SEG* LX 588). O. points out that Philip's insistence on the naturalization of Thessalian and other Greek residents in Larisa cannot be explained on the assumption that these residents were metics; Philip was probably concerned about royal soldiers (recruited mainly from Thessalian cities; e.g., 142 men from Krannon alone) who must have been stationed there during the Social War See also our lemmata nos. 307 and 509/510.

504. **Larisa. Honorary epigram for Aineas, ca. 250 B.C.** Marble molding of a statue base, damaged on right; on top a cavity for the support of [redacted] bronze statue; found in the theater; now in the storeroom on the acropolis (inv.no. 126). Edd.pr. E.Santin, A.Tziafalias, *art.cit.* (see our lemma no. 485) 260-266 no. 2 (ph.; French translation), with comments on the names, the meter, and the vocabulary. The historical context of Aineas' service (L. 2: the liberation of Larisa from lawless servitude by legal means) cannot be determined. Aphthonetos (L. 4) also composed the epigram in our lemma no. 514. It is doubtful that the two epigrams belong to the same context, since the material and the script differ (edd.pr.).

Αἰνέας Ἀστομείδε[ιος]·
vacat
πατρίδα δουλείας ἀνόμου νομίμ[ως ἀπέλυσε?]·
ἀνθ' ὧν ἐστεφάνωσε εἰκόνι τόν[δε πόλις]·
Ἀφθονήτου τὸ ἐλεγεῖον

1. Written in larger letters || 2/3. an elegiac distich, edd.pr. || 2. for the juxtaposition of ἀνόμου and νομίμ[ως] cf. ὁσίως ὁσίαν in *CEG* 533 (French translation), edd.pr. || 3. for στεφανόω εἰκόνι cf. *F.Delphes* III.4.216, 222; *I.Thessaly* 18 (French translation); *Syll.*[3] 713, edd.pr.

505. **Larisa. Commemorative epigram for the victories of Alexandros, late 1st cent. B.C.** Marble block, originally part of an orthostate; re-used [redacted] a statue base; the added cornice is missing; [redacted] inscription on one of the narrow sides; later reworked to serve [redacted] a trough; found in excavations in the city; now in the storeroom on the acropolis (inv.no. 2003/24). Edd.pr. E.Santin, A.Tziafalias, *art.cit.* (see our lemma no. 485) 273-279 no. 4 (ph.; French translation). The base probably supported [redacted] group of statues (cf. L. 1: τάδε), dedicated by Alexandros near statues or a shrine of the Muses and the gymnasion (L. 1; for a dedication to the Muses in Larisa, cf. *IG* IX.2.584; edd.pr.). Through his achievements in both athletic and musical contests he had given glory to his father (LL. 2/3; edd.pr.). For the structure of the epigram (dedication: LL. 1/2; self-praise: LL. 2-4), the edd.pr. adduce other epigrams (*IG* VII 530; *IG* IX.2.614a). A son of Kleitomachos was winner at the commemorative contest for the battle at Stena in the late 1st cent. B.C. (*IG* IX.2.527 L. 19: σκοπὸν πεζῶν | [- - -] Κλειτομάχου; edd.pr.).

[ἐνθάδε? τῶν Μ]ουσάων καὶ γυμνάδος ἀγχόθι τάδε
[στῆσεν] Ἀλέξανδρος· Κλειτόμαχον γενέτ[αν]
[εὐκλεΐσας?, Μ]ούσαισι καὶ ἐν σταδίοισι φιλάθλοις
νίκαν καὶ στεφάνους ἀνφοτερῶθ' ἐθέμαν·
vacat
Ἀπολλωνίου Λαρισαίου τὸ ἐπίγραμμα

1-4. Two elegiac distichs, edd.pr. || 1. initio: or [μνάματα τῶν Μ]ουσάων; for γυμνάς cf. *IG* IX[2].1.408; *IG* XII.3.202; *IG* XII.7.447; 647 663, 771, 1541, 2081, edd.pr. || 2-4. edd.pr. consider and reject the following alternative, according to which Alexandros claims that he had surpassed his father: Κλειτόμαχον γενέτ[αν | ἀγλαὸν ἐν Μ]ούσαισι καὶ ἐν σταδίοισι φιλάθλοις | νικᾶν καὶ

στεφάνους ἀνφοτερῶθ' ἐθέμαν || 5. the ethnic of the poet was given, despite the fact that the stone was erected in his native city, possibly because he had won an epigrammatic competition, edd.pr.

506. **Larisa. Dedication, undated.** *IG* IX.2.506. K.J.Rigsby, *ZPE* 185 (2013) 140, rejects the reading Δεισιππεἰο (L. 2); a name meaning 'afraid of horses' is not to be expected in Thessaly. He proposes instead the reading Δειγιππεἰο or Ἀγεισιππεἰο.

507. **Larisa. Dedication to Nero, 37-68 A.D.** Right part of the moulding of a marble statue base: on top, two holes for the support of a statue; found in the theater, now in the Museum of Larisa (inv.no. ΑΘΛ064). Edd.pr. A.Tziafalias, R.Bouchon, *Neronia Electronica* 3 (2014) 3-11 (ph). Another honorary inscription for Nero in Thessaly has been found in Xyniai (*SEG* LVIII 534). The historical context of this dedication cannot be determined. Neither this text nor *I.Atrax* 158 prove that Nero visited Larisa for the festival Eleutheria. Cf. J.-C.Decourt, B.Helly, *BE* (2015) no. 397.

[Νέρωνα Κλαύδιον ⟦Καίσαρα Κλαυδίου⟧
[θεοῦ υἱὸν Σ]εβαστὸν Γερμανικὸν
[αὐτοκράτ]ορα, τὸν ἑαυτῆς σωτῆ-
[ρα, ἡ πόλις ἡ Λ]αρεισαίων

508. **Larisa. Epitaph, ca. 500-450 B.C.** Fragment of a marble stele, broken on top, bottom, and right: relief representation of a man with petasos facing to the right; found in Larisa; now in the Archaeological Museum of Larisa (inv.no. 830). Ed.pr. A.Doulgeri-Intzesiloglou, *Θεσσαλικὲς ἐπιγραφὲς σὲ τοπικὸ ἀλφάβητο* (Thessaloniki 2000; PhD thesis) 79/80 no. AA11. Republished by D.Bosnakis, *op.cit.* (see our lemma no. 486) 248 no. B24 (ph.): [- -]ικια [. .] ἐμμί [- -]

509. **Phalanna. Grant of citizenship to men from Thessaly, 3rd cent. B.C.** *IG* IX.2.1228; *ISE* II 108; *SEG* LX 598. R.Oetjen, *Athen im dritten Jahrhundert v. Chr.* (cf. our lemma no. 503) 101-103, repeats his view (cf. *SEG* LX 598) that the recipients of citizenship were the offspring of Antigonid soldiers and Phalannaian women of citizen status. He attributes this grant of citizenship to the efforts of Philip V to increase the military strength of Thessalian cities. Cf. our lemmata nos. 503 and 510.

510. **Pharsalos. Decree granting citizenship, late 3rd cent. B.C.** *IG* IX.2.234; *I.ThessEnipeus* 50; *ISE* II 96; *SEG* LX 599. R.Oetjen, *Athen im dritten Jahrhundert v. Chr.* (see our lemma no. 5) 99-101, explains in greater detail his view that the recipients of citizenship in Pharsalos were not the inhabitants of dependent communities, metics, or *penestai*, but soldiers in the army of Philip V (cf. *SEG* LX 599 and our lemma no. 503). They defended Pharsalos, when the city was attacked by the Aitolians during the Social War, and behaved 'als ob sie vom Anfang an Mitbürger gewesen wären' (L. 1: οὺς [i.e. ὡς] ἐξ ἀρχᾶς συμπολιτευομένοις). The new citizens received land (60 plethra), probably in the high plateau of Risi.

510 bis. **Pharsalos. Epigram for Hagias, before 340 B.C.** *CEG* 794. See our lemma 2122.

511. **Pharsalos. Grave epigram of Phila, early 3rd cent. A.D.** *SEG* XLIII 301; *I.Thess.Enipeus* 105. K.J.Rigsby, *ZPE* 185 (2013) 138/139, critically reviews the restorations suggested by ed.pr. (A.Tziaphalias, *AD* 43 (1988) [1993] B 283) and *I.Thess.Enipeus* and suggests a new restoration. We present his text, indicating with | the division of verses.

[- - - - - - - - - - - - - - - - δα]-
πέδοις Νείλο[ρυ]τοις γέμιςε?, |
κούρης δ' αὖτε Φίλας ἐσθλὸν
νόον· οὕνεκα πάσας | v νείκησ-
εν γαμετὰς σώφροσιν ἀνφὶ τρόποις

0-1. [Ἀἰδος ἐν δα]πέδοις Νείλου [- - -], ed.pr.; πέδοις Νείλο<υ> χ[ώ]ροις τ' ἔφυες, *I.Thess.Enipeus*; [ἐν δα]|πέδοις νειλορ[ύ]τοις, A. and M.Kontogiannis apud *SEG*; γέμιςε?; some sentiment or virtue filled the parents in the Nile-watered fields, and then too the mind of the daughter; the family had moved from Egypt to Thessaly, R. || 2. φίλασ', *I.Thess.Enipeus*; *SEG*; Φίλας, R., who suggests that this woman is to be identified with Phila, whose grave inscription was re-used [illegible] building material (*IG* IX.2.254 = *I.Thess.Enipeus* 106); both texts are written within a tabula ansata and both stones were re-used [illegible] building material of a church (the same church?) in Pharsalos; this text was found in 1965, *IG* IX.2.254 (now lost) was seen by W.Leake in 1805 || 3/4. νείκης ἐνγαμέτας, *I.Thess.Enip.*; νείκησ|εν γαμετάς, ed.pr., *SEG*.

512. **Phthiotic Thebes. Inscriptions.** A.Dina, *AEThStE* 3 (2009) [2012] 555 and 557, presents the text and discusses the context of the discovery of *SEG* LXII 383 (epitaph of Eulimenos; 557) and 385 (lead weight; 555).

513. **Phthiotic Thebes. Epitaphs.** G.Paveli, *AEThStE* 3 (2009) [2012] 383-391, gives an overview of grave stelai from Phthiotic Thebes from the Classical to the Imperial period (material, form, use), summarizing the content of the inscriptions (names, information on origin, legal status, and kinship, the formula χαῖρε).

514. **Unknown provenance (Larisa or Phalanna). Dedicatory epigram to Athena, ca. 250 B.C.** Marble statue base; found at Tatari near the ruins of the mosque of Omer Bey, which had been constructed with stones from Phalanna and Larisa; now in the storeroom on the acropolis of Larisa (inv.no. 187). Ed.pr. N.Giannopoulos, *AD* 10 (1926) Parartema 49-51 no. 1; *I.Thessaly* 1042; *ISE* II 100. Republished by E.Santin, A.Tziafalias, *art.cit.* (see our lemma no. 485) 253-260 no. 1 (ph.; French

translation), with detailed commentary. The epigram was probably followed by a list of names, which B.Helly (*Ancient Macedonia* 2 [1977] 540-542) identified with *IG* IX.2.1233, a dedication to Ἀθάνα Παλιάς by πτολίαρχοι from Phalanna. The expression ἐλευθερόπαις στέφανος (L. 3; 'la couronne qui assure des enfants libres') may be a metaphorical reference to the city walls (ed.pr.) or to victory. For the poet Aphthonetos (cf. L. 5) see also our lemma no. 504.

Τούσδε, ὅρκους ἁγίους ὀμόσας, πᾶς εἵλετο δῆμος
πατρίδος οἰκείας πιστοτάτους φύλακας·
οἳ τὸν ἐλευθερόπαιδα πόλει στέφανομ παραδόντες
Τριτογενεῖ Κούρηι στῆσαν ἄγαλμα τόδε·
Ἀφθονήτου τὸ ἐλεγεῖον

1-4. Two elegiac distichs, ed.pr. || 1. τούσδε ὅρκους, ed.pr.; τούσδε, ὅρκους etc., S., T. ('ceux que voici, après avoir prononcé des serments sacrés, le peuple entier a élus pour être les gardiens très fidèles de leur propre patrie').

514 bis. Unknown provenance. Dedication to Pasikrata, 1st/2nd cent. A.D. Votive relief with representation of an ear; of unknown provenance; now in the Museum of Volos. Mentioned by M.Heinz, *Thessalische Votivstelen* (PhD dissertation; Bochum 1998) no. 340, who suggests Demetrias ■ a possible provenance [non vidimus]. This unpublished text is adduced by M.Stamatopoulou, *art.cit.* (see our lemma no. 489) 214, in her discussion of the cult of Pasikrata in Demetrias: 'a dedication by -ima the daughter of Antiochos to [Pas]ikrata *epekoos* ■ gift' [presumably [- -]ιμα Ἀντιόχου [Πασ]ικράτᾳ ἐπηκόῳ εὐχήν, Chaniotis].

515. Unknown provenance. Epitaph, ca. 450-425 B.C. Lower part of a marble stele with representation of a seated woman and a standing adult man; now in the collection of G.Ortiz (Geneva). Ed.pr. D.Bosnakis, *op.cit.* (see our lemma no. 486) 238 no. O2 (ph.): [- - -]ΟΣ | [- - -]ΣΟ.

EPEIROS

515 bis. Ambrakia. Dedication to Pasikrata, ca. 200-150 B.C. Marble stele; the upper part was reworked to receive a statue; found re-used in the area of the cemetery. Ed.pr. S.Dragoumis, *AE* (1910) 397/398; cf. C.Tzouvara-Souli, *Ἡ λατρεία τῶν γυναικείων θεοτήτων εἰς τὴν ἀρχαίαν Ἤπειρον* (PhD thesis: Ioannina 1979) 20; ead., *Ἀμβρακία* (Arta 1992) 161/162; F.Quantin, *BCH* 134 (2010) 432/433. The text is adduced by M.Stamatopoulou, *art.cit.* (see our lemma no. 489) 217 with note 61, in a discussion of the cult of Pasikrata. We present the text, not previously included in *SEG*: Νίκανδρο[ς] | Σόλωνος | ἀμφιπολεύσας | Ἀρτέμιτι | Πασικράται

516. Dodona. Oracle: enquiries by cities. P.Bonnechere, *ZPE* 189 (2014) 83-86, observes a similarity between, on the one hand, three oracular tablets (Lhôte, *Lamelles oraculaires* nos. 1-3; 4th cent. B.C.) in which Korkyra, Korkyra and Orikon, and an unknown community or group ask the gods how they may achieve security, good government, and prosperity, and, on the other hand, the manner in which these concerns are formulated in [Arist.], *Ath.Pol.* 43.4. B. wonders whether in that same period Athens also sought the advice of oracles on public matters.

517. Dodona. Public oracular enquiry concerning ■ proxenos, ca. 3rd/2nd cent. B.C. *SEG* LVI 663; Lhôte, *Lamelles oraculaires* no. 15. W.Mack, *ZPE* 188 (2014) 155-157, reads Κλεόλαει, a hypercorrect dative of Κλεόλας (Κλεόλαει for Κλεόλαι), instead of Κλεολαεῖ (dative of Κλεολαΐς, *SEG*, Lhôte). On this reading, the text is not an inquiry about granting proxenia to a woman (εἰ τὰν Κλεολαεῖ προξενε[ίαν δόμεν - -], *SEG*, Lhôte), but an inquiry about rescinding ([ἀνελεῖν] or [καθελεῖν]) the proxenia of a man, Κλεόλας.

ILLYRIA

518. Bouthrotos. Christian mosaic inscriptions, late 5th/early 6th cent. A.D. Two mosaic inscriptions on the floor of the nave of a late-5th-cent. A.D. basilica; the mosaic is decorated with sea-creatures, birds, animals, flowers, trees, and abstract motifs that represent a terrestrial paradise; the inscriptions are placed within tabulae ansatae. Ed.pr. S.Greenslade in I.L.Hansen, R.Hodges, S.Leppard (edd.), *Butrint 4. The Archaeology and Histories of an Ionian Town* (2013) 142/143 (translation; ph.; dr.).

A: ὑπὲρ εὐ[χῆς]
ὧν οἶδε[ν]
ὁ Θεὸς τὰ
ὀνόματα †

B: [- - - - - - -] καὶ ἀν[α]παύσ-
[εως τῆς δ]ούλης σου
[- - - - - - -]. . Η . . . . Λ
[- - - - - - -]. . . . ? . . . Μ
[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -]

519. Scodra. Latin honorary inscription for C.Memmius Iulius Maioriarius and Greek-Latin bilingual benediction, ca. 250-300 and early 4th cent. A.D. Limestone statue base inscribed on the front (A) and on the two sides (left: B; right: C); found re-used in a cistern of the 15th cent. Edd.pr. A.Łajtar, J.Zelazowski, *ZPE* 192 (2014) 272-283 (ph.; Italian translation), with detailed commentary on

the name of the honorand and his military career, which suggests a date in the second half of the 3rd cent. A.D. The inscriptions on the sides are benedictions for a woman, Dynamis, rather than acclamations with reference to the personification of strength; the Latin acclamation would have been *potestas* [and the Greek would have been in the nominative and not the vocative, Chaniotis]. The relationship between Maioriarius and Dynamis cannot be determined.

A: C(aio) C(ai) f(ilio) Memmio Iulio
Maioriario, cali-
ga prima, optioni
primipilariorum,
subcommentar(i)ensi,
comment[ar](i)ensi, cor-
niculario pr(a)e(fectorum)
praetorio, primipi-
lari, v(iro) e(gregio), ducenario,
patrono, ordo
splendidissimus
coloniae Scodr-
anorum, feli(citer)

B: Δύναμι
ζήσαις

C: Dynami · vivas

A. Ligatures: ME (L. 1), MA (L. 3), MME, NT (L. 5), MME, NT, OR (L. 6), VL (L. 7), AE, OR (L. 8), END (L. 11), DR (L. 12), AN (L. 13); interpuncts in LL. 1, 3, 5, 7, 9-13, edd.pr.

DALMATIA

520. **Rhizon. Graffiti on black-glazed pottery, 4th-2nd cent.** B.C. Thirteen fragments of black-glazed pottery, found in 2001 during excavations by the Warsaw University. Edd.pr. T.Kowal, A.Łajtar, *Novensia* 25 (2014) 85-103 (in Polish; summary in English; dr.). The graffiti mostly consist of one or two letters. We present the four longer texts: **1)** ΓΛΕΚΥ (87 no. 1: plate, 3rd cent. B.C.); **2)** Αγλ(- -) (92/93 no. 6; plate, ca. 200-175 B.C.); **3)** Ἀρι(- -) (94/95 no. 8; bowl, ca. 300-250 B.C.); **4)** Λευ(- -) (100/101 no. 13; salt cellar, ca. 300-250 B.C.).

1. Possibly an error for γλυκύ(ς), edd.pr. || 2-4. abbreviated potters' names, edd.pr.

MACEDONIA

521. **Macedonia. Antiquarian research in Macedonia.** C.Brélaz, *Dacia* 58 (2014) 257-269, collects the information on inscriptions contained in documents in the archive of the geographer Jean-Denis Barbié du Bocage (1760-1825) kept in the Gennadius Library in Athens. These texts are two Greek inscriptions (*CIG* 2007 = Dimistas, *Ἡ Μακεδονία* no. 811; the ineditum in our lemma no. 558) and four Latin inscriptions from Eastern Macedonia, all six copied by the French consul in Athens Louis-François-Sébastien Fauvel (before 1808). The Italian scholar Ennio Quirinio Visconti received copies of these texts by du Bocage.

522. **Macedonia. History: Philip V.** M.B.Hatzopoulos, *JS* (2014) 99-120, compares the image of Philip V sketched by Polybios and the personality that emerges from documents written by Philip or in his court (11 letters and 6 diagrammata): *IG* IX.2.517; *I.Labraunda* 4/5, 7; Hatzopoulos, *Macedonian Institutions* II nos. 1 I/II, 2 I/II, 3, 9, 15/16 and 17; *Syll.*³ 552, 572; *SEG* XLVI 716; XLVIII 785. Philip's letters and diagrammata reveal a lawgiver and reformer, a true ktistes of the Macedonian state. [In at least one point, Polybios' image and the epigraphic evidence converge: Philip's theatrical behavior. It is mentioned by Polybios (e.g. 10.26.1-2; 5.25.4-5) and can be observed in his letters to Larisa (*IG* IX.2.517); see A.Chaniotis, *Θεατρικότητα καὶ δημόσιος βίος στην ἑλληνιστικὴ ἐποχή* (Herakleio 2009) 188-191, Chaniotis.]

522 bis. **Macedonia. Kingship: royal land.** M.B.Hatzopoulos, A.Georgiadou, in *Papers -- Nicolaou* 203-210, give an overview of grants of royal land to cities (*Philippi* II² 160a), Macedonians (*SEG* XXXVI 626; *EAM* 87 = Hatzopoulos, *Macedonian Institutions* no. 17), and individuals (*SEG* XXXVIII 619/620); they also adduce a civic land donation (by Berge to an individual: *SEG* L 575). They compare these grants with the 'bronze of Idalion' (O.Masson, *Les inscriptions chypriotes syllabiques* [Paris 1983] no. 217), in which the grant of royal land to physicians takes the form of a contract.

523. **Macedonia. Marble quarries.** P.Niewöhner, L.-A.Miller, W.Prochaska, *AA* (2013.1) 95-145, identify a marble quarry at Sivec (near Prilem) as the origin of fine-grained white dolomite used in architecture and sculpture, as well as for inscribed plaques and stelai in the Imperial period and in Late Antiquity (95-117). In a catalogue (118-138; ph.) they present 51 monuments made of marble from Sivec and other quarries. Their catalogue includes the following inscriptions: **Sivec marble:** *IG* X.2.2.323 (121 no. 6); 325 (121 no. 7); 342 (121 no. 8). **Thasian dolomite:** *SEG* LV 691 (120/121 no. 5). **Unknown calcite** (near Stobi?): J.Wiseman, in *Ancient Macedonia* V 1757-1763 [cf. *SEG* XLIII 454, Chaniotis] (seat inscription in the theater: Ἀττικοῦ; 129 no. 24); *I.Stobi* 62 (130 no. 26).

524. **Macedonia. Religion.** The Greek-Italian exhibition catalogue P.Adam-Veleni, E.Kefalidou, E.Stefani (edd.), *Il dono di Dioniso – Τὸ δῶρο τοῦ Διονύσου* (Thessaloniki 2013), includes a chapter by K.Tzanavari (104-117) which discusses the cult of Dionysos, with a particular focus in Macedonia.

There are color photos of *SEG* XLIX 814 (list of members of ■ Dionysiac association; 111) and, in the catalogue, of *IG* X.2.1.28 (dedication to Dionysos; 194 no. 168).

C.Tsochos, *Die Religion in der römischen Provinz Makedonien* (Stuttgart 2012), discusses cults in Dion (15-38), Philippi (39-135), and Samothrake (136-177) [therefore, the title of the book has little to do with the content, since the title encompasses two Roman colonies and an island that was never part of Macedonia, politically or culturally. As has been pointed out in reviews, the treatment of the epigraphic material is so deficient and the number of factual mistakes so large that it is better not to summarize a book that should have never been published. I only advise its readers to use it with extreme caution and in combination with the reviews by P.Paschidis (*Tyche* 30 [2015] 289-291), E.Sverkos (*Sehepunkte* 13 [2013] no. 9) and E.Voutiras (*BJ* 213 [2013] 443-448). Chaniotis].

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525. **Akanthos. Amphora stamps.** Y.Garlan, in *La mesure* 185-200, examines a group of stamps on amphoras produced in Akanthos (ca. 325 B.C.) that bear monograms and letters that seem to indicate their capacity, as well as abbreviated names of producers. He tentatively suggests interpreting some of these signs as follows: T/P = τρ(εῖς χόες); T/X = τ(έσσαρες) χ(όες); (ΠΧ)/X = six χ(όες); AN = ἀν(φορεύς); AM = ἀμ(φορεύς); ME = με(τρητής); M/H = μ(ετρητὴς) ἥ(μισυς)?; Α/Γ = ἀγ(γεῖον)?; Π/Ε = πέ(ντε χόες) or π(έντε) ε(ἶς).

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526. **Vacat.**

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527. **Archangelos Almopias. Incertum (dedication?), 2nd/3rd cent.** A.D. Marble column broken on top and bottom; chance find at the site Πόντιτς in Archangelos Almopias in 2002; now in the Archaeological Collection of Edessa (inv.no. AKE 2000/895) Edd.pr. A.Chrysostomou, M.Kalaitzi, P.Paschidis, *Tekmeria* 12 (2013/2014) [2015] 61-63 no. 16 (ph.). Possibly a dedication (edd.pr.). Republished in *EKM* II 616 .

[- - - - - -]ΔΙΑΚΟ[- - - - - -]
[- - - - - -]ΑΦΗ[- - - - - - - -]
[- - - - -]ΧΙΑΥ[- - - - - - - - -]
[- - - - - -]ΑΤΙ[- - - - - - - - -]
[- - - - - -]ΥΖΟ[- - - - - - - - -]
[- - - - - -]ΚΑΙΠ[- - - - - - - -]
[- - - - - -]ΗΡΟΠ[- - - - - - - -]
[- - - ἀνέ?]θηκε [- - - - - - - -]
[- - - - - - -]ΥΠΟ[- - - - - - - -]
[- - - - - -]ΤΕΑ[- - - - - - - - -]
[- - - - - -]ΝΤΟΙ[- - - - - - - - -]
[- - - - - -]ΜΙΑ[- - - - - - - - - -]
[- - - - - -]ΠΕΝ[- - - - - - - - - -]
[- - - - - -]ΤΗΤ[- - - - - - - - - - -]
[- - - - -]ΙΟΤΑ[- - - - - - - - - - -]
[- - - - - -]Ο.Α[- - - - - - - - - - - -]
[- - - - - -]ΜΙΝΜ[- - - - - - - - - -]
[- -]

1. Perhaps a form of διάκονος; in that case the text might be a dedication to Zeus Hypsistos, edd.pr. || 2. perhaps ἀφῆ[κε ἐλεύθερον]; in that case the text is a manumission record, edd.pr. || 17/18. unclear letters by a different hand, edd.pr.

528/529. **Arnissa. Epitaphs.** Two epitaphs found during field surveys south of the modern village of Arnissa (site Ναυτικός Ὅμιλος); now kept in the Archaeological Collection of Edessa. Edd.pr. A.Chrysostomou, M.Kalaitzi, P.Paschidis, *Tekmeria* 12 (2013/2014) [2015] 57-61 nos. 14/15 (ph.). Republished in *EKM* II.

528: 58-60 no. 14 = *EKM* II 386 (inv.no. AKE 4318). **Epitaph of Stratto and Kassandros, 168/169 A.D.** Fragment of a marble funerary altar, damaged on all sides; found in 2007.

[Ἔ]τους ❦ δι<α>-
κοσειαστοῦ
[Στ]ραττῷ Κασ[άν]-
[δρ]ου τοῦ ἀνδρὸ[ς]
[κ]ὲ τέκνων δύω
μνήμης χάριν

1. In fine, ΔΙΙ, lapis || 1/2. year 200 of the Actian era, edd.pr. || 3. possibly a relative of Stratto in our lemma no. 529, edd.pr.

529: 60/61 no. 15 = *EKM* II 387 (inv.no. AKE 4319). **Epitaph of Stra(t)to, late 2nd/early 3rd cent. A.D.** Fragment of a marble funerary altar, damaged on both narrow sides; delivered to the Department of Antiquities by an inhabitant of this area in 2007. Cf. *An.Ép.* (2014) no. 1173.

[Μαρκ]ελλεῖνος Κο-
[. . . .]νος καὶ Ἀλε-
[ξά]νδρα Ἀλεξάν-
[δρ]ου Στρατὼν
[τ]ὴν γλυκυτ[ά]-
[την θυγατέρα]

1/2. Κο|[σμίω]νος?, edd.pr. || 4. the accusative of Στρατ(τ)ώ takes the form of nouns of the first and second declension; on Stratto; cf. our lemma no. 528, edd.pr.

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529 bis. **Bylazora. Incertum, 2nd cent.** B.C.? Block, broken on left, damaged on bottom; originally part of an architectural feature; found in 2011 at Sveti Nikole (Bylazora?), on the acropolis. Ed.pr. S.M.Oswald, in E.M.Matthews, W. Neidinger (ed.), *The Bylazora Excavations: 2008-2012* (Canyon Lake 2012) 179-83 (ph.; dr.), with speculations on the meaning of the text: [.]ΥΡΟΥΙΡΟ | ΥΡΟΥΠΕ. . .

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529 ter. **Bylazora. Graffito on vase, Hellenistic.** Foot of a kantharos; a graffito on the bottom, inscribed after firing. Mentioned by S.M.Oswald, *art.cit.* (see our lemma no. 529 bis) 81 (ph.): πίει

530-544. Edessa. Inscriptions. Fifteen fragments found during salvage excavations and field surveys in Edessa; now kept in the Archaeological Collection of Edessa. Edd.pr. A.Chrysostomou, M.Kalaitzi, P.Paschidis, *Tekmeria* 12 (2013/2014) [2015] 29-57 nos. 1-13 (ph.). Now republished in *EKM* II A (ph.).

530: 51-54 no. 11 = *EKM* II A 371/372 no. 225. **Epitaph of Poseidonios and Paramona, 1st cent. A.D.** Marble funerary altar with a cornice in which a pediment has been engraved; a phiale within the pediment; an inscription within a frame; found in 2013 in the lower city, built into the East Gate.

Παραμόνα Δάσ-
τινος Ποσιδω-
νίῳ Λυκόφρο-
νος Βυστυριαί-
ῳ, τῷ συνβίῳ ἑαυ-
τῆς, μνήμης χ[ά]-
ρ̣ιν καὶ ἑαυτῇ
ζῶσα ❦

[We add the subscript dots in LL. 5-7 (from the ph.), Chaniotis] || 1/2. The name Δάστις was hitherto unattested; cf. the Illyrian Dasto (attested in Dalmatia and Noricum), the name Δαστα in Apulia (cf. the gentilicium Dastidius; cf. *SEG* LXIII 467 bis), edd.pr. || 4/5. cf. the ethnic Βιστύρριος in *I.Leukopetra* 100; it probably derives from the name of a village, edd.pr.

531: 35-45 no. 3 = *EKM* II A 349/350 no. 198 (inv.no. ΑΚΛ 1095). **Epitaph of Aimilianos Demainetos and his parents, 195/196 A.D.** Two joining fragments of a marble funerary altar decorated with a banquet scene in relief (a seated woman, a reclined man, and a standing young man holding a papyrus scroll); an inscription above and under the relief. Fr. a: broken on top and bottom left; found in 1971 in the debris of the East Stoa. Fr. b: broken on top and bottom; found in 1982 near the South Gate. Cf. *An.Ép.* (2014) no. 1169.

[- - - - - - - - τῷ] ἰδίῳ ἀ̣[ν]-
[δρὶ ἐποί]ησεν ἐκ τῶν ἐ̣-
[κείν]ου καταλειφθέντω[ν],
[μ]νείας χάριν καὶ ἑαυ-
[τῆ]ς καὶ Αἰμιλιανοῦ Δημαινέ-
του ζώντων·
relief
ἔτους γμτ´

Fr. a: LL. 1-4, right; fr. b: LL. 1-4 left and LL. 5-7 || 2. in fine, ligature of NE || 3. the second alpha was added later, in smaller size, edd.pr. || 7. year 343 of the provincial era, edd.pr.

532: 50 no. 9 = *EKM* II A 477/478 no. 377 (inv.no. ΑΚΛ 2012/115). **Epitaph, 2nd/3rd cent. A.D.** Marble fragment of the cornice of a funerary altar; a pediment engraved on the cornice; broken on all sides; a kymation above the inscription; found re-used in a wall in the lower city: [- - -]Ι̣Σ̣Τ̣Η̣Φ̣[- - -]

[- - -]ΙΣΤΗΦ; possibly [Π]ίστη, edd.pr. [we place underpuncts under all letters; only their upper part survives (ph.), Chaniotis].

533: 45/46 no. 4 = *EKM* II A 390 no. 257 (inv.no. ΑΚΛ 88/1). **Epitaph, 3rd cent. A.D.** Marble fragment of a sarcophagus; broken on all sides; a kymation under the inscription; found re-used in a wall in Longos: [- - -] | MNḤ[- - -] | [- - -]

1. MNH in ligature.

534: 47/48 no. 6 = *EKM* II A 476/477 no. 374 (inv.no. ΑΚΛ 2002/24). **Epitaph?, 3rd cent. A.D.** Marble plaque broken on left, right, and bottom; two texts engraved by different masons but in roughly the same period; found in 2002 in the lower city, near the Hellenistic tower.

[- - -]σίας καὶ ΑΤΗΙΥ
[- - -]ᾴσων καὶ [¹⁻²]
[- - - - - - - - - - - - - -]

1. Ligature of TH || 2. e.g. [Θρ]ᾴσων, attested in Edessa, edd.pr.

535: 30-34 no. 1 = *EKM* II A 463/464 no. 353 (inv.no. ΑΚΕ 4507). **Grave epigram, late 3rd/early 4th cent. A.D.** Marble plaque broken on top, bottom, and left; guidelines are visible; found during salvage excavation in 2004 on the acropolis, but originally from one of the *extra muros* cemeteries.

[- - - - - - - - - - - - -]ΙΔΕ
[- - - - - - - - - - - -]ΛΕΜΑ
[- - - - - - δά]κρυα ῥίψεις
[- - - - - - π]άντες ἐεί
[- - - - - - - -] ❦ vacat
[- - - - - - - -] μέχρι μ' Ἄρης
[- - - - - - - -]μυν ἐπαν-
[- - - - - - - -]Ν οὔνομα
[- - - - - - - -] πόρε μόρσει-
[μον - - - - - -] ❦ vacat
[- - - - - - - - - - - - - - - -]

The ivy leaves (LL. 5 and 10) possibly marked division of verses, edd.pr. || 3. [- - - ἐς δά]κρυα ῥίψεις, edd.pr.: the deceased (young?) individual will throw the relatives into tears [this does not explain the use of the

future, since the individual's death has already inflicted pain (but see *IG* X.2.1.847: μήτηρ ... δακρύσει); the future form and the second person singular better suit the assumption that the text addresses the future passer-by, who will shed tears; cf. *IGUR* IV 1702 L. 8: καὶ σὺ δακρύσεις; I could not find an attestation of ῥίπτω δάκρυα, but see *GV* 1536 and *IG* X.2.1.847 for (ἐπι)βάλλω δάκρυα; a variety of verbs can be used in the meaning 'to shed tears', both common (χέω, χεύω, λείβω) and uncommon (πέμπω: *IG* IX.1.650; *I.Kyz.* 18.526; σπένδω: *IG* II² 6146; *SEG* XXIII 532; *IGUR* III 1310; ἀφίημι: *I.Beroia* 436), Chaniotis] || 4. ἐεί for ἀεί; cf. *I.Iasos* 419 L. 22, edd.pr. || 6. Μαρης: ■ personal name?, edd.pr.; μ' Ἄρης, D.Feissel apud *EKM* || 7. [δρι]μύν?, edd.pr. (an attribute of death or of an emotion) || 9/10. μόρσει|[μον ἦμαρ]?; cf. *IG* II² 3811; *IG* XII 5.590, edd.pr.

536: 46/47 no. 5 = *EKM* II A 440/441 no. 316 (inv.no. AKΛ 88/2). **Christian epitaph of Markellina, 4th/5th cent.** A.D. Schist stele broken on top and bottom; a cross on top; found near the South Gate. Cf. *An.Ép.* (2014) no. 1170.

† | Μημόριον | Μαρκαιλίν|ας

537: 55-56 no. 12 = *EKM* II A 449/450 no. 333 (inv.no. AKΛ 97/41). **Christian epitaph of Severa and Pelegrina, 5th cent.** A.D. Four joining fragments of a schist stele with rounded top; on top, two doves facing each other and flanking a cross; under this decoration an inscription; found in 1997 re-used in a Byzantine building in the lower city; originally from the north cemetery. Cf. *An.Ép.* (2014) no. 1172.

bird † bird
Μημόριον
Σεβίρας καὶ τῆς
θυγατρὸς αὐ-
4 τῆς Πελεγρίνας
†

538: 56/57 no. 13 = *EKM* II A 448 no. 331 (inv.no. AKΛ 97/45). **Christian epitaph of Polyger[--] and Gal[- -], 5th cent.** A.D. Two joining fragments of a schist stele, broken on top and bottom; found in 1997 re-used in a Byzantine building in the lower city; originally from the north cemetery.

†
Μημόριον
Πολυγιρ[- - -]
Γαλα[- - - - - -]
4 ΑΣ̣Σ̣.[- - - - - - -]

[We add the subscript dots in LL. 2 and 4 (from the ph.), Chaniotis] || 2. Πολυγίρ[ου] (i.e. Πολυγήρου), Πολυγιρ[ίου], or Πολυγιρ[ίας], edd.pr. || 3. e.g. Γαλ[ατείας] or Γαλ[άτου], edd.pr. [remains of the second alpha are visible on the ph., Chaniotis] || 4. .ΣΣ.[- - -], edd.pr.; ΑΣΣ.[- - -]; of the last letter an oblique line is preserved (Α, Δ, Λ, Υ), *EKM*.

539: 49 no. 8 = *EKM* II A 457 no. 348 (inv.no. AKΛ 2011/452). **Christian epitaph, 4th-6th cent.** A.D. **Marble fragment, originally of a table, re-used as an epitaph; broken on right and bottom; to the right of the inscription a cross in relief within a circle; found in the lower city.**

Ἐνθά-		[- - -]
δε κῖ-	cross	[- - -]
[ται]		[- - -]
[- - -]		[- - -]

540: 50/51 no. 10 = *EKM* II A 420 no. 290 (inv.no. AKΛ 2012/130). **Epitaph of Gaudentius (?), 5th/6th cent.** A.D. Fragment of a marble plaque broken on top, bottom, and right; found in the lower city. The name Γαυδέντιος (Gaudentius) was hitherto unattested in Macedonia (edd.pr). Cf. *An.Ép.* (2014) no. 1171.

Γαυδεντ̣[- - -]
γλυκυτ[άτ- - -]
ΒΙ. v Κ̣[- - -]

[1-3. We add the subscript dots, reading the text from the ph. In L. 3, the upper part of two vertical, slightly curved lines are preserved (Κ); Γαυδεντ̣[ίῳ, τῷ] | γλυκυτ[άτῳ συν]|βίῳ v Κ̣[- - -]; for συνβίῳ cf. our lemma no. 530, Chaniotis.]

541: 48/49 no. 7 = *EKM* II A 476 no. 372 (inv.no. AKΛ 2012/83). **Incertum, 2nd/3rd cent.** A.D. Marble fragment broken on all sides; found in the lower city.

[- - -]ΣΙ̣[- - - - - - - -]
[- -]ΙΣ.ΣΤ[- - - - - -]
[- - - - -]Α̣[- - - - - -]
4 [- - -]ΚΑΠ̣ΟΜ[- - -]

2. Initio, ligature of ΙΣ, edd.pr.

542: 30 note 4; not in *EKM* (inv.no. AKE 4522). **Incertum, 3rd cent./4th cent.** A.D. Marble fragment broken on all sides; found on the acropolis: [- - -]AU vac. | [- - -]Ι̣

543: 34 no. 2 = *EKM* II A 477 no. 375 (inv.no. AKE 4523). **Incertum, 3rd cent.** A.D. Small marble fragment broken on all sides; found on the acropolis: [- - -]ΑΦΟΙ̣[- - -|- - -]ΕΜ[- - -]

544: 51 note 69; not in *EKM* (inv.no. AKΛ 2013/5). **Incertum.** Marble fragment broken on all sides; found in 2013 in the lower city, near the East Gate: [- -]PO[- -]

545. Kassandreia. Regulation concerning military service, late 3rd cent. B.C. **(or March 197** B.C.**?).** *SEG* XLIX 722; M.B.Hatzopoulos, *L'organisation de l'armée Macédonienne sous les Antigonides* (see *SEG* XLIX 722) 157-160 no. 2 II. C.I.Chrysafis, *Klio* 96 (2014) 455-468, discusses the term πυρόκαυσις used in the diagramma of Philip V concerning the recruitment of the Macedonian army (LL. 12, 37, 56; cf. the copy from Drama: *SEG* XLIX 855 A LL. 11, 17/18, 23, 27/28). This term is generally understood as designating the *oikos* of the soldier. However, the relevant passages show that the author of the texts does not use the terms οἶκος and οἰκία as synonyms of πυρόκαυσις. Adducing the expression πυρὰ κάειν in military contexts and information on the Macedonian army, C. argues that πυρόκαυσις designates the basic military unit of the λόχος.

C. proposes the following restorations in the copy of Kassandreia:
LL. 11/12: λαμβανέτ[ωσαν δὲ ἀπ' οἰκιῶν] (λαμβανέτ[ωσαν δὲ ἐκ τῶν κατακεχωρισμένων ἐν τοῖς πολιτεύμασι] | καθ' ἑκάστην πυρόκαυσιν, Hatzopoulos, *SEG*).
LL. 49/50: [ἐὰν εὑρεθῆι τις] | δ' ἔν τινι πυροκαύσει [οὗ ἢ] πατὴρ ἢ μήτηρ [ἀσθενεῖς ὄντες μὴ δύνωνται διοικονομεῖν τὰ τοῦ οἴκου - - -] (50: ἔν τινι πυροκαύσει [ὦσιν], Hatzopoulos, *SEG*) [C.'s interpretation of πυρόκαυσις is plausible, but this restoration is not; one expects δέ to appear immediately after ἐάν (or after the first word of the sentence), Chaniotis].

In an Appendix, C. reprints the text of the two copies of the diagramma (Drama: 464/465; Kassandreia: 466/467).

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546. Mende. Amphora stamps. N.Badoud, in L.Buzoianu, V.Lungu (edd.), *PATABS III. Production and Trade of Amphorae in the Black Sea / Production et commerce des amphores en mer Noire. Actes de la table ronde de Constanța* (Constanța 2013) 89-96, gives an overview of the amphora production in Mende (5th-2nd cent. B.C.) and the stamps on Mendean amphoras (the ethnic Μενδαίων; names: Ἀγριείας, [- -]ατρος, Κλεο.; stamps of the 'Parmeniskos group').

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547. Neromyloi Almopias. Grave epigram for a girl, 2nd cent. A.D. Oblong limestone block, originally part of a larger structure that included a sculpted image; during its re-use as building material part of the surface was polished away; an inscription within a frame; found in 1989 among the building materials of the demolished church of Agia Triada in Neromyloi; now in the Archaeological Collection of Edessa (inv.no. AKE 6104). Mentioned in *SEG* XLVII 918/919. Edd.pr. A.Chrysostomou, M.Kalaitzi, P.Paschidis, *Tekmeria* 12 (2013/2014) [2015] 63-66 no. 17 (ph.; modern Greek translation). The deceased girl, who is not named, invites her φίλοι to view the image and recognize her (LL. 1/2); the image may have represented the judgment of Paris, assimilating the deceased girl with Aphrodite (edd.pr.). The grave was made by Saon for his young daughter, advising the passer-by: 'Mortals, live the present, knowing this: the daimon, too, does not make distinctions on the basis of age, whichever daimon you may get; look and go'! (edd.pr.). Republished in *EKM* II 626.

Ἥρωαν Πάριδός με φίλοι δέρκεσθε ἐπὶ τούτοις
λάεσιν ᾧ μορφὰν καὶ τύπον ἰκέλιος·
ζωὸς <Σ>άων τάδ' ἔτευξε τέκνου χάριν ἣν ἔτι κούρην
νηπίαχον Μοιρῶν εἷλε μίτος ταχέως·

ζῆτε βροτοὶ τὸ νῦν τοῦτο εἰδότες, ὅττι κὲ ὁ δαίμ[ων]
ἡλικίας οὐ κρείνη, ὃν κὲ λάβῃς· ἴδε, ἄγε

1-6. Three elegiac distichs, edd.pr. || 3. ΖΩΟΣΑΩΝ, lapis.

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548. Pella. Dossier of Greek and Latin documents concerning the cursus publicus, late 2nd/early 3rd cent. A.D. **(or ca. 337-360** A.D.**).** Marble plaque, cut in antiquity on top, left, and bottom; guidelines are visible; found in 2000 re-used as a cornice in an early Christian basilica in the area of the Roman colony of Pella; now in the Museum of Pella (inv.no. ΒΠ 2000-47γ). Mentioned by M.B.Hatzopoulos, *BE* (2005) no. 334 (see *SEG* LIII 617). Ed.pr. P.M.Nigdelis, *Ἡ Ἔδεσσα καὶ ἡ περιοχή της* Γ' (Edessa 2014) [2015] 85-104 (ph.; Greek translation), with detailed commentary and reference to other testimonia for the *cursus publicus* in Roman Macedonia (cf. *I.Thrac.Aeg.* E185; *SEG* XXIV 581). The dossier consists of the following documents: I) an edict of an emperor or a governor (LL. 1-3) concerning transgressions by soldiers and representatives of the imperial administration (cf. L. 1: τοῖς ἐκτρεπομέ̣ν[οις]) who did not follow the prescribed route and requested billeting in cities and villages (cf. the petition from Skaptopara: *IGBulg* IV 2236 = V 5872 = *SEG* XLVIII 956); II) an *epistula* sent to the praefectus praetorio by Mesalla Rutilianius, who served as curagentarius cursus publici. Rutilianus reports on the complaints of Pella about the financial burden caused by the demands of soldiers and requests the prefect's instructions (LL. 4-12); III) an epistula sent by the praefectus praetorio, who reminds Mesalla of the existing legislation and asks him to act accordingly, in order to protect three groups of people (*diplomatibus commeantes*, [*curiales*?], and *stabularii*) from injustice (LL. 13-20); IV) a letter of the city of Pella (LL. 21-24). The duties of the *curiales* and the *praefectus praetorio* in connection with the *cursus* provide a terminus post quem (337 A.D., rather than 325/6 A.D.); the complaints of Pella must have been submitted before the praefectus praetorio Anatolius took measures to reduce the financial burden caused by the *cursus* (357-360 A.D.; Amm.Marc. 19.11.2). The rather limited epigraphic material from the colony of Pella suggests that Greek and Latin co-existed, but Greek was the predominant language from the 2nd cent. A.D. on and the official language in the 4th cent. A.D. (ed.pr.).

The text is now republished in *EKM* II 432, with contributions by W.Eck and C.Kokkinia. The edict (I) probably is the *principalis constitutio* mentioned in the letter of the praefectus praetorio (LL. 16/17; *EKM*). The dossier should be dated to the late 2nd/early 3rd cent. A.D., the period in which most similar petitions are found. This date is confirmed by the fact that there are no Rutiliani in the *PLRE*. Mesalla Rutilianus can probably be identified with the homonymous consul suffectus of 193 A.D. (*PIR*² M 508). If he served as governor of Macedonia before his consulship, the powerful praefectus praetorio can be identified as Marcus Aurelius Cleandrus (185-189 A.D.; *PIR*² A 1481); but if Rutilianus assumed an office in Macedonia after his consulship, then the praefectus praetorio was C.Fulvius Plautianus (*PIR*² F 554). Cf. M.B.Hatzopoulos, *BE* (2016) no. 305.

I [- - ca. 9 - - π]αραδιδόσθω τοῖς ἐκτρεπομέ̣ν[οις, - - ca. 6 - -]
[- - ca. 9 - - τ]ινὰ ἀναγκαίαν χρείαν· τούτου τοῦ διατάγματος
[ἀντίγραφον] ἐν πάσαις προγεγράφθω ταῖς πόλεσιν· προτεθήτω·
II [exemplum ep]istulae scriptae praef(ecto) · c(larrissimo) · v(iro) · a · Messala v
[Rutiliano]. frequenter, domine, ordo splendidissi-

[mus coloni]ae Pellesium provinciae Macedoniae
[et nunc iter]um questus est non sufficere rem
[et pecuniam s]uam impediorum oneribus in iis quae
[commean]tes armati exigunt. quos cum at
[te rett]ulissem, novissime has at me litteras
[miserun]ṭ quarum exemplum subdidi. tua, do-
[mine, auc]toritas instruet me quit agere. v
III vacat Exemplum epistu- vvv
[lae scrip]tae Messalae Rutiliano · a praef(ecto) prae-
[torio. ci]rca armatos et circa ceteros comme-
[antes sat]is provisum est principalibus consti- v
[tutionib]us, quas certum est t<e> non ignora-
[re. ut si s]ecundum ea partibus tuis functus
[sis, nequ]e diplomatibus commeantes neque
[coloni] ṿel stabularii · iniuriam patientur.
vacat
vacat
IV [ἐπιστολὴν] σοὶ γράφομεν, κύριε, περὶ ὧν καὶ πεπόνθαμεν ἤδη
[καὶ πάσχομεν?] εἰδότες ὅτι πολλάκις τὰ δρώμενα, ὅταν ᾖ μεγάλα
[διὰ τὸ αὐτῶν μέ]γεθος ἀπισ v τεῖται· ἀναγκαίως δὲ ἐπὶ τὴν σὴ[ν]
[- - ca. 10 - -]εύομεν· ἐν διόδῳ γὰρ τῆς πόλεως ἡμ[ῶν]
[κειμένης -]

All restorations, if not otherwise stated, are by ed.pr. || 1. ligatures of ΟΣ, ΤΡ || 1/2. [μὴ π]αραδιδόσθω τοῖς ἐκτρεπομέν[οις καὶ ἀξι]οῦ[σιν or [αἰτ]οῦ[σιν εἰ μὴ διά τ]ινα ἀναγκαίαν χρείαν, ed.pr.; the two letters in L. 1 in fine are not clearly visible. *EKM* || 2. ligatures of ΡΕ, ΟΥ, ΟΣ || 3. ligatures of ΝΠ, ΠΡ, ΤΕ, ΗΤΩ; προγράφω corresponds to *proscribere*; since the edict was to be published in every city of the province, the complaints came from more than one city, ed.pr. || 4. cu(ras)-a(gente), ed.pr.; c(larissimo) v(iro) a, *EKM*, observing that there is an interpunct after C and that the mention of the author of the letters is necessary || 5/6. or splendidissi[mae] (sc. coloniae); the attribute *splendidissimus*/λαμπρότατος for either the colony or its council shows that Pella was an important civic center in the 4th cent. A.D., ed.pr. || 6. the use of the name Pella shows that the name Diokletianoupolis was used for only ▪ short period, ed.pr. || 10. comma after novissime, ed.pr.; before novissime, *EKM* || 17. in fine, TFNON, lapis, ed.pr.; the mason inscribed TS first, then corrected it to TE, *EKM* || 18. [cura s]ecundum, ed.pr.; [ut si s]ecundum, *EKM* || 19. initio, [ut], ed.pr.; [sis], *EKM* || 20. [curiales], ed.pr.; [coloni], *EKM* || 21. ligatures of ΜΕ, ΝΚ, ΠΕ, ΩΝΚ, ΠΕ, ΜΕ, ΝΗ || 22. ligatures of ΤΕ, ΡΩΜΕ, ΝΗΜΕ || 23. ligatures of ΟΣ, ΤΕ, ΩΣ, ΤΗΝΣ || 24. ligatures of ΜΕ, ΝΕ, ΩΓ, ΤΗΣ, ΩΣ; initio, [τύχην κατα- or προσφ]εύγομεν, *EKM*.

549/550. **Pella. Epitaphs, 3rd-2nd cent.** B.C. Two epitaphs found in 2005 in the eastern cemetery. Ed.pr. M.Lilimbaki-Akamati, *AEMΘ* 24 (2010) [2014] 179-187 (ph.). Republished in *EKM* II.

549: 179-181 no. 1 = *EKM* II 498. **Epitaph of Kleonike, 3rd cent. and ca. 200-150 B.C.** Upper part of a marble stele with an engraved pediment; inscribed twice, in the 3rd cent. B.C. (LL. 1/2) and in the first half of the 2nd cent. B.C. (LL. 3/4), and then used in the dromos of a chamber tomb; now in the Museum of Pella (inv.no. BE 2005/874). Mentioned in *SEG* LV 703.

Κλεονίκη [.]ΑΙΣΙ[1-2]
Νικομάχου [...]ΧΙ[2-3]

3. The Latin Καίσιος and Καισία can be ruled out because of the early date; Παῖσις is attested in Thrace, ed.pr.

550: 182-185 no. 2 = *EKM* II 513. **Epitaph of Nikostrate of Boiotia, 3rd cent.** B.C. Marble funerary altar with molding; the altar was used unfinished as the support of an urn; found in a chamber of the same chamber tomb as the inscription in our lemma no. 549; now in the Museum of Pella (inv.no. BE 2005/875). Mentioned in *SEG* LV 703 and LIX 689 (same text as here): Νικοστράτη | Πύθωνος | Βοιωτία

551-553. **Pella. Inscriptions from the eastern cemetery, late 4th cent.** B.C. In the publication of the excavation of the eastern cemetery and its finds, M.Lilimbaki-Akamati, N.Akamatis, *Τὸ ἀνατολικὸ νεκροταφεῖο Πέλλας. Ἀνασκαφικὲς περίοδοι 1991-2007* (Thessaloniki 2014), mention two inscriptions previously reported in *SEG*: the epitaph of Dolon (*SEG* LVIII 614; 30 no. 10; ph.) and an Orphic lamella (*SEG* XLV 783 49/50 no. 108; grave 92/8). A curse tablet, found in the same grave as the lamella (grave 92/8), could not be opened due its fragile state of preservation (50). We present three inedita.

551: 44/45 no. 72 (ph.). **Graffito.** Fragment of a small black-glazed skyphos; a letter incised on the base after firing; found in grave 92/6): Ξ

552: 68 no. 194. **Inscribed loomweight.** Pyramidal loomweight; a letter inscribed on it; found in grave 92/15: Π

553: 138 no. 558. **Stamp.** Fragment of the handle of a vase with a stamp: Ε

554. **Philippi. Corpus.** C.Brélaz, *Corpus des inscriptions grecques et latines de Philippes. Tome II. La colonie romaine. Partie 1. La vie publique de la colonie* (Athens-Paris 2014) [abbreviated *I.Philippes* II.1], presents the first fascicule of the corpus of Philippi. It contains 225 inscriptions, mostly Latin, dating to the period of the Roman colony and concerning public life, in ▪ broad sense of the word (i.e. honorary inscriptions, dedications, but also epitaphs that provide information on public life). The introductory chapters summarize the history of research after 1945 (pp. 24-28) and give an overview of the provenance of the inscriptions (31-55), a typology of the inscribed monuments (55-62), the evolution of letterforms (62-66), the chronology (66/67), epigraphic formulas (67-74), and linguistic features of the Latin texts (74).

There are only ten Greek texts: seven honorary inscriptions (nos. 47, 54/55, 57/58, 64, 129), a dedication to the emperor Septimius Severus (24), an epitaph (1), and ▪ graffito (52 C). The honorary

inscriptions include one composed of two fragments (129 = *Philippi* II² 404+405) that honors the ῥήτωρ Λούκιος Μέμμιος Οὐελλεῖος Μάξιμος. One appendix concerns inscriptions not included in the volume (363-373). B. notes that Πραίκων in *Philippi* II² 302 is a personal name rather than an occupation (*praeco*; 366/367). *Philippi* II² 510 was not included in the volume because the attribution of this text, found in Platania, to the territory of Philippi is not certain (369/370). Other appendices are devoted to inscriptions of Philippi found in Thessalonike (375-378), Latin inscriptions of Serrai (379-389), and a prosopography of soldiers and magistrates of Philippi known from inscriptions found in other places (391-405). For an ineditum see our lemma no. 556. We provide a comparatio numerorum with *SEG*, *Philippi* II², and *RICIS*.

SEG	*I.Philippes* II.1
XXXIV 665	1
XLV 791	24
***Philippi* II²**	
135	52

Philippi II²	*I.Philippes* II.1
248	57
306	64
307	54
309	47
311	55
349	24

Philippi II²	*I.Philippes* II.1
390	1
404/405	129
RICIS	
113/1009	54
113/1010	55

555. **Philippi. Epigraphic research and history.** C.Brélaz, *CRAI* (2014) 1463-1507, summarizes the history of epigraphic research in Philippi (1463-1468), gives an overview of the public life of the colony in the Julio-Claudian period (1468-1477), its institutions and society (1477-1480), and presents the plan to compile an epigraphic corpus of Philippi highlighting the contribution of inscriptions to the history of the city (1481-1492). In 2 appendices (1493-1507), B. presents a Latin and a Greek inscription; for the Greek text see our lemma no. 556.

556. **Philippi. List of names, late 2nd/early 1st cent.** B.C. Limestone stele broken on top and bottom; of unknown provenance; now in the Museum of Philippi (inv.no. T8). Edd.pr. C.Brélaz, A.Zannis, *CRAI* (2014) 1493-1501 (ph.), with comments on the names and the Roman gentilicia (Anneius, Fabricius, Marius, Papius, Servilius, Vallius) as evidence for the presence of *negotiatores* in Macedonia. The list predates the foundation of the Roman colony in Philippi (42 B.C.). The nature of the list, which combines a citizen of Philippi (L. 12) with Roman citizens (LL. 3, 6-11, 13) and citizens of other cities (LL. 1/2, 4/5) is unclear. It may be a list of members of an association, rather than a subscription list or a list of men attending the gymnasium (edd.pr.).

[- -]
[- - ca. 9 - -]Σ[.]ΕΥΕΣΤΑΣ[- ca. 7 -]ΥΣ
[- - ca. 7 - - Μ]ουσαίου vac. Βηρύτιος vac.
Πόπλιος Φαβρίκιος Φιλόνικος Ῥωμαῖος
4 Χαιρίων vac. Ἀριστομένου Θάσιος
Γόργος vac. Μελισιδήμου Θάσιος
Γάϊος Οὐάλλιος Γναίου Ῥωμαῖος vac.

Αὖλος Πάπιος Λευκίου Ῥωμαῖος
8 Λεύκιος Πάπιος Λευκίου Ῥωμαῖος
[Πό]πλιος Σερουήλιος Ποπλίου Ῥωμαῖος
[Γάϊο]ς Μάριος Γαΐου vac. Ῥωμαῖος vac.
[- ca. 5-6 -]ς Σερουήλιος Ποπλίου Ῥωμαῖος
12 [- ca. 4-5 - Νικ]οστράτου Φιλιππεύς vac.
[- - ca. 8-9 - -]γγηιος [Λευ]κίου Ῥωμαῖος
[- - - - ca. 18-19 - - - -]ς vac.
[- -]

1. Perhaps Εὐέστα (unattested, but cf. Εὐέστης, Εὐέστιος, Εὐέστωρ) Σ[ινωπε]ύς or Σ[ελευκε]ύς, edd.pr. || 3. the Greek cognomen suggests that Philonikos was a freedman, edd.pr. || 4. Chairion was theoros in Thasos (*IG* XII.8,298 A L. 2; *SEG* LXIII 711 L. 2), edd.pr. || 5. both names are common in Thasos; cf. our lemma no. 775 bis, edd.pr. || 13. [Ἀ]γγήιος?, edd.pr.

557. **Philippi. Honorary inscription for L. Lucilius Va[- -], 3rd cent.** A.D. Upper left part of a marble plaque, originally inserted into an edifice or monument; an inscription in a tabula ansata; found in 1977 between the theater and the East Gate. Ed.pr. in *I.Philippes* II.1 177 no. 58 (ph.).

Ἀγαθῇ Τ[ύχῃ]
τὸν ἀξιο[λογώ]-
τατον Α.[- - - -]
4 Λ(ούκιον) · Λου(κείλιον) · Βα[- - -]
[- - - - - - - - - - -]

2-3. The honorandwas probably a member of the equestrian order, ed.pr. || 3. ἀρ[χιερέα?], ed.pr. || 4. Βα[σσον] or, less likely, Βα[λεντα], ed.pr.

558. **Serrai. Epitaph of Manta and her family, 2nd/3rd cent.** A.D. Fragment copied by Louis-François-Sébastien Fauvel in Serrai (probably in 1793). Ed.pr. C.Brélaz, *art.cit.* (see our lemma no. 521) 263-265 no. 4, on the basis of documents kept in the Gennadeios Library in Athens (Fauvel's majuscule copy, readings by Ennio Quirinio Visconti). B. discusses the names and the clause concerning the protection of the grave. Cf. *An.Ép.* (2014) no. 1185.

[- -] Μαντᾳ τῇ συνβίῳ καὶ
[- -] καὶ τῷ υἱῷ Συρῳ
[- μνήμης] χάριν· ἐὰν δὲ μετὰ
4 [- τις τ]ολμήσῃ καταθέσθε
[ἕτερον πτῶμα, δώσει, τῷ ἱερωτάτῳ τα]μίῳ (δηνάρια) [.]· χαῖρε παροδεῖτα

1. ..MANTATHCYNBIΩKAI, F.; γλυκυτάτῃ συμβίῳ, V.; Μαντα is a Thracian name, ed.pr. || 2. ..KAITYIΩCYPΩ, F.; read by V.: probably Συρος, a component of Thracian names (Sur-/Syr-), rather than Σύρος (the Syrian), ed.pr. || 3.

ΚΑΡΙΝΕΑΝΔΕΜΕΤΑ, F.; μνήμης χάριν· ἐὰν δὲ μεταλλάσσειν, V. || 4. ..ΟΛΜΗCΗΚΑΤΑΘΕCΘΕ, F.; τὶς τολμήσῃ καταθέσθαι ἐνέχυρος ἔστω, V. || 5. ..ΜΙΩ.Χ..ΧΑΙΡΕΠΑΡΟΔΕΙΤΑ, F.; the first X is *, the symbol for denarii, ed.pr.; τῷ δήμῳ χιλίας δραχμάς· χαῖρε παροδῖτα, V.

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559. **Thessalonike. Christian dedicatory epigram in the church of St. Demetrios, early 7th cent. A.D. (after 614 A.D.).** *SEG* LX 663. A.Goutziokostas, *Byzantina Symmeikta* 24 (2014) 11-28, discusses the phrase βάρβαρον κλύδωνα βαρβάρων στόλῳ | μετατρέποντος κ(αὶ) πόλιν λυτρουμένου which describes the miracle of St. Demetrios (LL. 3/4). According to G.Velenis, *Δελτίον Χριστιανικῆς Ἀρχαιολογικῆς Ἑταιρείας* 24 (2003) 37-44, the saint turned a storm against the fleet of the barbarians, i.e. the Avaro-Slavs who attacked Thessalonike in 614 A.D. (cf. A.Rhoby, *Byzantinische Epigramme auf Fresken und Mosaiken* [Vienna 2009] 386/387: 'barbarische Welle'). A.Mentzos, in *Τὰ ψηφιδωτὰ τῆς ἀνοικοδόμησης τοῦ ναοῦ τοῦ Ἁγίου Δημητρίου στὸν 7° αἰώνα μ.Χ.* (Thessaloniki 2010) 39-43 [non vidimus], rejected this interpretation of μετατρέπω, arguing that the saint continually saves the city (πόλιν λυτρουμένου) and pushes away (μετατρέποντος) the barbarous waves of the barbarians through military preparation (στόλῳ). In this interpretation, the epigram does not refer to a specific attack, but, generally, to all attacks of Slavic fleets that continued until ca. 676-678 A.D.; he dates the mosaic to the late 7th cent. A.D. According to C.Bakirtzis, in E.Kourkoutidou-Nikolaidou et alii (edd.), *Ψηφιδωτὰ τῆς Θεσσαλονίκης, 4ος-11ος αἰ.* (Thessaloniki 2012) 168 [non vidimus], the saint pushed the enemies away through his army, i.e. an army consisting of military saints. After detailed analysis of the expressions used in the poem, G. concludes that the epigram refers to the attack of 614 A.D.; the saint pushed the barbarian wave away by using the fleet of the barbarians themselves (βαρβάρων στόλῳ), i.e. by causing their ships to collide and destroy each other. This interpretation is consistent with the description of the saint's miracle (P. Lemerle, *Les plus anciens recueils des miracles de saint Démétrius et la pénétration des Slaves dans les Balkans* [Paris 1979] I 178.5-12).

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560. **Thessalonike.** Epitaphs (sarcophagi and ostothekai). T.Stefanidou-Tiveriou, *Die lokalen Sarkophage aus Thessaloniki. Mit epigraphischen Beiträge von P. Nigelis und einem Anhang von Y. Maniatis und D. Tambakopoulos* (Ruhpolding 2014), presents a study of 241 sarcophagi and ostothekai from Thessalonike; she discusses their placement in cemeteries, their typology and iconography, and local workshops. The catalogue 157-289; ph.; German translation) includes 151 inscribed sarcophagi (6 imported from Assos) and 12 inscribed ostothekai, whose texts are edited and discussed by S.-T. and P.Nigdelis [an addendum: *SEG* LX 668 = *IG* X.2.1s.1447, Sverkos]. Their date, content, and value, the social and legal status of their owners, and the clauses concerning the protection of the burial are discussed in a detailed epigraphic commentary by P.Nigdelis, 89-115, 147/148, 157-189. The texts are now included in *IG* X.2.1s. For the inedita see our lemmata nos. 561-583. We provide a comparatio numerorum with *IG*, *SEG*, and Feissel, *Recueil* for the published inscriptions. See also the review by M. Kajava, *Arctos* 51 (2017) 241/242.

IG X.2.1	*Sarkophage*	*IG* X.2.1	*Sarkophage*	*IG* X.2.1	*Sarkophage*
278	37	495	60	520	199
492	34	511	30	521	110

IG X.2.1	*Sarkophage*	*IG* X.2.1	*Sarkophage*	*IG* X.2.1	*Sarkophage*
522	143	573	177	626	209
524	65	573 bis	178	628	68
525	101	575	203	629	83
526	20	578	103	630	117
527	180	579	64	638	75
528	55	580	185	825	76
529	116	581	240	826	16
530	164	583	204	827	200
531	102	584	186	832	191
533	179	585	202	834	86
535	20	586	70	835	192
536	21	587	196	836	84
537	27	589	91	838	190
538	22	591	106	839	78
539	3	592	208	840	93
540	2	593	24	841	67
541	63	595	184	842	15
542	25	596	89	848	168
543	59	597	194	894	85
544	136	598	71	895	77
545	23	599	187	929	126
546	56	600	107	940	94
547	54	602	81	955	201
548	28	603	88	993	105
549	44	605	87	1000	197
550	133	606	193	1013	108
551	29	607	73		
553	167	608	109 (I)	*IG* X.2.1s	
554	48	609	109 (II)	1416	35
555	104	610	195	1417	As 5
556	189	611	123	1418	80
557	47	613	100	1419	As 6
558	5	614	99	1420	14
559	4	615	153	1421	151
560	182	616	124	1422	141
561	6	617	125	1423	As 3
562	26	618	205	1425	46
563	181	619	36	1426	121
564	69	620	206	1427	8
565	122	623	53	1428	7
566	129	624	207	1429	9
571	183	625	188	1431	131

IG X.2.1s	*Sarkophage*
1432	38
1433	74
1434	128
1435	92
1436	79
1439	144
1440	139
1441	232
1442	As 8
1443	10
1446	127
1448	58
1449	45
1450	233
1451	As 7
1452	213
1453	222
1454	130
1455	111
1456	119
1457	As 4
1458	90
1459	95
1463	49
1464	118
1465	19
1466	132
1467	72
1468	198
1469	221
1470	219
1531	57

IG X.2.1s	*Sarkophage*
1659	161
1665	82
SEG XXIV	
568	109 (I)
569	128
SEG XXXI	
645	142
SEG XXXVIII	
695	104
696	4
697	184
702	As 6
SEG XL	
555	144
SEG XLIV	
553	132
556	9
SEG XLV	
816	57
SEG XLIX	
824	79
825	74
826	131

SEG LVI	*Sarkophage*
771	139
774	14
781	As 3
782	161
786	As 4
787	45
789	127
795	46
799	7
800	35
802	111
804	141
805	121
806	58
807	219
810	128
811	5
SEG LIX	
630	141
SEG LXII	
460	As 5
462	As 6
469	58
SEG LXIII	
466	14
Feissel, *Recueil*	
116	29
117	73

561. Thessalonike. Epitaph, May 139 A.D. Fragment of the lid of a marble sarcophagus; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessaloniki* 282 no. 233. Republished in *IG* X.2.1s.1450; reprinted in *An.Ép.* (2014) [2016] no. 1184.

Ἔτους ❦ ορ' Σεβαστοῦ ❦ τοῦ ❦ καὶ ❦ ςπσ' ❦ Δαισίου γ'

562. Thessalonike. Epitaph of C.Ulpius Athenion and his wife Ulpia Alexandra, 125-150 A.D. Marble sarcophagus; an inscription in a tabula ansata; exact provenance unknown. Mentioned by P.M.Petsas, *Makedonika* 14 (1974) 311 no. 40; G.Koch in G.Koch, H.Sichtermann, *Römische Sarkophage* (*HdArch* 4) (Munich 1982) 352 note 74. Ed.pr. in *Sarkophage -- Thessaloniki* 227/228 no. 119. Republished in *IG* X.2.1s.1456.

Γ(άϊος) · Οὔ(λπιος) · Ἀθηνίων · Οὐ(λπίᾳ) ❦
Ἀλεξάνδρᾳ · τῇ
γυναικὶ · μνήμης · χάριν
4 καὶ · ἑαυτῷ · ζῶν

1. Ligatures of ΟΥ || 3. ligature of ΜΝΗΜΗΣ.

563. Thessalonike. Epitaph of Makedon, ca. 150-200 A.D. Marble ostotheke; found in the west cemetery. Mentioned by P.Petsas, *AD* 24 B2 (1969) [1970] 302/303 (ph.); J.-P. Michaud, *BCH* 95 (1971) 958; P.Petsas, *Makedonika* 14 (1974) 334; G.Koch, *art.cit.* (see our lemma no. 562) 354 note 117. Ed.pr. in *Sarkophage -- Thessaloniki* 165/166 no. 10. Republished in *IG* X.2.1s.1443: Μακεδόνος | σῆμα

1. Ligatures of ΚΕ, ΟΣ. || 2. ligature of ΗΜ.

564. Thessalonike. Epitaph of the wife and another relative of Proteas, ca. 150-200 A.D. Upper left part of a marble sarcophagus; found in the east cemetery. Mentioned by P.Petsas, *AD* 25 B2 (1970) [1973] 349; *id.*, *Makedonika* 14 (1974) 334. Ed.pr. in *Sarkophage -- Thessaloniki* 207 no. 80. Republished in *IG* X.2.1s.1418.

Πρωτέας Μεσ[- - - - - - - -]
τῇ συμβίῳ v καὶ τῇ [- - - - -]
❦ μνείας vacat [χάριν]

565. Thessalonike. Epitaph of Antiochos, Phila, and their relatives, ca. 150-200 A.D. Upper left part of a marble sarcophagus; an inscription in a tabula ansata; a modern inscription on the back (Λεωνίδας) Ἀ(λμπέρτης)); found near the northwest stretch of the city wall. Ed.pr. in *Sarkophage -- Thessaloniki* 233/234 no. 130. Republished in *IG* X.2.1s.1454.

Φίλα Ἡροδότ[ου - - - - - - - - - - - -]
Ἀντιόχῳ τ[ῷ ἀνδρὶ καὶ - - - - - - τῷ]
τέκνῳ κα[ὶ - - - - - - - - - - καὶ ἑαυτῇ]
4 ζῶσα· ἔτου[ς - - - - - - - - - - - - - - -]
[- - - - - - - - - - ? - - - - - - - - - - - - -]

566. **Thessalonike. Epitaph of Aristippos, ca. 150-200 A.D.** Marble ostotheke; found in the east cemetery. Mentioned by E.Trakosopoulou-Salakidou, *AEMΘ* 13 (1999) [2001] 211. Ed.pr. in *Sarkophage -- Thessaloniki* 245/246 no. 151. Republished in *IG* X.2.1s.1421.

Κάρπος Ἀριστίππῳ τῷ ὑῷ

567. **Thessalonike. Epitaph of Sostratos and relatives, ca. 150-200 A.D.** Lid of a marble sarcophagus; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessaloniki* 275 no. 213. Republished in *IG* X.2.1s.1452.

Σωστράτῳ τῷ ἀνδρὶ v καὶ ἑαυτῇ vv καὶ τοῖς τέκνοις vvv [ἐ]κ τῶν ἰδίων

568. **Thessalonike. Epitaph, ca. 150-200 A.D.** Two joining fragments of the lid of a sarcophagus; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessaloniki* 278/279 no. 222. Republished in *IG* X.2.1s.1453: [------]ρι ❦ τῷ χρηστῶι ❦

Ligature of HΣ.

569. **Thessalonike. Epitaph of Flavius Marcus, ca. 150-200 A.D.** Lid of a marble ostotheke; found in the west cemetery. Mentioned by P.M.Petsas, *Makedonika* 14 (1974) 311 no. 40; 334. Ed.pr. in *Sarkophage -- Thessaloniki* 281/282 no. 232. Republished in *IG* X.2.1s.1441.

Φ[λ(αβία) ❦ Μα]ρκία ❦ Φλ(αβίῳ) ❦ Μάρκῳ τέκνῳ
[ζήσαν]τι ❦ vacat ἔτη vacat ιθ´

1. Ligature of TE.

570. **Thessalonike. Epitaph of Antidora, ca. 150-200 A.D.** Two joining fragments of the lower part of a sarcophagus of volcanic stone; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessaloniki* 288 no. As 7. Republished in *IG* X.2.1s.1451.

[- - - - - - - - - - - - - -]
[- - - - - - - -] ΛΛΙΙΙΙ
[- - - -] Ἀντιδώρᾳ τῇ
[- - - -] θυγατρί ❦

571. **Thessalonike. Epitaph, ca. 150-200 A.D.** Fragment of a sarcophagus of volcanic stone; found in ὁδὸς Μαβίλη 15-17. Ed.pr. in *Sarkophage -- Thessaloniki* 288/289 no. As 8. Republished in *IG* X.2.1s.1442.

Ι[- - - - - -]
Ω[- - - - -]
Ω[- - - - -]
ΑΙ[- - - - -]
ΡΟ[- - - -]
Ε[- - - - -]
Α[- - - - -]
Δ[- - - - -]
Ε[- - - - -]
vacat

572. **Thessalonike. Epitaph of ■ relative of Zoe, ca. 150-250 A.D.** Left part of a marble ostotheke; found in Πλατεία Καλλιθέας 14 (upper city). Ed.pr. in *Sarkophage -- Thessaloniki* 181 no. 38. Republished in *IG* X.2.1s.1432.

Ζοὴ Β[- - - - - - τῷ]
γλυκυ[τάτῳ - - - -]
μνήμης [χάριν]
molding
ζῶσα vacat

3. Ligature of ΜΝΗΜΗΣ [μνήμης {χάριν καὶ ἑαυτῇ?], Sverkos].

573. **Thessalonike. Epitaph, ca. 150-250 A.D.** Fragment of the front part of a marble sarcophagus; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessalonike* 211 no. 90. Reprinted in *An.Ép.* (2014) [2016] no. 90. Republished in *IG* X 2.1s.1458.

[- - - -]σία · ἡ καὶ Προσοχὴ Ι[- - - -]
[- - - -]θης v καὶ Σηούλη? τῇ [μητρὶ?]
[- - - -]ν ❦ χαῖρε vacat
[- - - - παρ]ο̣δ̣ῖ[τα]
[- - - - - - ? - - - - - - - - - -]

[1. in fine, κ[αὶ - -], Chaniotis] || 2. [- -]οις, *Sarkophage*; ΘΗΣ, *IG*; Σηούλη, *Sarkophage*, *IG* [but since [- -]θης is the end of the name of a second dedicant in the nominative, L. 2 καί probably introduces a third dedicant; in that case, three children Prosoche, -thes, and Seoule) set up the epitaph of their mother, whose name is not preserved, Chaniotis].

574. **Thessalonike. Epitaph, ca. 150-250 A.D.** Fragment of ■ sarcophagus; found in the east cemetery. Ed.pr. in *Sarkophage -- Thessaloniki* 212 no. 92. Republished in *IG* X.2.1s.1435.

[- - - -]πόδιος · ζῶν Ι//[- - - - -]
[- - - -]ΥΤ[. . . .]ΕΤΙΣΥ[- - - -]
[- - - - - - ? - - - - - - - - - - - -]

2. [ἑα]υτ[ῷ κ]ὲ τῇ συ[μβίῳ?], with ligature of TH, *Sarkophage*.

575. Thessalonike. Epitaph of the parents of Aphrodeito, ca. 150-250 A.D. Fragment of a marble sarcophagus; exact provenance unknown; now in the collection of the church of the Acheiropoietos. Ed.pr. in *Sarkophage -- Thessaloniki* 213/214 no. 95. Republished in *IG* X.2.1s.1459.

Ἀφροδειτὼ τοῖς γονεῦσιν

576. Thessalonike. Epitaph of Aurelia Selene, after 212 A.D. Marble sarcophagus; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessaloniki* 170 no. 19. Reprinted in *An.Ép.* (2014) [2016] no. 1180. Republished in *IG* X.2.1s.1465.

Αὐρήλιος Θάλλος Αὐρηλίᾳ Σελήνῃ τῇ γλυκυτάτῃ
συνβίῳ ἐκκ τῶν κοινῶν κόπων μνίας χά-
ριν· ἐὰν δέ τις ἕτερος τολμήσῃ καταθέστε ❦
τινὰ χωρὶς τῶν ἐκ τοῦ γένους τινά,
δώσι τῷ ειε(ρ)ωτά(τ)ῳ ταμί(ῳ) προσ-
τί(μ)ου * μύ(ρια) ͵βφ'

5. ΕΙΕΠΩΤΑΩΤΑΜΙ, lapis || 6. ΤΙΝΟΥ, lapis; ligature of ΜΥ.

577. Thessalonike. Epitaph of Mascelliane Procla and her husband Aurelius Kotys, after 212 A.D. Marble sarcophagus; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessaloniki* 226/227 no. 118. Reprinted in *An.Ép.* (2014) [2016] no. 118. See also P.M.Nigdelis, in *id.* (ed.), *Ἐπιγραφικὰ Θεσσαλονίκεια. Συμβολὴ στὴν πολιτικὴ καὶ κοινωνικὴ ἱστορία τῆς ἀρχαίας Θεσσαλονίκης* (Thessalonike 2015) 126-129 no. 47, who comments on the gentilicium Mascellianus (unattested elsewhere), deriving from Mascellus, and the *beneficiarii* in Macedonia. Republished in *IG* X.2.1s.1464.

Μασκελλιανὴ Πρόκλα Αὐρηλίῳ Κότυι
βενεφικιαρίῳ τῷ γλυκυτάτῳ ἀνδρὶ καὶ ἑαυ-
τῇ ζῶσα· ἐὰν δέ τις μετὰ τὸ ἐμὲ κατατεθῆ-
ναι τολμήσῃ ἀνοίξας ἕτερον καταθέσθαι
δώσει προστείμου τῷ ἱερωτάτῳ ταμείῳ
*μύρια

1. Ligature of [redacted] || 2. ligature of ΝΕ || 3. ligature of ΜΕ twice || 4. ligatures of ΜΗ, ΝΚ.

578. Thessalonike. Epitaph, 227/8 A.D. Fragment of the front side of a marble sarcophagus; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessaloniki* 202/203 no. 72. Republished in *IG* X.2.1s.1467.

[- καὶ]
[- - -]ησία ἡ σύμβιος ἑαυτοῖς [- - - - -]
[- - - ζῶ]ντες · ἔτους θνσ' τοῦ κ[αὶ εοτ']

2. Year 259 of the Actian and 385 of the provincial era, ed.pr.

579. Thessalonike. Epitaph of Sympherousa, early 3rd cent. A.D. Marble sarcophagus; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessaloniki* 187 no. 49. Republished in *IG* X.2.1s.1463.

Συμφέρων
καὶ Νεῖλος
Συμφερούσῃ
τῇ μητρὶ ❦

580. Thessalonike. Epitaph of P.Petronius Alexandros and Didymeios, ca. 200-250 A.D. Marble ostotheke; found in the east cemetery. Ed.pr. in *Sarkophage -- Thessaloniki* 164 no. 8. Reprinted in *An.Ép.* (2014) (2016) no. 1179. Republished in *IG* X.2.1s.1427.

Πόπλιος Πετρώνιος
Ἀλέξανδρος ζῶν ἑ-
αυτῷ καὶ Διδυμείῳ

581. Thessalonike. Epitaph of Iulius Archelaos and his relatives, ca. 200-250 A.D. Fragment of the front part of a marble sarcophagus; found in Efkarpia (west Thessalonike). Ed.pr. in *Sarkophage -- Thessaloniki* 208 no. 82. Reprinted in *An.Ép.* (2014) [2016] no. 1181. Republished in *IG* X 2.1s.1665.

Ἰούλ(ιος) · Ἀρχέλαος καὶ [- - - -]
ὃς ἂν δὲ τολμήσι ἀνῦ[ξαι - - - - -]
χωρὶς τῶν συνγεν[ῶν μ]ο[υ - - -]
[- - ca. 11 - -] ἕτερος[- - - - - - - - - -]
[- -]

2. Ligature of ΜΗΣ || 3. ligatures of ΩΡ, ΩΝΣ, ΝΓ || 4. ἕτερος, *Sarkophage*; ἕτερος, *IG* with ligature of ΤΕ.

582. **Thessalonike. Epitaph, ca. 200-250 A.D.** Fragment of a marble sarcophagus; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessaloniki* 269 no. 198. Republished in *IG* X.2.1s.1468.

[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -]ΚΕ Στατι- ❦
[λι- - - - - - καὶ - - -]λάνδρῳ ❦ ἑαυ- ❦
[τ- - - - - - ἐκ τῶν κο]ινῶν κόπων ❦
[- - - - - - - - - - ἀνοῖξε] ἢ καταθέστε
[- -]

1. [- -]κε, *Sarkophage*; [ἀνέθη]κε?, *IG* [κέ for καί?, Chaniotis] || 3. ligatures of ΝΩΝ and ΠΩΝ || 4. ligatures of ΘΕ and ΤΕ.

583. **Thessalonike. Epitaph of Paramonas, ca. 250 A.D.** Two joining fragments of the lid of a marble sarcophagus; the predellae of the acroteria on the front are decorated with relief representations of a male bust, the bust of a child, a dog and a rabbit (left acroterium) and the busts of a man and a woman (right acroterium); an inscription on the left acroterium, below the bust of the child; exact provenance unknown. Ed.pr. in *Sarkophage -- Thessaloniki* 278 no. 221. Republished in *IG* X2.1s.1469.

Παραμονᾶς ὁ κὲ
Εὐστάθις

THRACE

584 bis. **Thrace. History: Antonia Tryphaina.** V.Cojocaru, *Journal of Ancient History and Archaeology* (2014.2) 15-20, examines the thorny issues concerning the life of Antonia Tryphaina and her kin. Supporting the view that she was the great-granddaughter of Mark Antony, he comments on her name which is related to the Ptolemaic ideal of τρυφή. He argues that her eldest son and the ruler of Thrace mentioned in Strabo 12.3.29 (δυναστεύει) must be Rhoimetalkes III, whose elevated position can be inferred from *IGBulg* I² 399 and *IGR* I 777. C. defends the view that Polemon II was the grandson, not the son, of Polemon I (contra P.Thonemann; cf. *SEG* LIV 598, 1254, 1356) bringing *Syll.*³ 798 = *IGR* IV 145 into the discussion. Finally, he tackles the extremely complex questions related to the life of Queen Dynamis.

585. **Thrace. Onomastics.** D.Dana, *Onomasticon Thracicum: Répertoire des noms indigènes de Thrace, Macédoine orientale, Mésies, Dacie et Bithynie* (Athens 2014), presents a catalogue of indigenous names from 'four onomastic territories' (map on p. lxvi), Thracian, Daco-Moesian, 'West Thracian' (eastern part of the province of Macedonia and southern part of Moesia Superior), and Bithynian. D.'s study is primarily based on epigraphic evidence, including inedita and forthcoming corpora (cf. lx/lxi). A detailed introduction (xi-cxix) deals with the history of research in Thracian onomastics; our sources, including attestations of the Thracian alphabet; the typology, morphology, accentuation, and spelling of Thracian names; ethnics used as personal names; the interactions with other onomastic systems; and phantom names. A table (cxiv) shows the increase in attestations of personal names as compared with earlier repertories, including *LGPN* IV and Va. The catalogue (1-413) includes ca. 7,000 attestations for ca. 1,500 distinct Thracian names (in ca. 3,000 different spellings); there are 1,547 names in Index I, which does not include some of the fragmentary forms. The arrangement of entries follows the Latin alphabet; within each entry attestations from 'the regions inhabited by the Thracian peoples' come first, followed by the rest of the Graeco-Roman world (cxvii-cxix). The appendices treat fragmentary names (415-420); names that are not certainly Thracian (421/422); *signa* and *supernomina* with their usual onomastic formulas (423-431); the book is completed with an index of frequencies (433-442) and a list of the most popular Thracian names (i.e. names with 5 or more attestations; 443); a reverse index (444-457); 51 maps of attestations of particular names or name-types (459); and detailed bibliography (cxxi-cliv). A regularly updated supplement is available online at http://www.anhima.fr./IMG/pdf/onomthracsuppl_pdf. For a review, see D.Hălmagi, *Studia Antiqua et Archaeologica* 21.2 (Iaşi 2015) 259-271, with some criticism of D.'s methods, particularly his use of etymologies (cf. the response by D., *Studia Antiqua et Archaeologica* 22.1 [2016] 95-102); N.Proeva, *Živa Antika* 65 (2015) 67-70; M.-T.Rapsaet-Charlier, *AC* 86 (2017) 217. Cf. M.Sève, *AnÉp.* (2014) no. 55; L. Dubois, *BE* (2015) no. 113: 'un ouvrage parfaitement fiable'; C.Petolescu, *SCIVA* 66 (2015) 330 no. 1704; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 194-196 no. 8. See also our lemma no. 666.

586. **Abdera. Inscribed medicine container, mid-2nd/early 1st cent. B.C.** Clay vase inscribed on the exterior after firing; found in 'Coroplast workshop' in Abdera. D.Lazaridis, *PAAH* (1950) 298. Republished by C.S.Kallintzi in *Hygieia*, 284/285 no. 150: Στράτωνος

The same name on a similar vase in Priene: *I.Priene* 356.7, K.

586 bis. **Anchialos. Graffito on a vase, early 5th cent. B.C.** *SEG* XLVI 724. G.Kantor, *Tyche* 29 (2014) 269/270, notes that the name Βόρυς is not Skythian but well attested in Sinope. This graffito should be added to the attestations of Sinopeans abroad collected by A.Avram, *Prosopographia Ponti Euxini externa* (see *SEG* LXIII 1834) nos. 2813-3056.

587. **Athyras. Christian grave epigram of Maria, ca. 630 A.D.** *SEG* XLIX 869. A.Rhoby, *Byzantinische Epigramme* (see our lemma no. 2115) 580-582 no. TR38 (ph.; German translation), republishes the

epigram and suggests the following restoration: "Ερως ὁ σώφρων οὐ διασπᾶται [τάφῳ]· | κοινὸν γὰρ οἶκον ἡ Μαρία καὶ [μεμ]όρ<ι>ον (LL. 1/2). C.Di Stefani, *BMCR* 2015.07.19 [http://bmcr.brynmawr.edu/ 2015/ 2015-07-19.html], observes: 'καὶ [μεμ]όρ<ι>ον überzeugt nicht (und Μαρία ist Anapäst!): vielleicht καὶ μόρσιμον'. R. notes that the inscription can be dated to ca. 630 A.D., because the second of the three tabulae ansatae from the same sarcophagus attests the year 630 A.D. as the date of the death of a certain Kyros, probably the husband of Maria.

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588. **Augusta Traiana. Building inscription concerning a kastron, 784 A.D.** *SEG* LVIII 680. D.Feissel, *BE* (2014) no. 562, discusses LL. 9-12 Χ(ριστὸ)ν γὰρ | συλῶσιν πισ|τῇ πρόμαχον εἶ|νε τῇ πόλι (ed.pr.). F. wonders whether the scribe or author confused the verbs συλάω and σκύλλω, which may have the meaning 'to tire someone with prayers' (e.g. *Mark* 5.35; *Luke* 8.49). F. suggests reading Χ(ριστὸ)ν γὰρ | συλῶσιν or σκύλλουσιν πίσ|τῃ πρόμαχον εἶ|νε τῇ πόλι: 'car ils sollicitent le Christ avec foi d'être un défenseur pour la cité' [or is it πιστή for πιστοί? ('for the faithful [πιστοί] request of Christ through continuous prayers that he be a defender of the city'), Chaniotis].

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589. **Bizye. Grave epigram of Chreste, ca. 200-225 A.D.** *IGBulg* III.2 1862; V 5656; *GV* 1319; *SEG* XXXIII 563. I.Shopova, *Thracia* 20 (2012) 327-330 (in Bulgarian), republishes the epitaph and proposes reading in LL. 10/11 μύρονται Χρήστ[ην Σιληνοί | τε καὶ Σ]άτυροι τε (cf. Plat., *Leg.* 7.815c; Strabo 10.3.10: μύρονται Χρήστ[ην ⏑⏑ – βάκ]|[χαι Σ]άτυροί τε, *SEG*).

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590. **Byzantion. Relations with Kalchedon, Hellenistic period.** A.Robu, in *Interconnectivity* 187-206, surveys the literary and epigraphic evidence for the relations between Byzantion and Kalchedon in the Hellenistic period, particularly from the mid-3rd to the mid-2nd cent. B.C. The two cities pursued different alliances, with Byzantion allying itself with Perinthos, and Kalchedon participating in the confederation of Athena Ilias and maintaining links with the Aitolian League. Cf. A.Avram, *BE* (2015) no. 480.

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591. **Byzantion. Reliefs with banquet scenes on funerary stelae.** M.Dana, *Studia Universitatis Babeş-Bolyai. Historia* 59.1 (2014) 345-371, discusses funerary stelai with scenes of funerary banquet (over 100 examples in N.Fıratlı, L.Robert, *Les stèles funéraires de Byzance gréco-romaine* [Paris 1964]) and the influence of that motif in the west shore of the Black Sea. A particularly important version of this iconographic motif shows attributes of intellectual life such as papyrus scrolls (*I.Byzantion* 149, 267, 287, 344, 368; also in scenes with servants: see *I.Byzantion* 90, 96, 117, 119, 310, 315c), a stylus (*I.Byzantion* 260), writing tablets (*I.Byzantion* 282), and a book-bag (*I.Byzantion* 98; cf. the epitaph of Καρτέα: *LGPN* IV 187 s.v.). The influence of this motif in the funerary art of West Pontic Greek cities shows the role played by Byzantion in the intellectual culture of the region.

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592. **Byzantion?. Epitaph of Antigona and Aulozanis, 1st cent. B.C.** *I.Tomis* 165; *I.Byzantion* 370A. Republished by S.Olteanu, *SCIVA* 63 (2012) 141-152 (ph.; in Romanian; French summary), who recognized that the text is written in two columns and discusses the names. D.Dana, *Onomasticon Thracicum* (our lemma no. 585) 19, independently proposes the same reading. A.Avram, *BE* (2014) no. 331, points out that the attribution to Byzantion is not certain.

Ἀντιγόνα · Αὐλοζάνις
ζῇ Σεύθη

1/2. Ἀντιγόνη Αὐλοσάνις | [γυ]νὴ Σεύθη, *I.Tomis*; Ἀντιγόνα Αὐλοσάνις | [-]..[..] Σεύθη, *I.Byzantion* || 2. ζῇ, L.Robert, apud G.Bordenache, *Dacia* 9 (1965) 256 note 10.

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593. **Byzantion. Epitaph of Antoninos, Imperial period.** In a discussion of the χωρίον Ισκινδων, D.Feissel, *art.cit.* (cf. our lemma no. 844) 167 (ph.), presents the text of an unpublished epitaph.

Ἐνθάδε κατάκιτε Ἀντωνῖνος υἱὸς Πανταγάθου χωρίου Ισκινδων

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594. **Byzantion. Magical inscription, 3rd cent. A.D. (?).** Gem of red jasper with black veins, apparently re-cut, depicting the god Abrasax with a whip and an oval shield, four stars in front of the god; found in Istanbul/Eminönü, now in the Istanbul Archaeological Museum (inv. 02.8 M). Edd.pr. S.Altınoluk, N.Atakan, *Anatolia Antiqua* 22 (2014) 219-223 (ph.).

A. Obverse: left margin, [Ἀβ]ρασ[αξ | Ἀ]κραμμαχα|μά[ρει]

B. In the oval shield to the right of the god: χε.[.?] | ρθθ.[.?] | ιεπι[.?] | Ἰαου[.?] || ιαηιη | Σοθι | ω

C. Reverse: ΓΓΝΕΙWN[ΓΓ] | ΠΑΥΙ[Ι]

A 2. The second μα is written upside-down and placed above the head of the deity; [Ἀ]κραμμαχα|μά[ρει] is probably used as an epithet of Abrasax, edd.pr. || B 1. perhaps χεπ[ρι], Greek transcription of Egyptian 'chepri' ('scarab' or 'to come into being'), edd.pr. || 2. meaningless, perhaps 'to create a magical sphere', edd.pr. || 4. from Ιαω (= Iahwe); the name is usually found on the protective shield of Abrasax, edd.pr. || 6. the Egyptians called the Dog Star (Sirius) Sothis; its rising was not only the beginning of the year but also the birthday of Abrasax, edd.pr || 7. 'The engraver ... has consciously chosen the last letter of the Greek alphabet as the last letter of his sequence of magical letters', edd.pr. || C 1. the first two gammas and the ny are mirror-inverted so as to create a mirror image of the last three letters of this line; ειω is perhaps an iotacistic writing of ιω (cf. R.W.Daniel, F.Maltomini, *Supplementum Magicum* II [Opladen 1992] 330 [index]), edd.pr. || 2. this sequence of letters also on a gem in the British Museum (S.Michel, *Die magischen Gemmen im Britischen Museum* [London 2001] 133 no. 216), edd.pr. [N.B., the second half is written upside-down and mirror-inverted in relation to the first half, Corsten].

595. **Constantinople. Building epigrams, 447 A.D.** *SEG* XLIV 580, 582. H.Uzunoğlu, *Akron* 6. *Eskiçağ Yazıları* 4 (2013) 224–229 (Turkish translation), republishes two epigrams as **testimonia** of the construction of the double wall under Theodosius II (408-450 A.D.). No new readings.

596. Vacat.

597. **Elešnica (area of: Nebuš). Epitaph of the diaconess Eugenia, 538 A.D.** V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) no. 231. Republished with detailed commentary on the office of the διακόνισσα by D.Mazzoleni, in *Terra Antiqua Balcanica et Mediterranea* (*Acta Musei Varnaensis* 8) (Varna 2011) II 355-371 (ph.; French translation).

598. **Kabyle. Building inscription, 297 A.D.** *SEG* XLII 645. N.Sharankov, *art.cit.* (our lemma no. 605) 279-281 (Bulgarian translation; ph. of squeeze), republishes this inscription, presenting a completely new text. Domitius Domninus was a previously unattested *consularis prouinciae Europae et Thraciae* or a *uicarius dioecesis Thraciae*.

[- χυρί]-
[οις] ἡμῶν [Μ]α[ξ]ιμιανῷ Σ[εβ(αστῷ)]
τὸ ε' καὶ Μα[ξι]μιανῷ Καί-
σαρι τὸ β', ἡγεμονεύον(τος)
4 τοῦ διασημ(οτάτου) Δομ(ιτίου) Δομ-
νείνου, ἐπιστατοῦντος κα-
[τὰ κέ]λευσιν αὐτοῦ Αὐρ(ηλίου)
[..]Ν[- - -]γατου·
8 ε[ὐτυχ]ῶς

1. [...]Μ[.....]ΙΕΠΑΝΩΝ, *SEG* || 2/3. the 5th consulship of Maximian and the 2nd of Galerius = 297 A.D., S. || 2. [.]ΔΕ[.]ΙΑΙΝΑ[- - -]ΗΑΝΑΚ, *SEG* || 3. ΑΡ[.]ΟΒΕ[.]ΗΓΕΜΟΝΕΥΟ[- - -], *SEG* || 4. ΑΡΟΔΙΑΣΗΜ[.]ΔΟΥΙΔΟ, *SEG* || 4. διασημότατος = *perfectissimus*; cf. V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) nos. 190/191, S. || 5. [- - -]Ε[- - -]ΙΥΑ[- - -]ΑΥΡ, *SEG* || 6. [- - -]ΙΝΚ[- - -]ΥΑΝΟΝ, *SEG* || 7. read here for the first time, S.

598 bis. **Kardia. Graffito, late Archaic-early Classical period (?).** Fragment of a lekane; a graffito engraved after firing found on the tip of the peninsula (Bakla Burnu). Edd.pr. M.H.Sayar, G.Bektaş, *AST* 31.1 (2014) 43 (ph.): [Ἀ]θήνη

598 ter. **Kardia. Amphora stamp, 4th cent.** B.C. Fragment of the handle of an amphora with a circular stamp, divided into quarters with a letter in each of them [from Akanthos (4th cent. B.C.; for this type see S.Ju.Monakhov, *Problemy istorii, filologij*, kul'tury (2015) 3, 105-119 (c. 370-330 B.C.), Avram].; found on the tip of the peninsula (Bakla Burnu). Edd.pr. M.H.Sayar, G.Bektaş, *AST* 31.1 (2014) 43 (ph.): Ρ - Ο - Ṃ - Ε

599. **Lysimacheia. Site.** M.H.Sayar, in *Interconnectivity* 363-381, points out that in recent years numerous archaeological finds in the area of Bolayır show that Lysimacheia is to be located at Bolayır (*SEG* LVIII 702: Kallipolis; *SEG* LIX 725: Lysimacheia). He briefly comments on the inscription on a shield referring to βασιλεὺς Φίλιππος (ph.; Philip V; cf. *SEG* LIX 725). The inedita mentioned in his study include an inscription of 32 lines, recording privileges for citizens who contributed to the liberation of the city (probably in the context of one of the many conflicts between Hellenistic kings in the 3rd cent. B.C.) and the inscription Ἀρτέμιδι Σωτείρᾳ (dedication).
S. reports that he has rediscovered *I.Ilion* 45 A (treaty between a king Antiochos and Lysimacheia) in the Istanbul Archaeological Museum (ph.). The lettering and the different kind of marble show that it cannot have belonged to *I.Ilion* 45 B (oaths of a treaty between Lysimacheia and Antiochos). He also briefly comments on the harbors of Lysimacheia used by Antiochos to support the city in wartime (*I.Ilion* 45 B LL. 12/13: χρώμενος λιμέσι τοῖς Λυσιμα|[χέων ὁρ]μητηρίοις). S. plans a volume on the inscriptions of Lysimacheia, with all the literary testimonia on the city and the results of the survey of the city's territory. [Cf. also M.H.Sayar, 'Lysimacheia. Zankapfel zwischen den Diadochen', in *Öffentlichkeit* 557-561, Pleket.]

600. **Lysimacheia. Weights, late 4th to mid-2nd cent.** B.C. Two square lead weights with a lion protome; a letter on each corner of the upper surface; kept in the Çanakkale Museum. Ed.pr. O.Tekin in A.Özfırat (ed.), *Scripta* (see our lemma no. 898) 376 nos. 4/5 (ph.): 1) Λυσι(μαχέων) Η (no. 4). 2) Λυσι(μαχέων) Τ (no. 5).

1. ἡ(μμνᾶ), ed.pr. || 2. τ(έταρτον), ed.pr.

601. **Mesambria. Stamped tiles, early 4th cent.** B.C. Six clay tiles found re-used in a grave. Edd.pr. D.Stojanova, I.Lozanov, in *Terra Antiqua Balcanica et Mediterranea* (*Acta Musei Varnaensis* 8) (Varna 2011) II 253-266 (in Bulgarian; English summary) [non vidimus]. The tiles originate in Herakleia Pontike. The stamps name two potters (in the genitive): Ἡρακλέδα (2 tiles) and Γίγω|νος (4 tiles). See A.Avram, *BE* (2014) no. 324, on the date.

602. **Novakovo. Inscribed mirror, Imperial period.** *SEG* LII 718. G.Baratta, in *Agalma* 712/713 (ph.), suggests interpreting this inscription as a dedication to Aphrodite or Artemis as 'Lady of the market': [- - -] κυρί|ᾳ ἀγορ|ᾶς ὃν ἦς: 'il senso potrebbe essere "offro questo specchio o dono, che è suo alla signora dell'agora" o meglio "do alla signora dell'agorà a compimento di un voto o come dono il suo specchio" o "lo specchio o il dono che le appartiene"'. For a similar inscription see our lemma no. 1500. [Neither

the photo nor the discussion support this interpretation. The last letters clearly are ME; the only plausible reading is κυρ[ί]|α or κυρ|ά, ἀγόρασόν με, Chaniotis].

603. **Pautalia. Building inscription,** 135 A.D. *IGBulg* IV 2057. N.Sharankov, *art. cit.* (our lemma no. 628) 38-41 (in Bulgarian; translation; ph.) republishes this inscription with the following new readings.
LL. 4/5: ἐπαρχε[ί]ας] (ἐπαρχ|[είας], *IGBulg*).
L. 5 [- - - Καυ]αρίου Φρόντω<ν>ος ([- - -]ρίου Φρόντωνος, *IGBulg*); cf. our lemma no. 628 and *An.Ép.* (1991) nos. 1403/1404 for other attestations of his governorship.
L. 6: καθιέρωσ[αν] (ἀ<φ>ιέρ[ωσαν], *IGBulg*).

604. **Perinthos (area of: Dyulino). Dedication to Herakles, undated.** *IGBulg* V 5028. I.Shopova, *Thracia* 19 (2011) 341-344 (in Bulgarian), republishes this inscription and discusses the link between the cults of Herakles and Dionysos, depicted together with Herakles in the relief; cf. *IGBulg* I² 351 (Mesambria), which also shows Herakles and Dionysos in the relief but mentions only Dionysos. S. argues that Περσηϊάδηι (L. 2) is not a reference to the ancestry of Herakles, but the patronymic of the dedicant. Cf. A.Avram, *BE* (2014) no. 321.

605. **Philippopolis. Building inscription in the theater,** 305-311 A.D. Five non-joining fragments of a marble architrave; inscription in one line; found in situ in the theater of Philippopolis during the 1968-1984 excavations; fr. 1A, 2A and 2C still in situ, the rest known from excavation records; four now lost fragments with no report of lettering may have belonged to the same inscription. Ed.pr. N. Sharankov, *Godishnik na Regionalen Arkheologicheski Muzej – Plovdiv* XII (2014) 276-292 (in Bulgarian; translation; summary in English; ph.; dr.), who dates the inscription to the reign of Galerius on the basis of the reference to the governor Τήρης. Teres is mentioned in the *Passio SS Maximi, Theodoti et Asclepiodae* at Marcianopolis (*AASS Sept.* V, 31-36; B.Latyšev, *Menologii anonymi Byzantini saeculi X quae supersunt* [St Petersburg 2011] 106-11); a corrupted form of his name (Trdat) appears in the Armenian version of the martyrdom (*Patrologia Orientalis* VI (Paris 1911) 267). This confirms the authentic core of the martyrdom, as has been hypothesized with different argument by V.Velkov, *Roman Cities in Bulgaria* (Amsterdam 1980) 137-149. Since Teres is also attested at Markianopolis, he probably was a *vicarius* of the *dioecesis Thraciae*, rather than the governor of Thrace. The name Τήρης is widely attested among the Thracian elite. The title ἡγεμών could be used in Greek for a *vicarius*. [For the administrative division in post-tetrarchic Thrace, see now B.Dumanov, in J.Valeva, E.Nankov, D.Graninger (edd.), *A Companion to Ancient Thrace* (Oxford and Malden 2015) 91/92, Kantor.] S. also discusses Trajanic building inscriptions from the same theater (*SEG* LV 762/763).

ἐπ[ὶ δεσπότου ἡμῶν Γαλερ(ίου) Οὐαλερ(ίου) Μαξιμιανοῦ Σεβ(αστοῦ) ? τὸ θέατ]ρον ἀνεγ[εώθη]
ἡγεμονεύοντος [τῆ]ς Θρ[άκης? - - -] Τήρου τοῦ διασημοτάτου, λογιστεύον(τος) Σατορνείνου

Frr. 1A, 1B, 2A, 2B and 2C in order from left to right || the restoration of the imperial title is tentative, ed.pr. || ἀνεγ[εώθη]: a typical formula in Late Antiquity; cf. *IGBulg* V 5002, which is palaeographically close, ed.pr. || ἡγεμονεύοντος [τῆ]ς Θρ[άκης] or Θρ[ακῶν ἐπαρχείας], ed.pr. || διασημότατος = *vir perfectissimus*, ed.pr.

605 bis. **Philippopolis. Dedication by the hieronikes P.Aelius Dioskourides, 2nd cent.** A.D. *IGBulg* III.1.893; V 5404. L.Vagalinski, in *Terra Antiqua Balcanica et Mediterranea* (*Acta Musei Varnaensis* 8) (Varna 2011) II 327-331 (in Bulgarian; English summary), discusses the career of the ἱερονείκης καὶ ξυστάρχης τῆς Παυταλεωτῶν πόλεως Π.Αἴλιος Διοσκουρίδης.

606. **Pistiros. Graffiti, 5th-4th cent.** B.C. Ten graffiti on vases and a lamp (inscribed after firing), bone astragoloi, and a weight; found during excavations in Pistiros in 2004-2010. Ed.pr. L.Domaradzka, in J.Bouzek, L.Domaradzka, A.Gotzev, Z.H.Archibald (edd.), *Pistiros V. Excavations and Studies* (Prague 2013) 198-206 nos. 1-10 and 207/208 nos. 1-5 (ph.; dr.). Cf. A.Avram, *BE* (2014) nos. 309/310. We present the graffiti that consist of more than single letters: 1) E | HZ or ZH (198/199 no. 1; red-figured skyphos; graffiti on the wall and the underside of the base; 5th cent. B.C.); 2) τεταρτημόριον | ΒΟΡΝΕΟ or ΒΟΥΓΙΘΟ | κοτ[τ]αβίσκος Ἀπολλοδώρο (199/200 no. 2; red-figured skyphos; graffito along the rim of the foot; 5th cent. B.C.); 3) Εὐλι|μ[έν]η | Δημέα γυνή (201/202 no. 7; askos; 4th cent. B.C.); 4) Σκ. (202 no. 8; bowl; 4th/3rd cent. B.C.) 5) ΑΒΓΔΕ pictorial graffiti of animals (202/203 no. 9; lamp; 4th cent. B.C.); 6) Ἀντίπατρο[ς | Μ?]ακεκας | [Μ]ατροφάνη[ς] | .ΑΝ.ΔΕΙΝ || ΑΙΚΕΚΟΤΟΥΣΣΚΕ | Κίνων (203 no. 10; on wall of pithos; 4th cent. B.C.); 7) M (207 no. 1; astragalos; 5th/4th cent. B.C.); 8) ME | MO (207 no. 2; astragalos; letters on two flat sides; 5th/4th cent. B.C.); 9) ΜΕΓ Η | ΜΟ Η (207 no. 3; astragalos; letters on two flat sides; 5th/4th cent. B.C.); 10) P | P (208 no. 4; astragalos; letters on two flat sides; 5th/4th cent. B.C.); 11) M | AB A (208 no. 5; stone weight; letters on the convex and the concave sides; 5th/4th cent. B.C.).

1. Abbreviated names?, ed.pr. || 2. a synonym of κοτταβικός (used in the game of the kottabos), ed.pr.; a diminutive ('le petit cottabe'), A. || 3. or Εὐλίμ[ν]η, ed.pr. || 4. an abbreviated name, ed.pr. || 5. the beginning of an abecedary, ed.pr. || 6. a list of names; A. observes that the readings are not certain; L. 3: ΑΤΡ̣Λ̣ΑΝΙ, ed.pr. [I clearly read [Μ]ατροφάνη[ς] on the dr., Chaniotis] || 7. μ(οχθεῖν)?, ed.pr. || 8. με(ταβολή) and μο(χθεῖν)?, ed.pr. || 10. ῥ(ᾶον)?, ed.pr.

MOESIA

607. **Moesia. Education: students and teachers abroad.** M.Dana, in *Außenbeziehungen* 121-140, analyzes epigraphic evidence for students and teachers from the Black Sea region attested outside their home town, expanding on the discussion in ead., *Culture et mobilité dans le Pont-Euxin* (Bordeaux 2011) 23-53 [see *SEG* LXI 591, Kantor]; detailed discussion of *IG* XII.6.128; *I.Byzantion* 120; *I.Histriae* 267; *CIRB* 129. Cf. A.Avram, *BE* (2015) no. 484. Cf. also our lemma no. 689.

608. Moesia. Epigraphic Review. C.C.Petolescu, *SCIVA* 65.3-4 (2014) 355-397 (in Romanian), offers a new instalment of his epigraphic chronicle, covering publications pertaining to Dacia, Scythia Minor, and part of Moesia Inferior now belonging to Romania in 2013. He republishes a list of priests of Dionysos Karpophoros from Histria (379 no. 1696; 100-102 A.D.; *SEG* LX 780) and an honorary inscription for Cn.Cornelius Lentulus Augur from Kallatis (380 no. 1697; ca. 10-6 B.C.; *SEG* LXIII 530). See also our lemmata nos. 585 and 657.

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609. Moesia. Impact of Rome on Greek cities. L.Ruscu, in *Interconnectivity* 473-488, discusses on the basis of epigraphic evidence two aspects of the Roman impact on West Pontic cities: grants of Roman citizenship (475-479) and the emergence of the γερουσίαι (480-483). She views the latter as part of a hierarchization that took place under Roman influence. The general trend is that of a slowdown in the grants of Roman citizenship under Trajan, with a new increase from Hadrian onwards. Histria is an exception, with 11 Iulii, 2 Claudii, 14 Flavii, 1 Cocceius, 21 Ulpii, 27 Aelii, and 25 Aurelii attested in Greek inscriptions. This difference may be connected to the importance of Histria for Trajan's military campaigns in the area of the Lower Danube. Catalogues of members of gerousiai include some names of men belonging to the elite; however, 30 names in *I.Histriae* 193 are also attested in lists of members of associations unconnected to the ruling elite. The γερουσία provided an outlet for activities of sub-elites excluded from the council but unsatisfied with mere membership in the assembly. Cf. A.Avram, *BE* (2015) no. 491.

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610. Moesia. Proxeny decrees. *SEG* LIX 2020. V.Cojocaru, *Pontica* 47 (2014) 403-416 (in Romanian; summary in German) discusses the development of the formulary of proxeny decrees in the Black Sea region. An 'abbreviated form' of proxeny decrees developed in Sinope, Dionysopolis, Histria, Chersonesos in Tauris, and the Bosporan Kingdom in the late 5th and 4th cent. B.C. under the influence of Olbia. From the 3rd cent. B.C. onward, the formulas of proxeny decrees become practically indistinguishable from that of honorary decrees. C. also makes some brief observations on the later period. [See now more fully id., *Die Proxenie im Schwarzmeerraum* (Cluj-Napoca 2016); on the language of late proxeny decrees from the Black Sea region, note also W.Mack, *Proxeny and Polis* (Oxford 2015) 245-247, Kantor.] Cf. A.Avram, *BE* (2015) no. 485; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 194 no. 6.

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610 bis. **Moesia. Relationships between private individuals and external communities, Hellenistic and Imperial periods.** L.Ruscu, in *Außenbeziehungen* 87-120, discusses relationships between private individuals and communities other than their home city in the West Pontic region in the Hellenistic and Roman periods, as attested in inscriptions, primarily grants of proxeny and honorary decrees. The evidence is arranged geographically: within the West Pontic region (89-91), and with cities of the North Shore of the Black Sea (91-94), the Sea of Marmara (95/96), the coast of Asia Minor (97/98), continental Greece and the Aegean islands (98-101), inland Asia Minor (101/102), Syria and Egypt (102/103), and inland Thrace and the West (103/104). R. provides exhaustive checklists of epigraphic evidence city-by-city. The number of attestations differs considerably from city to city: there are only 15 attestations at Dionysopolis, primarily for the foreigners at the sanctuary of Μήτηρ Ποντία (12 for foreigners at Dionysopolis, 3 for Dionysopolitans abroad); in contrast, there are 48 attestations concerning 90 persons at Tomis, and 47 attestations for 92 persons at Kallatis. Other West Pontic cities yield numbers in between these two extremes (15 attestations over a shorter period down to 72 B.C. at Apollonias; 26 attestations at Mesambria; 34 attestations at Odessos). She notes (108) that external relations of individuals do not support Ju.Vinogradov's thesis of the 'Einheit des Schwarzmeerraums'; there is no pronounced preference for establishing contacts with cities within the Black Sea region.

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611. Moesia. Roman administration: the seat of the governor of Moesia Inferior. I.Piso, in *Interconnectivity* 489-504, discusses epigraphic evidence, mostly Latin, for the official seat of the governor of Moesia Inferior. He concludes that, contrary to the communis opinio, the official seat was at Durostorum, rather than at Tomis. See, however, A.Avram, *BE* (2015) no. 493: 'ce que P. ne commente qu'en passant c'est le grand nombre d'attestations de militaires à Tomis. . . . Tout en retenant son hypothèse ingénieuse, pour ma part, je continue à croire plutôt à la théorie traditionelle.'

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612. Moesia. West Pontic Koinon: ποντάρχαι. M.Vitale, in T.Bekker-Nielsen (ed.), *Space, Place and Identity in Northern Anatolia* (see our lemma no. 1279) 58/59, discusses on the basis of epigraphic evidence the office of ποντάρχης in the κοινὸν τῆς Πενταπόλεως/Ἑξαπόλεος (*SEG* XXIX 689; XXXIII 571; XLIII 489; XLIV 615; XLV 887). He notes the connection of the title ποντάρχης with the title of Tomis λαμπροτάτη μητρόπολις καὶ α' τοῦ Εὐωνύμου Πόντου, as the chief city of the koinon. The presence of Pontarchs in this West Pontic Koinon, in parallel with ποντάρχαι attested in the province of Bithynia et Pontus, shows that the title ποντάρχης is not connected with the Roman provincial organization and could be introduced in any commonalty of Pontic cities, of which Bithynia et Pontus could have more than one. Cf. A.Avram, *BE* (2015) no. 483.

K.Maurer, *Dacia* 58 (2014) 141-188, gives a full-scale treatment of the office of ποντάρχης in the West Pontic koinon, on the basis of a dossier of 26 inscriptions mentioning the office (German translation; commentary). The office is closely connected with the office of the ἀρχιερεύς of the imperial cult, although the evidence is not clear enough to establish whether they were considered a single office. On the title of πρῶτος ποντάρχης, she endorses the view that this title designated the "first ποντάρχης" from the respective city and not the president of a board of pontarchs. [The latter view is again advanced by B.Edelmann-Singer, in A.Kolb, M.Vitale (edd.), *Kaiserkult in den Provinzen des Römischen Reiches. Organisation, Kommunikation und Repräsentation* (Berlin 2016) 392/393, Kantor.] Cf. A.Avram, *BE* (2015) no. 494. [For two new pontarchs see A.Avram, T.Cliante, V.Lungu, *ZPE* 197 (2016), 140-143, no. 1 (Tomis) and A. Avram, *Gephyra* (forthcoming) (Histria), Avram]. We provide a comparatio numerorum of the inscriptions discussed by M. with *SEG* and corpora.

SEG XVII	Maurer	*SEG* XXV	Maurer	*IGBulg* I²	Maurer
341	167-169 no. 13	768	169-171 no. 14	14	179/180 no. 21
				64bis	165 no. 9
SEG XXIV		*SEG* XXIX		66	166/167 no. 12
1052	157/158 no. 1	689	157/158 no. 1	67	165 no. 10

IGBulg I²	Maurer	*I.Kallatis*	Maurer	*IGR* I	Maurer
295	165/166 no. 11	104	183 no. 24	630	162/163 no. 5
		122	164/165 no. 8	631	160-162 no. 4
I.Histriae				632	158/159 no. 2
137	172/173 no. 16	*I.Tomis*		633	159/160 no. 3
143	173-175 no. 17	25	184 no. 26	634	157/158 no. 1
178/179	163/164 nos.	52	157/158 no. 1	635	171/172 no. 15
6/7		69	158/159 no. 2	636	169-171 no. 14
180	167-169 no. 13	70	159/160 no. 3	660	166/167 no. 12
207	177-179 no. 20	88	169-171 no. 14		
		96	160-162 no. 4	*GV*	
I.Kallatis		97	162/163 no. 5	1040	169-171 no. 14
75	177 no. 19	116	175-177 no. 18		
99	181/182 nos.	369	171/172 no. 15		
	22/23	436	184 no. 25		

613. Abritus. Epitaph of [.]ataporis and his family, ca. 100-212 A.D. *IGBulg* II 744; V 5264. D.Dana, *Pontica* 47 (2014) 468/469 no. 2B (ph.), republishes the text, now in the Museum of Razgrad, with a number of corrections, and offers detailed commentary on the names. Cf. id., *Onomasticon Thracicum* (see our lemma no. 585) 258. Cf. A.Avram, *BE* (2015) no. 462. We print D.'s text.

[leaf θεοῖς κα]τα- leaf
[χθ]ονίοις
[.]αταπορις
[Ν]αιστωνος
[ζ]ῶν ἑαυτῷ
[κα]ὶ τῇ ἑαυτοῦ
[γυ]ναικὶ Δρει-
[ζ?]ουζερει
[Γ]ουρθειθου
[κα]ὶ Μαξίμῳ
[τῷ] υἱῷ ἑαυτῶν
[στ]ήλλην ἀνέθη-
[κε]ν· χαῖρε, παρο-
[leaf δ]εῖτα leaf

1/2. [Θεοῖς | Καταχθ]ονίοις, *IGBulg* V || 3. [Επ]ταπορις, *IGBulg* V|| 4. [- - -]αιστωνος, *IGBulg* V; the name Ναιστων is also attested at Tomis (our lemma no. 646) and among auxiliaries in Egypt (*O.Dios* inv. 632; *O.Claud.* II 402 L. 3). D. || 7/8 Δρει|[- - -]ουζερει, *IGBulg* V || 9. [Β]ουρθειθου, H.Škorpil, *AOMÖ* 17 (1894) 196/197 no. 64; *IGBulg* II 744; [Γ]ουρθειθου, *IGBulg* V 5264 || 12/13. ἀνέθ[ηκεν·] | χαῖρε, *IGBulg* V.

614. Barboşi (modern place-name). Epitaph of Helikon, ca. 150-250 A.D. *ISM* V 303. D.Dana, *Pontica* 47 (2014) 478/479 no. 11 (ph.), republishes the text, correcting the line division and proposing new restorations based on the symmetrical layout of the inscription. Cf. A.Avram, *BE* (2015) no. 462. We print D.'s text.

θ(εοῖς) vacat Ἑλικώ[ν κ(αταχθονίοις)]
Ὀλυμπί[ου]
ζήσας ἔτ[η]
ιθʹ interpunct χαῖρε interpunct [.]

1/2. θ(εοῖς) [κ(αταχθονίοις)] | Ἑλικώ[νιος] | Ὀλυμπι[ανοῦ], *ISM* || 4. ιθʹ χαῖρε [φίλε], *ISM*.

614 bis. Dionysopolis. Record of a delimitation by horiothetai, early 1st cent. A.D. *IGBulg* V 5011; *SEG* XLVII 1120; XLVIII 968. F.Matei-Popescu, in *Interconnectivity* 457-471, argues that the δημοσιῶναι οἱ ἠγορακότες τὸν Πόντον (LL. 28/29) were Roman *publicani* from the district of *Laeuus Pontus*. This text should be read in the context of an honorary decree for Iulius Vestalis (see our lemma no. 618).

615. Histria. Honorary decree for a man from Apollonia, ca. 300-250 B.C. Fragment of a marble stele in the form of an aedicula with a pediment supported by two pillars; broken on top, bottom, and left; traces of mortar suggest that it was re-used as construction material; found in 2009 in the debris of the Late Roman Wall. Ed.pr. V.Bottez, *Dacia* 58 (2014) 286-288 no. 1 (ph.; dr.; translation). Apollonia Pontike and Histria were allies in the 3rd-2nd cent. B.C. (*I.Histriae* 64 and 112; cf. *I.Kallatis* 7); the two cities mutually honored citizens (*I.Histriae* 23 and 30), and a judge from Apollonia was invited by Histria in the 2nd cent. B.C. (*I.Histriae* 30; ed.pr.).

["Εδοξε τῶι] δήμωι·
[ἐπιμηνιεύοντ]ος Ἱππο-
[λόχου, οἱ ἄρ]χοντες
[εἶπαν· ἐπει]δὴ Ἀγαθα-
[- - - - - - - -]μου Ἀπολ-
[λωνιάτη]ς χρήσιμον
[ἀεὶ ἑα]υτὸν παρέ-
[χεται τῆι π]όλει, δοῦ-
[ναι - - - - - -]Γ[- - -]
[- - - - - - - - - - - - -]

2. [ἐπιμενιεύοντ]ος, ed.pr. [per errorem, Chaniotis] || 4/5. probably Ἀγάθα[ρχος], attested in Apollonia, ed.pr. || 7. [[ἀεὶ]] suggested to ed.pr. by A.Avram.

616. Histria. Decree, 3rd cent. B.C. Upper right part of a marble pedimental stele with akroteria; found in 1994 in the 'sacred area' of Histria, in Late Antique debris. Ed.pr. A.Avram, *Dacia* 58 (2014) 272/273 no. 1 (ph.).

["Εδοξε τῆι βουλῆ]ι καὶ τῶι δήμ[ωι]·
[- - - - - - - - - - - -] εἶ[πεν]· ἐπειδὴ
[- -]ΣΑΜ
[- -]ΟΣ
[- -]

3/4. [- -]σάμ|[ενος], ed.pr.

617. Histria. Honorary decree of the association of Taureastai, 2nd cent. B.C. Fragment of a marble stele broken on all sides; on top, a relief crown in a recessed panel; an inscription under the panel; found in 1991 in the 'sacred area' of Histria, in Late Antique destruction layers. Ed.pr. A.Avram, *Dacia* 58 (2014) 273/274 no. 2 (ph.). The cult association of the Ταυρεασταί was already attested in Histria (*I.Histriae* 57 LL. 26/27; *I.Histriae* 60/61; ed.pr.).

[Ἔδοξε τ]οῖς Ταυρε[ασ]-
[ταῖς· ἐπει]δὴ Ἀντι[...]
[- - - - - - - - - - - - - - -]

618. Histria. Honorary decree for Q.Iulius Vestalis, ca. 14/15 or 19 A.D. Fragment of a marble plaque, damaged on left and broken on top and right; found at Săcele (near Constanța), originally from Histria. Edd.pr. M.Bărbulescu, L.Buzoianu, in *Interconnectivity* 415-434 (ph.). Republished by A.Avram, *Pontica* 48/49 (2015/2016) 434/435 no. 17; C.P.Jones, *ZPE* 200 (2016) 122-131 (translation); C.Petolescu, *An.Ép.* (2014) [2017] 466-478 no. 1142 (French translation). Q.Iulius Vestalis is mentioned by Ovid (*Pont.* 4.7.1-54); he was a descendant of the Alpine royal dynasty of the Cottii, promoted to a primus pilus in ca. 12 A.D. for bravery in the capture of Aegissos on the Danube, and was sent by Tiberius to the governor of Moesia Inferior in order to deal with the critical situation that the Greek cities faced due to barbarian incursions in ca. 18/19 A.D. (edd.pr.). Jones places this crisis not earlier than 19 A.D. Vestalis may have had the title of *praefectus ripae Thraciae* (*et laeui Ponti?*) or *praefectus ripae Danuuii* (*et ciuitatum laeui Ponti*) (P.).

G.Kantor, *ZPE* 203 (2017) 85-91, argues for an earlier date (ca. 14/15 A.D.) and discusses the office and dynastic connections of Vestalis. The context of the Histrian embassy followed by the appointment of Vestalis may have been the accession of Tiberius, as with the visit of King Aspourgos of Bosporos (*SEG* XLVI 940; LVI 932; *CIRB* 985), King Archelaos of Kappadokia (Tac. *Ann.* 2.42), and the embassy of Gytheion (*SEG* XI 922), and the completion of the Danubian campaign (Ovid., *Pont.* 4.9). C.Letta, in P.Del Vecchio, D.Vota (edd.), *Storia delle Valle di Susa* I (Borgone di Susa 2018) 56-58, accepts K.'s chronology of the inscription.

[- -]
[- - - - - - - - - - - - - - - - Κόιντος Ἰούλιος Οὐεστᾶλις - - -]
[- -] ἀποσταλεὶς τε ὑ-
[πὸ τοῦ αὐτοκράτορος] Θεοῦ υἱοῦ Τιβερίου Καίσαρος διὰ
[πρε]σ[βευτοῦ καὶ ἀ]ντ[ι]στ[ρα]τήγου Λευ[κί]ου Πομπωνίου
[Φλ]άκ<κ>ου εἰς τοὺς καθ' ἡμᾶς τόπους ἐπὶ συμ<μ>ονῇ καὶ σω-
[τ]ηρίᾳ τῶν ἐν τοῖς εὐωνύμοις μέρεσι τοῦ Πόντου Ἑλ-
[λ]ηνίδων πόλεων, μάλιστα δὲ τῆς ἡμετέρας πόλ[ε]-
[ως] διὰ τὸ προκεῖσθαι ἔνγιστα τοῖς βαρβάροις καὶ πολι-
[τεύε]σθαι διὰ παντὸς καὶ διὰ τὸ μέλλειν ἐνκαταλείπειν
τὴν πόλ[ι]ν, καθὼς καὶ πρεσβεύσ[α]ντες περὶ τούτων
εἰς Ῥώμ[η]ν πρὸς τὸν αὐτο[κ]ράτο[ρ]α δεόμενοι τὴν ἐξο[ι]-
[κ]ησίαν? [ἠ]τοῦμεν· παραγενόμενος εἰς τὴν πόλιν ἡ-

μῶν Κόι[ν]τος Ἰού[λι]ος Οὐεστᾶλις καὶ ἰδὼν ὀλιγανδροῦ-
σαν τὴν πόλιν κ[α]ὶ κατὰ πάντα ἀσθενοῦ[σα]ν, συνελε-
[ή]σας π[αρ]εκάλεσεν τοὺς πολείτας, χρηστὰς ἐ[λ]-
[πίδ]ας διδοὺς τὰς ἀπὸ τοῦ Θεοῦ Σεβαστοῦ, [- - - - - -]
[ὑπέ]στη τοὺς ἐκπεπο[ρ]θηκότας τὴν χώ[ραν ἡμῶν βαρ]-
βάρους [π]ένπων δι' ἑατοῦ ΠΑΡΕΣ[- - - - - - - - - - - - - -]
[- - - - - - -] ἡμῶν πολει[- - - -]ΕΓ[- - - - - - - - - - - - - - - - -]

3/4. L.Pomponius Flaccus (*PIR*[2] P715) was governor of Moesia earlier than 16 A.D. (cf. Ovid. *Pont.* 4.9.75-80) and again in 19 A.D. (Tac. *Ann.* 2.66), edd.pr. || 7/8. καὶ πολι|[τεύε]σθαι, J.; 'qu'elle a toujours eu le statut de cité', P. || 8-11. the reference to a possible evacuation of the city was a rhetorical argument, occasionally presented to Roman authorities (cf. *IGBulg* IV 2236; *TAM* V.3.1418), edd.pr. || 10/11. τὴν ἐξο[λ|κ]ησίαν, a *hapax* (cf. ἐξολκή, extraction), edd.pr.; τὴν ἐξο[ι|κ]ησίαν? [ἠ]τοῦμεν; ἐξοικησία is a *hapax* but ἐξοίκησις is attested, J. || 13. ἀσθενοῦντα, edd.pr.; ἀσθενοῦ[σα]ν, J. || 13/14. συνελε|[γή]σας, edd.pr.; συνελε|[ή]σας, J. || 14/15. Ε[- -], edd.pr.; ἐ[λπί|δας] ἀπ[ο]διδούς, A.; ἐ[λ|πίδ]ας διδούς, J. [on δίδωμι ἐλπίδα/ἐλπίδας in honorary inscriptions for imperial authorities and benefactors (*SEG* XXXIX 1243; *I.Iasos* 90) and in dedications (*SEG* XXXVIII 1236), see A.Chaniotis, in D.Spatharas, G.Kazantzidis (edd.), *Hope in Ancient Literature, History, and Art* (Berlin 2018) 357-363].

• **619. Histria. Catalogue of names, 2nd cent.** A.D. *I.Histriae* 212. D.Dana, *Pontica* 47 (2014) 466/467 no. 1 (ph.), offers observations on onomastics and some improved readings based on a photograph at the Institute of Archaeology in Bucharest. In L. 17 he reads Εἰρηνίων Κλειτοφῶντος (Ἐρρένιος Κλειτοφῶν-τος, *I.Histriae*). In L. 22 he reads Ν̣α̣[.]ξιτων Κ̣ιαγισου (Ν[.]ΞΙΤΟΝ ΙΑΓΙΣΟΥ, 'indéchiffrable', *I.Histriae*); for the name Κιαγισας he adduces the tribe of the Κ(ε)ιάγισοι in Ptol. *Geogr.* 3.8.5. In L.29 he reads [- ² -]π̣[.]δ̣ω[ρος] Λυσιμάχο̣υ̣ ([- - -]ΛΩ Λυσιμάχου, *I.Histriae*). In L. 24 the name Ninnos is attested only at Histria and should be considered local; cf. id., *Onomasticon Thracicum* (see our lemma no. 585) 261. Cf. A.Avram, *BE* (2015) no. 462.

620. Histria. Building inscription, early 2nd cent. A.D. Fragment of a marble architectural element (architrave?); found in 2011 in the debris of the Late Roman Wall. Ed.pr. V.Bottez, *Dacia* 58 (2014) 290/291 no. 2 (ph.; dr.), who suggests identifying the dedicant of the building with the emperor Trajan without excluding the possibility of a private donor, since the personal name Γερμάνικος is attested in Histria (*I.Histriae* 207: Μ. Οὔλπιος Γερμάνικος). Republished by C.Petolescu, B.Puech *An.Ép.* (2014) [2017] 478 no. 1143, who find the reference to an emperor in L. 2 surprising. Cf. C.Petolescu, *SCIVA* 66.3-4 (2015) 353 no. 1777.

[- -]ΟΝ δόμων
[- Γ]ερμανικός

1. [- - τ]ὸν δόμων, ed.pr., who connects the article in the accusative with a noun, not preserved, that referred to the particular part of the building; in that case δόμων is a partitive genitive [it is also possible that one clause ends with [- -]ον

and another one begins with δόμων; δόμος is mostly used in metrical texts, Chaniotis] || 2. [- - - Αὐτοκράτωρ Καῖσαρ Νέρουας Τραϊανὸς Σεβαστὸς Γ]ερμανικός?, ed.pr.

621. Histria. Dedication, 3rd cent. B.C. Fragment of a marble architrave, broken on left and right; found in 2000 in debris in the 'sacred area' of Histria. Ed.pr. A.Avram, *Dacia* 58 (2014) 276 no. 5 (ph.).

[- - - - - - ἱερησά]μενος Δι[- - - - -]

Δι[ί] or Δι[ονύσωι], less likely Δι[οσκούροις], ed.pr.

622. Histria. Dedication to Apollo and Dionysos (?), 3rd cent. B.C. Fragment of a marble stele, broken on bottom, left, and right; found in 2000 re-used in a Late Antique wall in the 'sacred area' of Histria. Ed.pr. A.Avram, *Dacia* 58 (2014) 277 no. 6 (ph.).

[- - - Ἀ]πόλλων[ι?] | [Διον]ύσω[ι] | [- - - - -]

The restoration is uncertain; a joint dedication to Apollo and Dionysos is unusual, ed.pr. [other possibilities include the restoration of the name Ἀπολλώνιος in L. 1 and a sacrificial calendar listing the names of divinities to whom sacrifices should be offered, Chaniotis].

623. Histria. Incertum, 4th/3rd cent. B.C. Lower right part of a limestone stele; found in 2009 in the 'sacred area' of Histria. Ed.pr. A.Avram, *Dacia* 58 (2014) 275/276 no. 4. The inscription probably is a dedication (ed.pr.).

vacat
[- - - - -]τη
[- - - - -] γυνή
[- - - - - - - - -]

624. Histria. Incertum, 1st cent. B.C. Two non-joining fragments of a marble stele; found in 1994 in the 'sacred area' of Histria. Fr. a: Fragment broken on top, bottom, and left. Fr. b: Fragment broken on all sides. Ed.pr. A.Avram, *Dacia* 58 (2014) 274/275 no. 3 (ph.).

a
[- - - - - - - - - - - - -]. . .
[- - - - - - - - - - - - -]αι τὸν
[- - - - - - - - - - - - Δ]ιονύσωι
[- - - - - - - - - - - - - - - - - - -]

b
[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - -]ΟΥ[- - - - - - -]
[- - - - - - - - -]ΣΚΟ[- - - - - -]
[- - - - - - - - - - - - - - - - - -]

The exact relative position of the two fragments cannot be determined, ed.pr.

625. Kallatis. Epitaph of Siakou, Imperial period. *I.Kallatis* 183; *SEG* LVI 849. D.Dana, *Pontica* 47 (2014) 473 no. 5 (ph.), republishes the text and reads in L. 2 γυναικεὶ Σιακου (γυναικεὶ <Ει>σιάκου, *I.Kallatis*). The indeclinable female name Σιακου is attested in the form Σεακου at Odessos (*IGBulg* I² 272). Cf. id., *Onomasticon Thracicum* (see our lemma no. 585) 322. Cf. A.Avram, *BE* (2015) no. 462.

626. Kallatis. Epitaph of Zouke, before 212 A.D. *I.Kallatis* 193. D.Dana, *Pontica* 47 (2014) 473/474 no. 6 (ph.), republishes the text and reads in L. 1 Ζουκη Βακ[η - - -] (Ζουκη Βακ[- - -], *I.Kallatis*). Βακη is the genitive of Βακης (indigenous name). D. notes that the onomastics point to a date before the *Constitutio Antoniniana* (3rd/4th cent. A.D., *I.Kallatis*). Cf. id., *Onomasticon Thracicum* (see our lemma no. 585) 24 and 409 (where it is noted that the name Ζουκη is attested in an unpublished inscription of Dionysopolis) [cf. *SEG* LX 776 with *BE* (2014) no. 283 (7), Avram]. Cf. A.Avram, *BE* (2015) no. 462.

627. Noviodunum. Lead seal, 6th/7th cent. A.D. Circular lead seal. Ed.pr. C.Chiriac, *Arheologia Moldovei* 35 (2012) 233-242 no. 2 (ph.; dr.) [non vidimus; cf. *SEG* XLVI 905]. See A.Avram, *BE* (2014) no. 296: Χερσ(ῶνος)

628. Nikopolis ad Istrum. Building inscription of a temple of Theos Hypsistos, ca. 133-136 A.D. Marble block with an inscription inside a tabula ansata; found in 1985 reused in the fortification wall; now in the Historical Museum at Veliko Tarnovo. Ed.pr. N.Sharankov, *Arkheologija* 55.1-2 (Sofia 2014) 28-47 (in Bulgarian; summary in English; translation; ph.). The mention of Sabina in L. 5 and the absence of Aelius Caesar date the inscription before the latter's adoption in mid-136 A.D. and Sabina's death soon thereafter. Cavarius Fronto (LL. 7/8) is attested as a *legatus pro praetore* of Thrace in 135 and 136 A.D. (*IGBulg* IV 2057 [see our lemma no. 603, Kantor]; *An.Ép.* [1991] nos. 1403/1404); Iulius Crassipes, attested in office in October 138 A.D. (*An.Ép.* [1998] no. 620) could have been his immediate successor. This is the first attestation of the cult of Theos Hypsistos at Nikopolis (possibly connected to a dedication to Ὅσιος καὶ Δίκαιος: *IGBulg* II 680), the first inscription that explicitly links this cult with a dedicant of Eastern origin, and the first attestation of a temple of Theos Hypsistos.

Ἀγαθῆι τύχηι·
ὑπὲρ τῆς αὐτοκράτορος Τραϊ-
ανοῦ Ἀδριανοῦ Καίσαρος Σεβ(αστοῦ)
νείκης καὶ αἰωνίου διαμονῆς

καὶ Σαβείνης Σεβ(αστῆς) καὶ τοῦ σύνπαντος
αὐτῶν οἴκου ἱερᾶς τε συνκλήτου,
δήμου Ῥωμαίων, [Κ]αρουαρίου Φρόν-
τωνος πρεσβ(ευτοῦ) Σεβ(αστοῦ)
ἀντιστρ(ατήγου) ἐπαρχεί-
ας Θρακῶν, βουλῆς δήμου Οὐλ-
πίας Νεικοπόλεως πρὸς Ἴστρωι
Ἰάσον (sic) Απφου Προυσιεὺς ἀπὸ
Ὑπίου τὸν ναὸν Θεοῦ Ὑψίστου
ἐκ τῶν ἰδίων κατεσκεύασεν

2-7. The earliest attestation of this or similar formulas at Nikopolis, ed.pr. || 2. ligature of ΠΕ and ΤΗ || 4. ligature of ΝΕ and ΝΗ || 5. ligatures of ΝΗ and ΥΝΠ || 6. ligatures of ΤΕ, ΝΚ, and ΗΤ || 7. ligatures of ΗΜ || 8. ligature of ΠΡ || 9. ligatures of ΝΤ and ΤΡ || 10. ligature of ΗΜ || 11. ligature of ΝΕ || 12/13. other people individuals from Prousias in Thrace: *IG* XII Suppl. 455; *I.Tomis* 248, 462, ed.pr. [see now A.Avram, *Prosopographia Ponti Euxni externa* (*SEG* LXIII 556) nos. 2728-2732 Avram] || 12. ligature of ΠΡ || 13. ligature of ΝΝ || 14. ligature of ΤΕ.

629. Nikopolis ad Istrum. Dedication to Mithras, ca. 150-200 A.D. (A) and ca. 2nd/3rd cent. A.D. (B). *IGBulg* II 679. Ed.pr. N.Sharankov, *Arkheologija* 54.2 (2013) 38-56 (ph.; in Bulgarian; English summary), observes that there is an earlier inscription on this votive relief with a representation of Mithras killing the bull. This previously unnoticed inscription (A) is engraved on the inner frame around the relief. The later inscription (B = *IGBulg* II 679) is engraved above and to the right of the relief and should not be associated with it. The later text refers to an object (LL. 8-10 τὸ στηλίον | σὺν τῇ | ζωγραφίᾳ) that was mounted in three slots around the relief. It may have been a wooden or marble plaque with a painting (the killing of the bull?). Both dedicants were fullers; perhaps the community of fullers in this city was somehow connected with this Mithraeum in Nikopolis or with the introduction of the cult of Mithras. Cf. A.Avram, *BE* (2015) no. 467.

A: Κυρίο Μίθρᾳ εὐχ[ή]ν
Γαλέριος Πρωτέως ἐπιγναφ{Α}εύς

B: Ἀγαθῆι τύχηι· Ἡλίῳ
Μίθρᾳ
θεῷ
ἐπηκόῳ
Αὐρ(ήλιος)
Μᾶρκος
γναφεὺς
τὸ στηλίον
σὺν τῇ
ζωγραφίᾳ

κατεσκεύ-
ασεν
ἐκ τῶν
ἰδίων
εὐχαριστ-
τήριον

A 2. For ἐπιγναφεύς cf. ἐπιγνάπτω (Luc., *Drap.* 28); he is 'the person who shears off the excessive nap on clothes', ed.pr. || B 5/6. perhaps to be identified with Μᾶρκος, the dedicant of a Mithraic altar (*IGBulg* V 5229), ed.pr. || 8. for στηλίον cf. *IG* X.2.2.82 and *IGBulg* IV 2112, where σπίλεον should be corrected to στήλεον, ed.pr. || 10. for ζωγραφία cf. *IGBulg* III.2.1592; *MAMA* I 170; *IGR* I 1272, ed.pr.

630. Odessos. Dedication, 2nd/3rd cent. A.D. Round limestone altar; found at Izgrev. Ed.pr. N.Sharankov, *Acta Musei Varnaensis* 8 (2011.2) [2012] 317/318 (ph.). Cf. A.Avram, *BE* (2014) no. 325 (6).

Μαρκία Π̣ωλίων-
ος ❦ ὑπὲρ τέκνου θεῷ
εὐχήν

631-634. Odessos. Epitaphs. Four epitaphs. Ed.pr. N.Sharankov, *Acta Musei Varnaensis* 8 (2011.2) [2012] 310-317 (ph.; in Bulgarian). Cf. A.Avram, *BE* (2014) no. 325 (2-5).

631: 309/310 no. 2. **Epitaph of Hieronymos, 1st cent.** B.C./A.D. Marble cippus. Hieronymos is a relative (father or son) of Protagoras in *IGBulg* I² 192 (ed.pr.).

Ἱερώνυμε
Πρωταγόρου,
χαῖρε

632: 310-312 no. 3. **Epitaph of Sanktos and Artemonis, 2nd/3rd cent.** A.D. Lower part of a marble stele with relief representation of a funerary banquet.

[Σά]νκτος Θαλῆτος καὶ ἡ γυνὴ
[αὐ]τοῦ Ἀρτεμωνίς,
[ζῶ]ν ἑ{Ι}αυτῷ ἔ{Ι}θηκε · χαῖρε{Ι}

1. Ligature of ΝΚ || 3. ed.pr. notes the presence of a parasitic iota three times; interpunct before ΧΑΙΡΕΙ.

633: 312-314 no. 4. **Epitaph of Tryphosa and Zois, 2nd cent.** A.D. Limestone block, broken on top, bottom, and left. Δαμάτριος (L. 2) may be identified with the dedicant in *IGBulg* I² 89 (ph.; ed.pr.).

Τρυφῶσα, ἐτῶν · η' · καὶ Ζ-
[ω]εῖς ἐτῶν · ς' · Δαματρίου
[θ]υγατέρες, vacat χαίρετε

634: 315-317 no. 5. **Epitaph of Euemeros of Nikomedeia and Lala, 2nd/3rd cent. A.D.** Marble plaque. For Bithynians in Thrace see A.Avram's study summarized in *SEG* LXIII 556.

Εὐήμερος Χρήσ-
του Νεικομηδεὺς
καὶ ἡ γυνὴ αὐτοῦ
Λαλα Ἀπολλω-
νίου, χαῖρε

1. Ligature of HM || 2. ligatures of NE, MH || 3. ligatures of HΓ, NH.

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635. **Tomis. History: Roman period.** A.Avram, in *Außenbeziehungen* 161-172, discusses the status of Tomis from Augustus to the Antonines. An elevated status can be inferred from the fact that it served ■ seat of the governor of Moesia Inferior (cf. *I.Histriae* 67 L. 54); it probably was *civitas libera et immunis* (not *civitas foederata*). An inscription that honors Hadrian as σωτήρ (*I.Tomis* 47) suggests that the emperor restored the city to this elevated status that she may have lost under Vespasian (161/162). For new evidence on the restoration of the city's freedom, see our lemma no. 641.

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636. **Tomis. Decree, early 1st cent. A.D.** Marble plaque, broken on the top and damaged on the left and at the right edge; found in Constanța; now in the Constanța Archaeological Museum. Ed.pr. A.Avram in *Außenbeziehungen* 167-170 (ph.); *ISM* VI.2 469 (ph.; French translation). Cf. A.Avram, *BE* (2015) no. 504.

[- -]
[- - - - - - - - - - - - -] ΙΝ[. .]Α[.]Ν[. .]
[- - - - - - - - - - - - -]ς αὐτῷ εἰ[ς]
[- - - - - - - - - - - - -] ἄτοκας [. .]
[- - - - - - - - - - - - -]Ο[.Π]ΕΜΦΘΗ
[- - - - - - - - - - - -]υος ΥΠΟΔΗ-
[- - - - - - - - - - -] ὅπως καὶ π[άν]-
[τες εἰδῶσιν τὴν] το[ῦ] ἀνδρὸς ἀνα-
[στροφὴν καὶ τὰς τῆ]ς πόλεως εἰς αὐ- vacat
[τὸν τιμάς· τὸ ψήφισμα] τοῦτ[ο] ἀναγραφῆναι
[εἰς στήλην λίθου λευ]κοῦ καὶ ἀνατεθῆναι ε[ἰς]
[τὸ ἱερὸν τοῦ Ἀπόλλω]νος· τὸ ἀνάλωμα τοῦ vacat
[ἀνδριάντος δοθῆναι] ὑπὸ ἐπιμηνίου Ἀρ- vacat
[- - - - τοῦ Ἑρ]μίππου· vacat Μεταγειτν[ι]-
ὧνος ηι'

3. Possibly [δραχμὰς (numeral)] ἄτοκας or [χρήματα] ἄτοκα Σ[.], ed.pr. || 4. a form of πέμπομαι, ed.pr. || 5. possibly [ἔγγ]υος ὑπὸ δη[- - -], ed.pr. || 13/14. Μεταγειτνιών is attested in Miletos, in the metropolis of Tomis, and in the Milesian colonies of Leros, Olbia and Naukratis; previously only a month [- - -]ρεών ([Ἀπατου]ρεών or [Ταυ]ρεών; *I.Tomis* 1, Col. ■ L. 5) had been attested at Tomis; references to the exact day are rare in decrees from the Black Sea region; cf. also *IOSPE* I² 2 LL. 21/22 (Tyras); 352 L. 56; 358 L. 12; 359 L. 19; *NEPKh* II 112 (Chersonesos in Tauris), ed.pr. [cf. *SEG* LXIII 568, Kantor].

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637. **Tomis. Catalogue of ephebes, ca. 193-212 A.D.** Fragment of a marble plaque, broken on all sides; found in Constanța, reused in a fountain; now in the Constanța Archaeological Museum. Edd.pr. M.Bărbulescu, L.Buzoianu in *Außenbeziehungen* 141-150 no. 1 (ph.; dr.; French translation). Cf. C.Petolescu, B.Puech, *An.Ép.* (2014) no. 1150; *ISM* VI.2 491 (ph.; French translation). Cf. A.Avram, *BE* (2015) no. 502 (1). [The edd.pr. and *ISM* date the inscription to the Severan age on palaeographical grounds, but the onomastics make it clear that the text predates the *Constitutio Antoniniana*, Kantor.]

[- -]
[- - -]ν Π(οπλίου) Κρισπεινιανοῦ Ἀν[- - -]
[- - -]κάλου, Καΐκου Νούμαν[τος - - -]
[?γυμνασιαρχ]ῶν Ἀδείμαντος Διονυσίο[υ]
[ὁ πρῶτος τῶν ἐ]φήβων ἀνέστησεν τὸν [τε]-
[λαμῶνα τοῖς] ἐφήβοις τοῖς ὑπ[ογεγραμ]-
[μένοις φιλοτεί[μ]οις leaf
[- - - - - - - - - - λ]αμπαδάρχ[ης]
[- - - - - - - - - - -]ατος κλι[νόκοσμος]
[- - - - - - - - - - -] κλινόκοσ[μος]
[- - - - - - - - - - -]ς φιλότε[ιμος]
[- - - - - - - - - - -]ιου φιλότε[ιμος]
[- - - - - - - - - - - γρ]αμματε[ύς]
[- -]

1. Ἀν[- - -]: possibly beginning of a Greek *cognomen*, edd.pr. || 2. Κάϊκος is a potamonym, previously unattested in the Black Sea region and suggesting an origin from Asia Minor, edd.pr.; Νούμαν[τος]: genitive of Νοῦμας; cf. *I.Kalchedon* 68; *I.Byzantion* 85, edd.pr.; 'lequel porte un ancien nom romain', *ISM* || 3. Ἀδείμαντος: first attestation in the Black Sea region, edd.pr. || 6. the term φιλότειμος means 'bienfaiteur' (*I.Tomis* 17; 18; 25; 28; 31) or 'donateur' (*I.Tomis* 19), with references to earlier discussions of the use of this term on the western shore of the Black Sea, edd.pr. [see also G.Mihailov, *IGBulg* I² 15 bis, Kantor] || 7. [λ]αμπαδάρχ[ης]: official in charge of the torch race, attested in the Black Sea region in *I.Heracleia Pontica* 6), edd.pr. || 8 and 9. κλινοκόσμος: cf. *I.Tomis* 12 LL. 5/6; the person in charge of preparing the tables for the banquet in the gymnasion, edd.pr. || 12. for a γραμματεύς of the ephebes, cf. A.Chankowski, *L'éphebie hellénistique* (Paris 2010) 505 no. 272 (Stratonikeia), *ISM*.

638. Tomis. Dedication to Isis (and Artemis?), 2nd cent. B.C. Fragment of a limestone plaque: found in Constanţa; now in the Constanţa Archaeological Museum. Ed.pr. A.Avram, *Pontica* 47 (2014) 452-454 no. 8; republished in *ISM* VI.2 469 (ph.; French translation). Cf. A.Avram, *BE* (2015) no. 505.

[τ]ῆι βασιλ[ί]-
[σ]σῃ(ι) Ἴσ̣ιδ[ι]
[Ἀ]ρτέμ[ιδι]
[.]ΥΣ[- - -]
[- - - - - - -]

3. The restoration of the name [Ἀ]ρτεμ[ίδωρος] is precluded by the traces in L. 4, ed.pr.; [Ἀ]ρτεμ[ᾶς], D.Dana ap. ed.pr.

639. Tomis (area of: Târguşor). Dedication to Demeter and Kore with sculptor's signature, 1st/2nd cent. A.D. Limestone pedimental stele; a relief with a figure of a young woman above the inscribed field; found reused in a 17th- or 18th-cent. church; now in the Constanţa Archaeological Museum. Edd.pr. M.Bărbulescu, L.Buzoianu in *Außenbeziehungen* 150-156 no. 2 (ph.; dr.; French translation); *ISM* VI.2 485 (ph.; French translation). Cf. A.Avram, *BE* (2015) no. 502 (2).

Μεγίσστη Νουμηνίου
θυγάτηρ τὴν νυνφίδα
[ἀ]νέθηκεν ἐκ τῶν ἰδίων
[Δ]ήμητρι καὶ Κόρῃ· Τιμοθῆ(ς)
ἐποίει Μιλήσιος
P

1. Μεγίσστη Νουμηνίου, lapis; Μεγίσστη Ν(ο)υμηνίου, edd.pr.; Μεγίστη Νουμηνίου, with a ligature of ΝΟΥ, *ISM* || 2. τὴν νυνφίδα: a hapax; 'il s'agirait donc d'un monument érigé à l'occasion des fiançailles, de leur célébration ou du banquet de mariage', edd.pr. || 4. the spelling Τιμοθῆς is very rare, edd.pr. || 4/5. cf. the sculptor's signature on a dedication to Mithras also found at Târguşor: Φοῖβος Νικομεδεὺς ἐποίει (*I.Histriae* 374, B L. 3), edd.pr. || 6. P: the significance is unclear, edd.pr.

640. Tomis. Dedication to Zeus and Hera, ca. 136-138 A.D. Right upper part of a marble plaque; an inscription within a frame; of unknown provenance, now in the Museum of Constanţa. Edd.pr. M.Bărbulescu, L.Buzoianu, C.Băjenaru, *Pontica* 47 (2014) 421-426 no. 2 (ph.). Republished in *ISM* VI.2 483 (French translation; ph.), and by C.Petolescu, N.Sharankov, *An.Ép.* (2014) [2017] 480/481 no. 1148 (French translation). M.Antonius Hiberus is attested as governor of Moesia Inferior in military diplomata under Hadrian (136 and 138 A.D.) and Antoninus Pius; cf. N.Schindel, *ZPE* 174 (2010) 259-263. He is also mentioned in *I.Histriae* 378 and *IOSPE* I[2] 4 (edd.pr.). Cf. A.Avram, *BE* (2015) no. 503; C.Petolescu, *SCIVA* 66.3-4 (2015) 353 no. 1775.

[Ἀγαθῇ Τύχ]ῃ·
[ὑπὲρ τῆς τοῦ θειοτ]άτου καὶ δὶς
[αὐτοκράτορος Ἁδρια]νοῦ Καίσαρος
[Σεβαστοῦ σωτηρίας καὶ Μ(άρκου) Ἀντω]νίου Ἠβήρου
[πρεσβ(ευτοῦ) καὶ ἀντιστρατήγου τ]οῦ Σεβ(αστοῦ), υἱοῦ δὲ
[- -]ου, Φλ(αουίου) Φαίδρου,
[- Φλα]ουιανοῦ Με-
[- -]ς καὶ Ἀκεσει[- -]
[- Ἀπολ]λωνίου
[- -]λέους κ(αὶ) ΠΑΙΙΗ ΠΑΠΙ
[- -] Τ(ίτου) Αἰλίου
[- -]ς φιλότιμος
[- Διὶ? καὶ] Ἥρᾳ
[- - - - - - - - - - - - - - - - - ἀνέθηκεν εὐχαρισ]τήρ[ιον]

[The reader should now consult the edition by A.Avram in *ISM* VI.2 483 (2018); we could not incorporate his restorations in *SEG* LXIV and will present them in ▪ future volume, Chaniotis] || 2/3. [Αὐτοκράτορος Τίτου Αἰλ]ίου Καίσαρος | [Ἀντωνείνου], edd.pr., who assume that the title [θειοτ]άτου καὶ δὶς [αὐτοκράτορος] refers to Hadrian (imperator II in 136 A.D.); Antoninus Pius became Caesar on February 25, 138 A.D.; Hadrian died on July 10, 138 A.D.; Hadrian 'curieusement, n'est pas mentionné', Avram; the inscription dates in that short period of the co-regency of Hadrian and Antoninus, Sharankov (in apparatu), who suggests restoring [αὐτοκράτορος Ἁδρια]νου Καίσαρος | [Σεβαστοῦ] || 6. Φλ(αουίου) Φαίδρου: possibly identical with Φαῖδρος attested as υἱὸς τῆς πόλεος and ποντάρχης in *I.Tomis* 52 (ca. 130-138 A.D.), edd.pr. || 8. Ἀκέσει, edd.pr.; Ἀχεσαι[-], Sharankov || 10. [- -]λέου κ(αὶ) ΠΑΙΙΗ ΠΑΠΙ, possibly Παπί(ου) initially inscribed incorrectly, edd.pr.; Sharankov (in apparatu) reads [- -].ΛΕΟΥϹ ΚΙ on the ph. and suggests restoring [- - Ἡρα]κ̣λέους κ(α)ὶ Πα<π>ει(- -) Παπε[ι- -]; [sigma and iota clear on the ph. in *ISM*, Kantor] || 11. the earliest attestation of a T(ίτος) Αἴλιος at Tomis, edd.pr.

641. Tomis. Dedication of a heroon by the *triakostologoi*, 117-138 A.D. Marble plaque, broken on left and right; found in the village of Topraisar, 'mais en provenance sûrement de ville'; now in the Constanţa Archaeological Museum. Ed.pr. A.Avram in *Außenbeziehungen* 162-167 no. 1 (ph.); *ISM* VI.2 482 (ph.; French translation). The dedication of the heroon was made by the τριακοστολόγοι on the occasion of the restoration of the city's ἐλευθερία; the freedom of Tomis may be attributed to Hadrian who is attested as Ἐλευθ[έρι]ος, Ὀλύμπ[ιος] and [Σ]ωτήρ in *I.Tomis* 47 LL. 4-6 (cf. similar dedications at Mytilene: *IG* XII.2.185, 191-197; XII Suppl. 53). [There is, however, no explicit evidence that Mytilene lost its status as *civitas libera et foederata* at any point in the Imperial period; note also *RPC* III 1050 (Kios Hadriane/Prusias ad Mare), Kantor.] The theory of R.Haensch, *Capita provinciarum* (Mainz 1997) 332/333, that Tomis was ▪ *civitas foederata* since the Republican period is to be rejected, as Tomis was the residence of the governor. [See also our lemma no. 611, Kantor.] Cf. A.Avram, *BE* (2015) no. 504; G.Kantor, *JHS* 135 (2015) 237, discusses the possibility that the status of Tomis as *civitas libera* was granted by Antoninus Pius.

[Ἀγαθῆι τ]ύχηι· τριακοστολόγο[ι]
[- - - - - - - - -] Ἐπιστράτου καὶ Ὀχε[- - -]

[- - - - - καὶ Πο]σειδώνιος Ἀκέσεος ΑΛ[- - -]
[- - - - ὑπὸ τ]ο̣ῦ δήμου διά τε πρὸς τοὺς θ[εοὺς εὐσέβει]-
[αν? καὶ ἀποκαθ]εσταμένης τῆς ἐλευθερίας ἡ[μῶν?]
[- - - - - - - - - - π]ρὸς τῷ βωμῷ τοῦ ἡρῴου ΜΟΝ[- - -]
[- - - - - - - - - - -]αν πηχῶν δεκαπέντε τὸ πλάτος vacat
[- - - - - - - - - - -] διπλοῖς κείοσιν διηνυγμένην ἀ-
[πό τε τῆς ἀνατ]ολῆς καὶ δύσεως στεγάσαντες κατὰ
[- - - - - - - - - - -] τ̣οῦ ἔργου κεραμεῖσιν· εὐχαριστήριον
τ̣ῷ θεῷ

1. τριακοστολόγοι: a new term; collectors of the impost of 1/30th; cf. *I.Ilion* 52 LL. 18-20, ed.pr. || 3. the name Ἄκεσις is otherwise attested at Tomis only in *ISM* VI.2 483 (see our lemma no. 641) || 8; probably the father of [Πο]σειδώνιος Ἀκέσεος, *ISM* || 6/7. possibly μον[ό|στεγον στο]άν; cf. Dion. Hal. *AR* 3.68.4, ed.pr. || 7. a πῆχυς measured between 0.4905-0.4920 m; cf. A.K.Orlandos, I.N.Travlos, *Λεξικὸν ἀρχαίων ἀρχιτεκτονικῶν ὅρων* (Athens 1986) 211, ed.pr. || 8. διπλοῖς κείοσιν: the building was a διπλὴ στοά (Vitruvian *porticus duplex*), ed.pr.

642. Tomis. Epitaph, 2nd cent. A.D. Lower part of a marble plaque; the **circumstances** of its discovery are unknown; now in the Constanţa Archaeological Museum. Ed.pr. A.Avram, *Pontica* 47 (2014) 455 no. 10 (ph.); republished in *ISM* VI.2 510 (ph.). Cf. A.Avram, *BE* (2015) no. 505.

[- - -|- - -]Ν̣Ε̣[- - -|- - - κατεσκεύα]σεν τὴ[ν - - -] | vacat

2. τὴ[ν σορόν] or τὴ[ν πύαλον], ed.pr.; possibly τὴ[ν στήλην], *ISM*.

643. Tomis (area of: Cumpăna). Epitaph, 2nd cent. A.D. Marble plaque, broken on top and right; the circumstances of its discovery are unknown; now in the Constanţa Archaeological Museum. Ed.pr. A.Avram, *Pontica* 47 (2014) 454/455 no. 9 (ph.); republished in *ISM* VI.2 589 (ph; French translation). Cf. A.Avram, *BE* (2015) no. 505.

[- - - - - - - - - - -]
[- - - - - - συνεχ]-
ῴ[ρ]ησαν [- - -]
τ̣ὴν σορὸ[ν καὶ - - -]
Ν̣· χαῖρε παροδ[εῖτα]

1/2. Or [ἐξεχ]|ώ[ρ]ησαν; cf. *I.Eph.* VI 2126, ed.pr.

644. Tomis (area of: Cumpăna). Epitaph, 2nd/3rd cent. A.D. Lower part of limestone funerary altar; found in 2012; now in the Constanţa Archaeological Museum. Edd.pr. M.Bărbulescu, L.Buzoianu, C.Băjenaru, *art.cit.* (see our lemma no. 640) 419-421 no. 1 (ph.; Romanian translation); republished in *ISM* VI.2 590 (French translation; ph.). Cf. A.Avram, *BE* (2015) no. 503.

[- - - - - - - - -]
Α[.]ΕΝΑΝ[¹⁻²]
ΕΝΤΟΠ[¹⁻²]
τῶν περ[ὶ]
Εὔηνον·
παροδ[εῖ]-
[τα, χαῖρε]

1/2. α[ὶ]ἐν ἀν[ῆκ]|εν τόπ[ον], edd.pr. || [3/4. Euenos was the chairman of an association, Chaniotis] || 4. Εὔηνος is only once attested in Thrace; cf. *LGPN* IV s.v., *ISM*.

645. Tomis (area of: Piatra). Epitaph of Apollonios and Zoun[.]tikou, late 2nd cent. A.D. *SEG* LIV 670 bis. D.Dana, *Pontica* 47 (2014) 471-473 no. 4 (ph.), republishes the text and discusses the names. He reads in LL. 6/7 Ζουγ[.]τικου | Θιατ[- - -] θ̣υγ[ατρί] (Ζου[νη? Ἀτ]τικοῦ | Θ̣Ι̣Α̣Τ̣[- - -] θ̣υγ[ατρί], *SEG*). Ζουγ[.]τικου is a typical indeclinable indigenous female name; the missing letter is a vowel. The patronymic belongs to one of the Dacian names starting with Θια-. D.'s text is republished in *ISM* VI.2 597. Cf. A.Avram, *BE* (2015) no. 462.

646. Tomis (area of: Topraisar). Epitaph of Naiston, late 2nd/early 3rd cent. A.D. *SEG* XL 605; XLIII 493; *IDRE* II 348. D.Dana, *Pontica* 47 (2014) 467/468 no. 2A reads in L. 1 Ναιστων (Ναιέτων, *SEG*); cf. also id., *Onomasticon Thracicum* (see our lemma no. 585) 258. D.'s text is republished in *ISM* VI.2 604. Cf. A.Avram, *BE* (2015) no. 462, who notes that *SEG* XLIII 493 is a doublet of XL 605.

647. Tomis (area of: Techirghiol). Epitaph, 3rd cent. A.D. Fragment of a limestone stele, broken on top and left; an inscription in a cut-out field; L. 5 falls outside the field; found in 1969 under unknown circumstances; now in the Constanţa Archaeological Museum. Ed.pr. A.Avram, *Pontica* 47 (2014) 456 no. 12 (ph.); republished in *ISM* VI.2 602 (ph.). Cf. A.Avram, *BE* (2015) no. 505.

[- - - - - - - - - - - -]
[- - - σύ]νβηοι ΗΝ
[- - - -]ΣΟΣ τοῦτο
[- - - -]Ν vacat ΕΚΑΙ
[- - - -]ΑΝΤΑΒΑΡ
[- - - -]ΝΠΙΑΙ

2. For the spelling σύνβηοι cf. e.g. *MAMA* IV 101; 107; *TAM* V.2.1302, ed.pr.

648. Tomis (area of: Techirghiol). Epitaph, 3rd cent. A.D. Fragment of a marble plaque, broken on top and left; found in 1969 under unknown circumstances; now in the Constanţa Archaeological Museum. Ed.pr. A.Avram, *Pontica* 47 (2014) 455/456 no. 11 (ph.); republished in *ISM* VI.2 601 (ph.). Cf. A.Avram, *BE* (2015) no. 505.

[- - - - - - - - - - - - - - - - -]
[- - - - - - -]Ọ ΣΑΥΗΑΝ
- - - - - - -]ΜΗΝΛΙΗ
[- - - χαῖρε·] χαῖρε καὶ σὺ
4 [παροδεῖτ]α

2. Possibly Σαυῆαν = Σαβίαν, ed.pr.

649. Tomis. Christian epitaph of Phokas, 5th/6th cent. A.D. Upper part of a marble plaque; possibly found in 'l'édifice à mosaïque'; now in the Constanţa Archaeological Museum. Ed.pr. A.Avram, *Pontica* 47 (2014) 456/457 no. 13 (ph.; French translation); republished in *ISM* VI.2 535 (ph.; French translation). Cf. A.Avram, *BE* (2015) no. 505.

Ἔνθα
κῖτε Φ-
ωκᾶς
4 [ἀ]ναγν-
[ώστης]

2-3. Φωκᾶς is attested in Tomis: Popescu, *IGLR* 37 (= *ISM* VI.2 548); 38 (= *ISM* VI.2 542), ed.pr.; for an invocation of St.Phokas, cf. *ISM* VI.2 712, *ISM* || 4/5. for another ἀναγνώστης at Tomis, cf. Popescu, *IGLR* 45 (= *ISM* VI.2 552); elsewhere in the same region, cf. V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) no. 109 L. 2 (Odessos); 223 LL. 9/10 (Diocletianopolis); 259 LL. 3/4 (Mesambria), ed.pr.

650. Tomis. Epitaph of Antoneinianos, Attas, and A[..]a (?), 5th/6th cent. A.D. Marble plaque, broken on top and damaged on the other sides; text in two columns with a vertical line in between; the circumstances of its discovery are unknown; now in the Constanţa Archaeological Museum. Ed.pr. A.Avram, *Pontica* 47 (2014) 457/458 no. 14 (ph/; French translation), who reads the text in the following order: Col. I LL. 1-6; Col. II, except for the first letter of L. 7; Col. I L. 8; Col. I L. 7, with the first letter of Col. II L. 7. Republished in *ISM* VI.2 536 (ph.; French translation). Cf. A.Avram, *BE* (2015) no. 505.

	I	II
	[Ἀ]ντ{ο}ω[ν]ει-	υἱὸς Ἄττας
	νιαν{Π}ὸς[. .]	ἐξίλησα· Α[. .]-
	ΚΑΙΜ[.] ἐνδυ-	ας Ἡρακλίτ[ο]-
4	θεὶς ἔνθα ΛΑ	υ θυγατρ[ὸ]-
	ΑΦΕΙΔΡΥ[. .]	ς τελευτ[ᾶ]
	ας εὐνοίας·	
	ἀναπαῆν	ε ἰνδ(ικτιῶνος) [. μη?]-
8	vvac.ὀvac.[ς]	

I 1/2. Reading uncertain, ed.pr. || 5. 'une forme d'ἀφ(ε)ιδρύω ne se justifierait guère comme sens', ed.pr. || 7 (+ first letter of II 7). ἀναπαῆνε = ἀναπαῆναι, referring to all three of the deceased; alternatively, ἀν<ε>πάην, referring to Antoneinianos (?) alone, ed.pr. || II 2. ἐξίλησα = ἐξήλασα, an unattested first person singular aorist form of ἐκλανθάνω, 'je me suis plongé dans l'oubli', ed.pr. || 2/3. the wife of Attas or his mother (and the wife of Antoninianos), ed.pr. || B.5-7. alternatively, the date of death of the daughter of Heraklitos, τελευτ[ᾷ] | ε' ἰνδ(ικτιῶνι), 'in the fifth indiction', ed.pr.; for another indictionic dating at Tomis, note *ISM* VI.2 555 (= Popescu, *IGLR* 51) LL. 18-20, *ISM* || 7 + I 8. alternatively ἰνδ[ικτιῶ]νο[ς - - -], ed.pr.; [the fact that the letters in Col I L. 8 are inscribed at a considerable distance from each other may speak against this interpretation, Kantor].

651. Tomis. Epitaph of [.]ioulatzeis, 5th/6th cent. A.D. *SEG* LVIII 730. D.Dana, *Pontica* 47 (2014) 470/471 no. 3, republishes the text. In L. 2, he reads the name [illegible] [.]ιουλατζεις (Ἰούλ(ιος) Ἀτζεῖς, *SEG*); cf. Mamutzis at Durostorum (*CIL* III 7477). Cf. A.Avram, *BE* (2015) no. 462, accepting D.'s reading. [Dana's text is now republished in *ISM* VI.2 544, Kantor.]

652. Unknown provenance (Tomis?). Epitaph, 1st/2nd cent. A.D. Fragment of a limestone stele broken on all sides; of unknown provenance; now in the collection of the National Museum of Antiquities. Ed.pr. F.Matei-Popescu, *SCIVA* 63 (2012) 305/306 no. 1 (ph.; in Romanian), who tentatively attributes the epitaph to Tomis.

Ἐνθάδε [κεῖται - - -]
Κρήσκεν[τος ζήσας]
ἔτη κ'· τ[ὴν στήλην?]
4 κατεσκε[ύασεν - - - -]
[- - - - - - - - - - - - - - - -]

653. Unknown provenance. Amulet, Imperial period. Oval gem with an inscription on the obverse (A) and an inscription around the representation of a uterus and a key (B); now in the Numismatic Collection of the Romanian Academy. Ed.pr. M.Gramatopol, *Les pierres gravées du Cabinet Numismatique de l'Academie Roumaine* (Brussels 1974) 70 no. 398 (ph.); cf. id., *Geme şi camee din colecţia Cabinetului Numismatic al Bibliotecii Academiei Române* (Bucharest 2011) pl. 15 (color ph.).

Republished by E.Gradvohl, *Acta Classica Universitatis Scientiarum Debrecen* 48 (2012) 175-177, who recognizes the representation as that of key and uterus.

A: Οροε|ιουθ
B: ΑΡΑΟΤΕΜΙΔΩ

A. A corrupted form of the usual Ορωριουθ, Gradvohl || B. a corrupted form of the name Ἀρτεμίδωρος, ed.pr.

DACIA

653 bis. Dacia. Epigraphic review. See our lemma no. 608.

654. Dacia. Onomastics: Greek names. M.Dragostin, *SCIVA* 64.1-2 (2013) 67-119, discusses 420 Greek names attested in Dacia, and offers a detailed classification. Cf. A.Avram, *BE* (2015) no. 469, who notes the particular popularity of the name Ἀλέξανδρος (33 attestations).

655. Dacia. Roman Dacia. We note three studies dedicated to aspects of social history in Roman Dacia that adduce epigraphic material (mainly Latin inscriptions): 1) R.Varga, *The Peregrini of Roman Dacia* (Cluj-Napoca 2014): study of the status, origin, and personal names of peregrini in Roman Dacia. 2) G.Cupcea, *Professional Ranks in the Roman Army of Dacia* (Oxford 2014). 3) A.Odochiciuc, L.Mihăilescu-Bîrliba, *Studia Antiqua et Archaeologica* 20 (2014) 231-247: study of professional occupations of slaves.

656. Arcobara (Ilişua). Dedication to the gods, 2nd cent. A.D. *SEG* LVII 683; *An.Ép.* (2006) no. 1131. Republished by D.Dana, *Classica et Christiana* 9 (2014.1) 85-95 (ph.), who recognizes in the dedicatory relief a representation of Apollo, Asklepios, and Hygieia (cf. *IGR* I 541). The cult of Asklepios is attested in Ilişua (*CIL* III 786; *IGR* I 537), where auxiliary soldiers of Oriental origin did their service.

Ζαγαρινιεθης
εὐχὴν θεοῖς
❦ ἐπηκ(ό)οις ❦

1-3. Ζαμαννίσθης εὐχὶν θεοῖς χ[θονί]οις - -, *SEG* || 1. Ζαμαηνίσθης, *An.Ép.* (I.Piso); Ζαγαρινιεθης or Ζαγαρινιεθης, a soldier from Asia Minor with a non-Greek name, D. || 2/3. Asklepios and Hygieia, the gods represented in relief, D.

657. Potaissa. Dedication to Tyche Agathe, Imperial period. Limestone block, broken at the right and bottom; found in 1982 reused in a Protestant church at Luncani. Ed.pr. I.Piso, *Revista Bistriţei* 27 (2013) 39/40 no. 1 (French translation; ph.; dr.); republished by C.C.Petolescu, *SCIVA* 66.3-4 (2015) 337 no. 1741 (Romanian translation).

Τύχῃ ἀγαθ[ῇ]
Ἀσίνα εὐ[χὴν?]
[ἀνέθηκεν?]

2: For the rare name Ἀσίνα, cf. I.Kajanto, *The Latin Cognomina* (Helsinki 1965) 24 and 325; H.Solin, O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994) 296, ed.pr.

NORTH SHORE OF THE BLACK SEA

658. North Shore of the Black Sea. Epigraphy: chronicle. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 317-341, publishes the instalment of his epigraphic chronicle covering the year 2013.

659. North Shore of the Black Sea. Epigraphy: Corpus (*IOSPE*). A.Ivantchik, I.Polinskaya, in *Oeffentlichkeit* 512-514, announce a digital edition of *IOSPE*[3] that incorporates Epidoc standards. It will 'cover the area called *Sarmatia* in the *CIG* of A. Boeckh' and will include inscriptions from ca. 600 B.C. to ca. 1450 A.D. In addition to lapidary inscriptions, the series will also include inscriptions on pottery, metal, and bone. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 198 no. 12. [Volumes I. *Inscriptions of Tyras and vicinity* (2017), III. *Inscriptions of Chersonesos and vicinity* (2017), and V. *Byzantine inscriptions* (2015) of Series 1 (Lapidary inscriptions) have appeared on http://iospe.kcl.ac.uk/ (in Russian and English). We shall review them in *SEG* LXV and LXVII. Volume II will cover Olbia and volume IV the Bosporan Kingdom, Kantor.]

660. North Shore of the Black Sea. Epigraphy, numismatics, onomastics and prosopography. V.Cojocaru, *Bibliographia classica orae septentrionalis Ponti Euxini* I: *Epigraphica, numismatica, onomastica et prosopographica* (Cluj-Napoca 2014), provides a comprehensive bibliography of epigraphic, numismatic, onomastic and prosopographical studies concerning the North Shore of the Black Sea down to 2013. The 5057 entries are arranged thematically, with the addenda (nos. 5029-5057) out of sequence. Articles re-published in different languages are included in a single entry [however, the Russian and Polish publications of S.Luria on the Diophantos decree (*IOSPE* I[2] 352 = *IOSPE* III[3] 8) are not similar in content, Kantor]. Entries on epigraphic publications include cross-references to *SEG* (up to vol. LIX) and *BE*. The volume includes concordances with *An.Ép.*, *SEG*, *BE*, *Bulletin amphorique*, and corpora, an index of authors' names, a selective general index, and a list of periodicals. A CD supplied with the volume has the text in searchable pdf format. [The volume has now been followed by V.Cojocaru, *Bibliographia classica orae septentrionalis Ponti Euxini* II: *Archaeologica* (Cluj-Napoca 2018), Kantor.] Cf. A.Coşkun,

Journal of Ancient History and Archaeology 1.3 (Cluj-Napoca 2014) 112/113; G.Kantor, *BMCR* 2015.04.41 http://bmcr.brynmawr.edu/2015/2015-04-41.html; A.Avram, *BE* (2015) no. 471; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 193 no. 3; B.Puech, *An.Ép.* (2014) no. 1155; A.Avram, *Revue archéologique* 58.2 (2016) 448-449.

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661. **North Shore of the Black Sea. Foreign relations: connections with the Mediterranean.** A.Avram, in *Interconnectivity* 99-132, studies the relations of the Black Sea region with the Mediterranean, based on the material assembled in his *Prosopographia Ponti Euxini externa* [cf. *SEG* LXIII 556]. The cities of the West and North Shores of the Black Sea lag behind the cities of the south coast (Byzantion, Chalkedon, Herakleia Pontike, Sinope) with regard to such contacts. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 192 no. 1; A.Avram, *BE* (2015) no. 473.

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662. **North Shore of the Black Sea. Foreign relations: inter-city and international relations.** V.Cojocaru, in *Außenbeziehungen* 45-86, explores the international relations and networks of the cities of the North Shore of the Black Sea, based on over 700 inscriptions. The epigraphic evidence is conveniently mapped and tabulated city by city (64-86). C. urges abandoning the model of a self-reliant 'pontische Einheit' advanced by J.G.Vinogradov, *Pontische Studien* (Mainz 1997) 1-73. Instead, we should consider 'Pontic networks' and view the cities of the North Shore as much more dependent on connections outside the region: with the 'barbarians' of the hinterland, with *poleis* outside the region, and later with Rome and its representatives, following the model of C.Müller, *D'Olbia à Tanais* (Bordeaux 2010). [The material presented by C. is compelling, but it is unfair and irrelevant to connect the views of Vinogradov, who was not a Marxist historian in any strong sense or a supporter of the Soviet regime, with the 'Stalinist propaganda' (53). Kantor.] Cf. A.Avram, *BE* (2015) no. 477; G.Kantor, *JHS* 105 (2015) 236/237; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 193/194 no. 5; id., *RPh* 90.1 (2016) 252-255; D.Campanile, *Klio* 100.1 (2018) 345-347.

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663. **North Shore of the Black Sea. Foreign relations: relations with Rome, 3rd-1st cent. B.C.** R.M.Errington, in *Außenbeziehungen* 37-44, discusses early evidence for Roman contacts with the Black Sea area. *I.Kallatis* 8 (honorary decree for Ζωΐλος Ἀρίστωνος from Italian Veleia) is the earliest evidence of such contacts. E. pays particular attention to the mention of friendship with the Romans in the treaty of Pharnakes I with Chersonesos in Tauris (*IOSPE* I² 402 LL. 26-28), for which he accepts a date in 179 B.C. [see now A.Avram, in J.-C.Couvenhes (ed.), *La* symmachia *comme pratique du droit international dans le monde grec* (*DHA* Suppl. 16; Besançon 2016) 213-237, Avram], and to the treaty of Rome with Kallatis (*I.Kallatis* 1). He points out that the initiative for Roman treaties with Greek cities came from the Greek cities, not from Rome (43).

I.Arrayás Morales, *Latomus* 73.4 (2014) 938-967 (in Spanish), assembles epigraphic and literary evidence for Roman relations with the Black Sea region (from *IOSPE* I² 402, for which he accepts a date in 157-155 B.C., to the triumviral period), and provides a narrative of the growth and decline of the Pontic hegemony in this region.

Cf. A.Avram, *BE* (2015) nos. 486/487, who accepts E.'s date for *IOSPE* I² 402, and criticizes the use of inscriptions by A.M. ('les documents épigraphiques sont utilisés largement dans ce contexte, mais leur traitement est parfois incomplet, voire inexact'), and notes specific omissions and chronological errors.

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664. **North Shore of the Black Sea. Jewish communities.** S.Ušakov, D.Žuravlev, *Das Altertum* 59 (2014) 279-302, discuss epigraphic and archaeological evidence for Jewish communities in Chersonesos in Tauris, Gorgippia, Pantikapaion, Phanagoreia, and Tanais. The following Greek inscriptions are discussed in detail: *CIRB* 70 (German translation), 724, 736, 743, 746 (dr.), 985, 1123/1124, 1225; *SEG* XLIII 510 (German translation; U.-Ž. report that both the stone and the photographic plates at the Institute of Archaeology of the Russian Academy have gone missing). Contrary to the view of V.P.Jajlenko, *Drevnosti Bospora* 6 (2003) 363/364, the manumission *CIRB* 985 must be connected to the local Jewish community; this shows the presence of the Jews in the Bosporan Kingdom already in 16 A.D. The Jewish presence becomes more considerable in the 3rd cent. A.D.; in roughly the same period, Σαμουήλ, Ἰσαάκιος, and other previously unattested Biblical names replace Σαμβίων and Σαμβατίων as the most popular Jewish names in this region. Cf. *An.Ép.* (2014) no. 1161.

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665. **North Shore of the Black Sea. Letters: private letters on lead and ostraka.** *SEG* LVII 689 (cf. *SEG* LX 1958 and LXIII 550). E.Martín González, in *Agalma*, 723-733, discusses the stylistic and linguistic features of the private letters of Ἀχιλλόδωρος from Berezan (*IGDOP* 23; *SEG* XXVI 845; LXI 598*; ca. 550-500 B.C.; Spanish translation) and of Ἀπατόριος from Olbia (*SEG* XLVIII 1012; LIV 694; LXI 636; late 6th cent. B.C.; Spanish translation).

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666. **North Shore of the Black Sea. Onomastics: Thracian names.** A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 194-196 no. 8, conveniently lists all Thracian names from the North Shore of the Black Sea given by Dana, *Onomasticon Thracicum* (see our lemma no. 585), and notes the omission of Θραικί(δ)ας υἱὸς Θραικί(δ)ου (*CIRB* 905) and Κοτυτίων (*CIRB* 1137), for which see S.R.Tokhtasiev in *Etyudy po antichnoj istorii i onomastike Severnogo Prichernomorja* (St Petersburg 1992) 181-183. Cf. *An.Ép.* (2015) no. 1160, with corrected readings of inscriptions (our lemmata nos. 677, 682, 690/691).

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667. **North Shore of the Black Sea. Proxeny decrees.** See our lemma no. 610.

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668. **Artezian (modern place-name). Epitaph of Sosibios, Disakos, and Padaphous, ca. 25-50 A.D.** Lower part of a limestone stele; a deep relief above the inscribed field with the representation of two armed riders facing each other above an armed rider facing a seated goddess; found in 2000 re-used in an ancient tomb. Mentioned by N.I.Vinokurov, *Drevnosti Bospora* 5 (2002) 77 note 1. Edd.pr.

S.R.Tokhtasiev, T.A.Matkovskaja, *Nauchnyj sbornik Kerchenskogo zapovednika* 1 (Kerch 2006) 188-192 no. II (in Russian; translation; ph.). The Irano-Sarmatian names of the sons of Sosibios show superficial Hellenization of his family (edd.pr.). Republished by S.Ju.Saprykin, N.I.Vinokurov, A.V.Belousov, *VDI* (2014.3) 148-158 (in Russian; translation; ph.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 215/216 no. 36; A.Avram, *BE* (2015) no. 540.

Σωσ{τ}ίβι Διωνυσίου
καὶ ὑοὶ Δισακος
καὶ Παδαφου
χαίρετε

1. ΣΩΣΤΙΒΙ, lapis; Σωσ{τ}ίβι in the vocative, with discussion of syncopated vocative forms, edd.pr.; Σωσ{τ}ίβι(ος), S.-V.-B.; 'j'accepterais la suggestion de Tokhtas'ev', A. [the examples of abbreviation of the nominative ending adduced by S.-V.-B. 150 note 46, are all distinctly dissimilar, Kantor] || 2. ὑοί, edd.pr.; υ<ἱ>οί, S.-V.-B. [no need to correct; cf. A.I.Dovatour in *CIRB* p. 805, for other Bosporan examples, Kantor]; Δισακος: a new name of Iranian origin, edd.pr.; possibly a Thracian name, S.-V.-B. || 3. Παδαφου(ς) is a new name of Iranian origin; compare Πάδακος and Πάδαγος (*LGPN* IV s.vv.), edd.pr.

669. **Artezian (modern place-name). Graffito on a sherd (abecedary and greetings), ca. 50-100 A.D.** Fragment of an amphora, broken on all sides; found in 2011 during the excavations of the 'later fortress'; inscribed on both sides after firing. Edd.pr. S.Ju.Saprykin, N.I.Vinokurov, A.V.Belousov, *VDI* (2014.3) 139-147 (in Russian; translation; ph.; dr.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 215/216 no. 36; A.Avram, *BE* (2015) no. 540.

A
Σάλας
ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΥΦΧΨΩ
[- - -Δόλ]ηι χαίριν
[- - -] χαίριν
[- - - Ἀπ]άτουρος
[- - - κα]λὸς Δολης μοί

B
ΛΗΚΑΣΑ μοῦ Δ-
ό{δο}λης

A 1. Σάλας: Thracian name, edd.pr. || 3/4. χαίριν = χαίρειν, edd.pr. || 5. [Ἀπ]άτουρος: reference to the sanctuary of Aphrodite Ourania near Hermonassa and Phanagoreia, edd.pr.; [see *SEG* LXIII 558 and our lemma no. 688, Kantor] || B. or λῃκάσα<ς> μοῦ δ' | ὁ Δόλης; the author claims that Doles performed fellatio on him; the Doric form λῃκάσα<ς> may be an imitation of poetic diction, edd.pr.

670. **Berezan. Private letter of Achillodoros, ca. 550-500 B.C.** *IGDOP* 23; *SEG* XXVI 845, LXI 598*. E.M.Harris, *art.cit.* (see our lemma no. 2160) 113-115 (translation), argues that the letter of Achillodoros to Anaxagoras 'was not sent to conduct business but to summon help in an emergency', and that it can be explained without assuming that Achillodoros is the business agent of Anaxagoras. According to H.'s reconstruction of the situation, because of a dispute between Matasys and Anaxagoras, Achillodoros was wrongly seized together with his cargo by Matasys, as alleged slave of Anaxagoras. Achillodoros, who was not involved personally in the quarrel between Matasys and Anaxagoras, needed Anaxagoras' immediate help. Anaxagoras was to provide testimony about Achillodoros' free status, either by coming himself to tell Matasys the truth or by sending a letter.
A.Maffi, *op.cit.* (see our lemma no. 2144) 198/199, proposes a similar reconstruction of the situation as Harris. Achillodoros was not a slave. From his perspective, his claim that he was a free person and his request to get back the cargo seized by Matasys were two distinct procedures.

671. **Bosporan Kingdom. Polis and monarchy in the Imperial period.** N.Zavoykina, in N.Povalahev (ed.), *Phanagoreia und darüber hinaus... Festschrift für Vladimir Kuznetsov* (Göttingen 2014) 317-343, assembles the epigraphic evidence for civic offices in Gorgippia, Hermonassa, Pantikapaion, Phanagoreia, and Tanais, and for the relations of these *poleis* with the royal power. She argues for the existence of full *polis* structures at Pantikapaion, and for more interventionist royal administration from the 80s A.D. onward. There are good photos of *CIRB* 140, 382, 432, 1000, 1047, 1051, 1096, 1134, 1242. Cf. *An.Ép.* (2014) no. 1159.

672. **Bosporan Kingdom. Relations with the non-Greek population, 5th/4th cent. B.C.** S.Gallotta, *Ancient West and East* 13 (2014) 215-220, discusses epigraphic evidence for the relationship of the Spartokid dynasty with the non-Greek population, primarily focusing on the role of native tribes in the official titulature of Leukon I. She dates changes in his titulature in the 360s B.C. The following texts are discussed in some detail: *CIRB* 6a, 1111; *SEG* XLVIII 1027. [For another recent discussion of the same material, cf. *SEG* LXIII 559, Kantor.]

673. **Chersonesos in Tauris. Proxeny decree for Xenon, 46 or 45 B.C.** Two non-joining fragments of a marble pedimental stele; fr. a: broken on all sides except top; fr. b: broken on all sides; found in 1976 during the excavations of M.I.Zolotarev and identified ■ part of the same text by Ju.G.Vinogradov. Fr. a: *IOSPE* I² 347. Frr. a+b: ed.pr. I.A.Makarov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 292-307 (in Russian; translation; ph.), publishes both fragments, using unpublished notes of Vinogradov, and infers from the nature of the break that probably no more than one line is lost from the gap between the two fragments. He discusses the possible relation of this text with the honorary decree for Iulius Satyros (*IOSPE* I² 691 = *IOSPE*³ III 10), passed in the same year by the same board of magistrates; nothing in the text shows that Xenon was also involved in negotiations with Caesar. We print Makarov's text. [See now *IOSPE*³ III 11, Kantor.] Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 206/207 no. 27; A.Avram, *BE* (2015) no. 529.

a
[ἀγαθᾶι τύχ]αι· νομοφύλακες Λάμαχ[ος]
[Δαματρίου], [Ἀ]πολλώνιος Ζήθου καὶ ὁ ἐ[πὶ]
[τᾶς διοικήσιος] Ἀθάναιος Στρατο[νίκου]
[εἶπαν· ἐπειδὴ Ξέ]νων Τιμοθέο[υ - - -]
[ανὸς - - - ?π]ᾶσιν εὐσ[χήμονα καὶ]
[εὔτακτον? τὰν ἀναστρ]οφὰ[ν πεποίηται]
[- -]

b
[λέγων καὶ] πράσσων [διατ]ελεῖ τὰ συ[μφέροντα]
[τῶι δάμωι], [ἐπαγγ]έλλεται <δ>ὲ καὶ εἰς [τὸ λοιπὸν]
[ἀπροφάσιστον?] ἑαυτὸν παρέξειν πο[τὶ] τὰ [βέλ]-
[τιστα] τᾶς πόλεος [πρά]γματα· ὅπως [οὖ]ν ὁ [δᾶμος]
[ὁ Χερσονασιτᾶν φαίν]ηται τοῖς εἰς αὐτὸν ἀ[γα]-
[θοῖς] τε καὶ [φιλοτιμου]μένοις μερίζων τὰ[ν]
[ἀξίαν] αὐτῶν χάριν, [δε]δόχθαι τᾶι β[ου]λᾶι
καὶ [τῶι δάμωι ἐπαινέσαι] μὲν ἐπὶ τούτο[ις] Ξένω-
[να Τιμοθέου - - -]ανόν, δεδόσθαι δὲ αὐ-
[τῶι προξενίαν, πολι]τείαν, εἴσπλουν, ἔ[κπλουν]
[αὐτῶι καὶ] ἐκγόνοις [κ]αὶ πο[λέμου καὶ εἰράνας]
[- -]

a = LL. 1-6; b = LL. 8-18 || 3. [τᾶς διοικήσεος], *IOSPE*; [τᾶς διοικήσιος]; cf. *IOSPE* I² 691 L. 3, M. || 3/4. [εἶπαν· | ἐπειδὴ Παρμέ]νων Τιμοθέο[υ], *IOSPE*; [εἶπαν· ἐπειδὴ Ξέ]νων Τιμοθέο[υ], M. || 4/5. [- - -]|ανος; cf. L. 16, M. || 5/6. [?π]ᾶσιν εὐσ[χήμονα καὶ | εὔτακτον? τὰν ἀναστρ]οφὰ[ν πεποίηται], M. || 5. [- - -]ασιν εὐσ[- - -], *IOSPE*; e.g. [- - - λόγοις τε καὶ πράγμ]ασιν εὐσ[εβής], R.Kh.Loeper, *Izvestija Imperatorskoj arkheologicheskoj komissii* 45 (1912) 43; [ἐν καιροῖς ἅπ]ασιν, Vinogradov apud M. || 6. [- - -]οφα[- - -], *IOSPE* || 9. ΛΕ, lapis; <δ>ὲ, M. || 16. [Βοσπορ]ανόν, Vinogradov apud M.; more probably [Ἀμαστρι]ανόν, as proxenies for Bosporans are otherwise unknown at Chersonesos, and there is only one decree honoring a Bosporan ambassador (*IOSPE* I² 354); other Black Sea ethnics ending in -ανός would not fit the length of the line of 34-36 characters. M.

674. **Chersonesos in Tauris (area of: Chajka). Graffito, 3rd/2nd cent. B.C. Three fragments** of an amphora; inscribed on the wall after firing; found in 1968 during the excavations of I.D.Jatsenko. Ed.pr. E.I.Solomonik, *Graffiti s khory Khersonesa* (Kiev 1984) no. 348, from Jatsenko's report. S.Ju.Saprykin, E.A.Popova, in S.Ju.Saprykin (ed.), *Lanterna nostra. K jubileju professora Ii Leonidovny Majak* (Moscow 2014) 50-65 (in Russian; translation; summary in English; dr.), republish the text from photos with detailed discussion; for an updated version in English (with correction of misprints in the text, which we do not note), see S.Ju.Saprykin, in *Monuments and Texts in Antiquity and Beyond: Essays for the Centenary of Georgi Mihailov (1915-1991)* (*Studia Classica Serdicensia* V; Sofia 2016) 290-294 no. 1 (ph.). S.-P. note that the fragments do not join in the way reported by Jatsenko and present a completely new text, which we print. [In the app.cr., we give the text of the ed.pr. without noting the relation to the lines of the new text, Kantor.] Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 211/212 no. 29, who severely criticizes the more fanciful restorations of S.-P. Cf. A.Avram, *BE* (2015) no. 532: 'rien

de moins sûr. Cependant, la lecture du mot ναῦται est assurée'; id., *BE* (2017) no. 392, reaffirms his earlier criticism.

A: εὐχαρ[ιστήριον?]
[ναύκλ]ηροι θεόν [- - -]

B: οἱ περὶ [- - -]υχον
κατὰ ε[- - -]ον· ναῦ-
ται ε[- - -]υν

B + A. οἱ περὶ [- - -]αχου | καὶ ΑΣ[- - -]ον ναῦ|ται εὐχα[ριστ]οῦν|τες θεόν, ed.pr. || A 1. εὐχαρ[ιστήρια?], ed.pr.; εὐχαρ[ιστήριον?], B. A. || B 2. κατὰ ε[ὐτυχῆ? πλό]ον, S.-P.; the form [πλό]ον is impossible in the Hellenistic period, B. || 3. ε[ὐχῆι? κατ' εἴσπλο]υν, S.-P.; more plausibly ε[ὐχ]ήν, B.

675. **Chersonesos in Tauris (area of: Vitino/Gagarino). Graffito, ca. 150-50 B.C. Graffito on the** wall of a Rhodian amphora, inscribed after firing; broken on all sides. Ed.pr. S.Ju.Saprykin, *Materialy k arkheologicheskoj karte Kryma* XIV (Simferopol 2014) 27-30 no. 3 (in Russian; ph.; dr.), who interprets it as a note of a dealer in old clothes. [For republished texts in the same article, see *SEG* LXIII 570/571, Kantor.] Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 211 no. 28; A.Avram, *BE* (2015) no. 531: 'toujours est-il que le texte ne donne aucun sens'.

[- - - - - - - - - - - - - - -]
[- - -]Ι Ι vacat Δ Ι Ι Ι Ι
[- - -]Π Ι Ι Ι
[- - -]Δ Ι ΑΣΤΡΟΝ
[- - -]ΡΑΚΩΝΟΝΠΙ
vacat

1. ΙΙΔΙΙΙΙ, ed.pr. [vacat clear on the ph. and dr., Kantor] || 3. ἄστρον, perhaps a decoration on the clothes, ed.pr. || 4. -ρακῶνον ΠΙ, ed.pr.; [Ἡ]ράκων, Rhodian personal name, A.

676. **Gorgippia. Dedication to Poseidon by a society of shippers, 173-211 A.D.** *CIRB* 1134. P.A.Harland, *Greco-Roman Associations* (see our lemma no. 2085) 14-19 no. 93 (translation), republishes the text with detailed commentary. Cf. A.Avram, *BE* (2015) no. 535.

677. **Gorgippia. Incertum, ca. 100-150 A.D.** *CIRB* 1162. D.Dana, *Onomasticon Thracicum* (see our lemma no. 585) 329, observes that the correct reading of the name in L. 5 is Σπαρτακ[ων] (Σπάρτακ[ος], *CIRB*). Cf. *An.Ép.* (2014) no. 1160.

678. **Nikonion. Private letter on an ostrakon, late 4th/early 3rd cent.** B.C. *SEG* LIX 834; LXI 619. M.Oller Guzmán, *ZPE* 192 (2014) 169-175 (in Spanish; translation), republishes the text with a new commentary. She suggests punctuating LL. 8-10 κ[ό]μισαι δὲ καὶ παρὰ τῶν | Θοαψων, ἡμ[ιστ]άτηρον ἀποδοῦ|σα, τὸ εἱμάτ[ιον] and translates 'deliver a cloak from the Thoapsoi, having given a half-stater' ['receive from the Thoapsoi a half-stater after returning the cloth', ed.pr.], viewing ἡ[μιστ]άτηρον in L. 9 as the object of ἀποδοῦ|σα in LL. 9/10 and τὸ εἱμάτ[ιον] in L. 10 as the object of κ[ό]μισαι in L. 8. The addressee of the letter was a woman; the mention of a μονόξυλον (LL. 4/5) shows that Dionysios was involved in riverine trade. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 200 no. 16, who agrees with her interpretation; A.Avram, *BE* (2015) no. 517.

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678 bis. **Olbia. Corpus of graffiti.** A.S.Rusjaeva, *Aristeas: Philologia Classica et Historia Antiqua* 9 (2014) 289-296, relates the publication history of her corpus [see *SEG* LXIII 592, Kantor], and in particular of some typographic problems with the Greek text. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 202 no. 20; A.Avram, *BE* (2015) no. 519.

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679. **Olbia. Prosopography, 4th-1st cent.** B.C. N.I.Nikolaev, *Prosopografija Ol'vii Pontijskoj V v. do n. e. – I v. n. e.* (Kiev 2014) [the date of publication mistakenly given as 2016 in *SEG* LXIII 584; the date referred to N.'s longer, unpublished Habilitationsschrift in Ukrainian, Kantor], summarizes his series of publications on Olbian prosopography [see *SEG* LVIII 763; LX 826; LXI 627; LXIII 584, Kantor], based on the interpretation of *IOSPE* I² 201 as a catalogue of eponyms in chronological order, following a hypothesis of Ju.G.Vinogradov and V.V.Ruban; cf. Ju.G.Vinogradov, *Politicheskaja istorija Ol'vijskogo polisa VII-I vv. do n. e.* (Moscow 1989) 220/221. N.'s absolute dates are based on dating Ἐπίκουρος Ἀδράστου (Col. I L. 6) to ca. 330 B.C. He regards him ■ a brother of [Νι]κοφάνας Ἀδράστου of *SEG* XLII 711; he connects Ἀπο[λλ- - -] (Col. III L. 6) with the restoration [ἱερωμένου Ἀπόλλωνο]ς in *IOSPE* I² 35 L. 1 (P.O.Karyshkovskij and Vinogradov, *op.cit.* 221, who developed a suggestion by L.Robert, *Hellenica* II [1946] 58). *IOSPE* I² 35 is now dated by N. to 105 B.C. [While the diachronic nature of the catalogue can be considered as established by N., both connections establishing his absolute dates taken by N. from Vinogradov are based on conjecture and remain extremely insecure, Kantor.] Further attempts at producing an absolute chronology are made, based on the observation that the average distance between different generations in the catalogue is 28 years (cf. *Milet* I.3 122/123). N. proposes ■ date from ca. 357 to ca. 95 B.C. for the catalogue and proposes the re-dating of a considerable number of Olbian inscriptions on the basis of synchronisms with *IOSPE* I² 201. A summary of N.'s conclusions in id., *Istorichnii arkhiv* XII (Mikolaiv 2014) 156-164. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 201/202 nos. 18/19; A.Avram, *BE* (2015) no. 524; id., *Ancient West and East* 16 (2017) 441/442.

M.Oller Guzmán, in *Interconnectivity* 505-524, provides a catalogue of Olbian office-holders (ἀγορανόμοι, ἄρχοντες, ἱερεῖς, στρατηγοί) who made dedications to Achilles Pontarches in the 1st-3rd cent. A.D., and studies their careers and the relation of Olbian magistrates with the cult of Ἀχιλλεὺς Ποντάρχης.

Cf. *An.Ép.* (2014) no. 1162; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 206 no. 25, who notes some gaps in bibliography; A.Avram, *BE* (2015) no. 525: 'dossier extrêmement instructif'.

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679 bis. **Olbia. Honorary decree for Kallisthenes, ca. 200-210 A.D.** *IOSPE* I² 24. A.Chaniotis, *art.cit.* (see our lemma no. 2246) 268, discusses the passage that describes an action performed by Kallisthenes while priest: ἱερεὺς δὲ γενόμενος [το]ῦ προ|εστῶτος τῆς πόλεως ἡμῶν θεοῦ Διὸς Ὀλβίου κ[αὶ - -]οὐ|σας τὸν θεὸν ἁγνῶς, τῆς τῶν ἀέρων εὐκρασ[ίας δεόμενος] | ἐπέτυχεν εὐετηρίας (LL. 17-20). C. argues that what Kallisthenes performed with purity was the washing of the god's statue ([λ]ούσας or [καταλ]ούσας τὸν θεόν). Cf. id., in M.Manoledakis, G.Tsetskhladze, I.Xydopoulos (edd.), *Essays on the Archaeology and Ancient History of the Black Sea Littoral* (Leuven 2018) 407/408.

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680. **Olbia. Letter of Apatourios, late 6th cent.** B.C. *SEG* LIV 694, LXI 636. E.M.Harris, *art.cit.* (see our lemma no. 2160) 115-118 (translation), adduces this text in his effort to disprove the existence of business agents. He interprets this text as a letter requesting help in an emergency (cf. *IGDOP* 23; *SEG* XXVI 845, LXI 598* [see our lemma no. 670]; *SEG* L 276, LVII 294*). H. reconstructs the situation ■■ follows: Leanax entrusted his goods to Menon for transport abroad; in his turn, Menon placed them in a ship (or on wagons) belonging to Apatourios. When Apatourios' ship was at sea with Menon on board or after it arrived at a foreign port, the cargo was seized by Herakleides, probably because of some grievance against Thymoleos or another person associated with Apatourios. Menon claimed that the goods were not subject to seizure, since they belonged to Leanax, and Apatourios wrote to Leanax requesting proof so that they could recover the goods. Thus, 'the letter is sent in ■■ emergency with the aim of informing Leanax about the situation. The letter does not serve to create a legal relationship between the sender and the addressee, but only to convey information about goods owned by the addressee' (118).

A.Maffi, *op.cit.* (see our lemma no. 2144) 199-202, rejects the interpretations of Wilson, Dana, and Harris and argues that the event to which the letter refers are outside of an 'ambito processuale' because of the implementation of συλᾶν. According to his reconstruction the seized goods belonged actually to Apatorios (possibly a merchant on board of a ship, whose captain is not mentioned) and debtor of Herakleides. Since both Apatorios and Herakleides knew Leanax and were somehow dependent on him, Apatorios tried to present his goods, object of σύλη, as property of Leanax (202), counting on the intervention of the 'permanent' representative of Leanax, (the slave?) Menon, and on instructions or even orders from Leanax.

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681. **Olbia. Dedication to Zeus Soter, late 4th cent.** B.C. *IOSPE* I² 161. N.I.Nikolayev, *Grammateion* 3 (2013) 67-70 (ph.; dr.), presents a new edition on the basis of autopsy. Observing the similarity in letter-forms with *IOSPE* I² 25 + 31 (*SEG* XXXII 794; ph.) and *I.Olbia* 11 (ph.), he places this dedication in the years following the siege of Olbia by Macedonian troops (ca. 328-320 B.C.) [more probably ca. 331 B.C., Avram]. Admitting that many restorations of a personal name in L. 1 are possible, he suggests restoring

the name of Σωκράτης Ποσειδωνίου, who served as eponym in ca. 335 B.C. (*IOSPE* I² 201 L. 22) [on the chronology of this list of magistrates, see *SEG* LXIII 584, Chaniotis]. See also our lemma no. 679.

[Ὁ δῆμος?]
[Σωκρ]άτην Π[οσειδωνίου?]
Διὶ Σωτῆ[ρι]
vacat
[-- εἰκό]να τήν[δε? --]

1-3. [--]την[--] | [--] Διὶ Σωτ[ῆρι --] | [--]νατην[--], *IOSPE*.

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682. Olbia. Dedication to Apollo Prostates, ca. 100 A.D. *CIG* 2067; *IOSPE* I 50; *IOSPE* I² 80. D.Dana, *Onomasticon Thracicum* (see our lemma no. 585) 163, reports that the correct reading of the name in L. 13 is Δρειβαλις, confirmed by reexamination of the stone ([Ἀ]ρείβαλις, *IOSPE* I²). Cf. *An.Ép.* (2014) no. 1160.

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683. Olbia. Religious text of the association of the Βορειχοὶ θιασῖται (graffito), 4th/3rd cent. B.C. *IGDOP* 95; *SEG* XLII 709; LIII 788; LVIII 772. P.A.Harland, *Greco-Roman Associations* (see our lemma no. 2085) 20-23 no. 94 (translation), republishes the text with detailed commentary. Cf. A.Avram, *BE* (2015) no. 535.

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684. Olbia. Labels on a vase, ca. 430-420 B.C. Fragment of an Athenian red-figure krater; the vase is decorated with the depiction of a tragic chorus: an auletes, dressed in a richly ornamented garment and wearing a mask; two dancers with masks, diadems, and similar garments move to the left, in front of and behind the auletes; an attendant (a boy?), with a garlanded band around his head, stands behind the auletes, facing right; labels above the figures; found in sector E of Olbia; now in the Archaeological Museum of the Institute of Archaeology in Kiev (inv.no. AM 1097/5219). Described by M.V.Skrzhinskaya, *Drevnegrecheskiye prazdniki v Elladye i Severnom Prichernomor'ye* (St. Petersburg 2010) 200/201; cf. H.Froning in S.Moraw, E.Nölle (edd.), *Die Geburt des Theaters in der griechischen Antike* (Mainz 2002) 72. D.Braund, E.Hall, *JHS* 134 (2014) 1-11 (ph.), provide the first good photos, detailed descriptions, bibliography, and discussion of this scene and its labels. The labels above the piper and the boy read καλός, the labels above the two (male) dancers read καλέ. B., H. discuss the significance of this fragment for the history of Classical theater. The use of the female form καλή for the male dancers can be explained as an invitation to the viewer 'to appreciate the effect that the feminine masks, the white skin, the carefully arranged long hair, the elegant dresses and the waving arms had in performance to the music of the aulos' (9). But these labels also raise questions 'about the extent to which actors may have been gendered as somehow female' (11). Cf. A.Avram *BE* (2015) no. 518.

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685. Olbia. Graffito, 4th cent. B.C. Eight joining fragments of an Attic black-glazed cup; a 2-line graffito on the interior of the wall; found during excavations in the necropolis in 2013. Edd.pr. A.S.Rusjaeva, A.V.Ivchenko, *Bosporskie issledovanija* 30 (Simferopol and Kerch 2014) 152-170 (in Russian). Lists of names in the nominative are typical of Olbia; edd.pr. compare S.R.Tokhtasiev, *Hyperboreus* 6.2 [2000] 308. Republished by A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 202-205 no. 21 (in Russian; dr.). Cf. A.Avram *BE* (2015) no. 520.

Ἡρόφιλος, Ἀθήναιος, Ἀγάθαρκος, Λητόδωρος, Διοκλῆς, Εὐκλῆς, Ἀρχίβιος,
Εὐβούλη, Τυκοτα, Δι<ό>δωρος

1. Ἀγάθαρκος: for the loss of aspiration in personal names in Olbian inscriptions cf. *IGDOP* 25 B L. 2 (Ἀγάθαρκον), B.; cf. A.V.Belousov, M.Dana, N.I.Nikolaev, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 170-179 no. 1 L. 5 (Βρόταχος), B. || 1/2. the names Λητόδωρος, Εὐκλῆς, Ἀρχίβιος, and Εὐβούλη were previously unattested in Olbia, B. || 2. Τυκοτα: a new name of unclear etymology, edd.pr.; a female name with the hypocoristic suffix -τα, possibly derived from τύχη; cf. Τυχοτος on an Attic black-glazed kylix (Arena II² 39; ca. 500-450 B.C.), B.; ΔΙΔΩΡΟΣ, cup; possibly reflecting local pronunciation, edd.pr.; scribal error, B.

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686. Olbia. Curse (graffito), 4th/3rd cent. B.C. *SEG* III 595; *IGDOP* 108. A.V.Belousov, in *ΕΛΕΝΕΙΑ. Litterulae chartulaeque ab amicis et discipulis ad Helenam Leonidae f. Ermolaeva pro munere natalicio missae* (St Petersburg 2014) 63-67 (in Russian; translation; dr.), republishes the text with comments on the names, and suggests reading τὰμ πάρμη(ν) in LL. 1 and 4 (Ταμπαρμη, *SEG*, *IGDOP*); πάρμη can be a word of Thracian origin meaning 'shield' (Clem.Alex. *Strom.* 1.16; Hsch. π949 ed. Hansen); the Thracian word may be the origin of the Latin *parma*, later independently adopted in Greek. The imprecation curses the victims' shields and their strength (L. 7: τὴν δύναμιν).

A.Avram, *BE* (2015) no. 521, points out that B. does not explain the Doric form of the article, unusual at Olbia in that period; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 200/201 no. 17, explains the Doric form by the mobility between Greek colonies in the region.

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687. Pantikapaion. Manumission of Heraklas, 81 A.D. *CIRB* 70. P.A.Harland, *Greco-Roman Associations* (see our lemma no. 2085) 24-32 no. 95 (translation), republishes the text with detailed commentary and discusses the evidence for Jewish communal organization and the cult of Θεὸς Ὕψιστος in the Bosporan Kingdom. [For Jewish communities in the Northern Black Sea area, see also our lemma no. 664, Kantor.] Cf. A.Avram, *BE* (2015) no. 535. See also our lemma no. 694.

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688. Pantikapaion. Dedication to Aphrodite Ourania by an association, ca. 150-125 B.C. *CIRB* 75. P.A.Harland, *Greco-Roman Associations* (see our lemma no. 2085) 20-23 no. 94 (translation), republishes the text with detailed commentary and notes that this is 'the earliest source attesting to any association in the cities of the Bosporan kingdom'. [For a possibly connected inscription, note *SEG* LX 844;

for the Apatouros sanctuary, see also *SEG* LXIII 558 and our lemma no. 669 A L. 5, Kantor.] Cf. A.Avram, *BE* (2015) no. 535.

689. Pantikapaion. Epitaph of Pharnakes, 1st cent. B.C. *IOSPE* II 299; *GV* 1265; *CIRB* 129; *SEG* LII 745. M.Dana, *art.cit.* (see our lemma no. 607) 131/132 discusses the text in detail (French translation). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 196 no. 9.

690. Pantikapaion. Epitaph of Kleopatra, ca. 50-150 A.D. *CIRB* 144. D.Dana, *Onomasticon Thracicum* (see our lemma no. 585) 348, suggests reading Ll. 10/11 Ταρσα|[- - -], the genitive of the Thracian name Ταρσας (Ταρσα|[νος], i.e. an ethnic for Ταρσηνὰ χωρία in Bithynia, *CIRB*). Cf. *An.Ép.* (2014) no. 1160.

691. Pantikapaion. Incertum, undated. *CIRB* 823. D.Dana, *Onomasticon Thracicum* (see our lemma no. 585) 316, reads Σευθη[ς? - - -] in L. 3 (Σευθη[- - -], *CIRB*). Cf. *An.Ép.* (2014) no. 1160.

692. Pantikapaion (area of: Zenonian Chersonesos). List of names and amounts (graffito), ca. 400 B.C. *SEG* XL 643 ['unknown provenance' in *SEG* per errorem, Kantor]. T.V.Blavatskaja, *Thracia* 19 (2011) 39-49 (in Russian; translation; ph.), republishes the text of the edd.pr., with discussion of the names [superseded by *LGPN* IV, Kantor]. She suggests that the document lists the individual contributions of ἀπαρχαί.

693. Patraios. Graffiti on vases, ca. 530-400 B.C. Graffiti on potsherds found during the 1990-2008 excavations of A.P.Abramov; now in the State Historical Museum, Moscow. Ed.pr. N.V.Zavoykina, *Drevnosti Bospora* 18 (2014) 196-208 (in Russian; summary in English; ph.; dr.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 212/213 no. 30. The graffiti are on Attic black-glazed kylikes, unless otherwise stated: **1)** Α ΙΗ (196-198 no. 1; foot; ca. 530-520 B.C.); **2)** ΑΙΠ̣ (199/200 no. 2; foot; ca. 530-520 B.C.); **3)** ΤΑ̣Θ (200/201 no. 3; wall; ca. 530-500 B.C.); **4)** ΑΙΠ̣[- - -] (201/202 no. 4; rim; 5th cent. B.C.); **5)** ΜΑΝ (202 no. 5; rim; ca. 525-450 B.C.); **6)** [- - -]ΔΩΝ̣[- - -] (202-204 no. 6; rim; ca. 525-450 B.C.); **7)** [- - -]ΣΕΙΜ[- - -] (204 no. 7; wall; ca. 500-450 B.C.); **8)** [- - -]ΣΕF[- - -] (204/205 no. 8; wall of a black-figure vase; ca. 525-450 B.C.); **9)** ΝΥΜ (205/206 no. 9; foot; ca. 525-450 B.C.).

6. ΔΩΝ̣: or ΔΩΡ, ed.pr. || 7. possibly the ending of a name in the genitive: [- - -]ς εἰμ[ί], ed.pr. || 8. the use of the digamma is unusual in the Bosporan area; the inscription possibly is in the Euboean alphabet, ed.pr. || [9. (Νυμ(φ--)?, a personal name, Chaniotis].

694. Tanais. Dedication to Theos Hypsistos by an association, 228 A.D. *CIRB* 1283. P.A.Harland, *Greco-Roman Associations* (our lemma no. 2085) 32-39 no. 96 (translation), republishes the text with detailed commentary and discussion of other dedications to Θεὸς Ὕψιστος and related cults in the Bosporan Kingdom. [For a new dedication to Ζεὺς Ὕψιστος from Pantikapaion, see I.A.Levinskaya, *VDI* 77.1 (2017) 140-151, Kantor.] Cf. A.Avram, *BE* (2015) no. 535.

695. Tanais. Graffiti and dipinti on amphoras, 3rd-4th cent. A.D. S.M.Iljashenko, *Standartnye dipinti na uzkogorlych svetloglinianykh amphorakh Tanaisa i ego okrugi III-IV vv. n. e.* (*Bosporskie Issledovanija* 29; Simferopol and Kerch 2013) (in Russian; dr.), provides a detailed study of dipinti on Late Antique narrow-neck light-clay amphoras from Tanais and gives an ed.pr. of 179 texts. The dipinti usually appear on the neck of the amphoras. I. exploits the information provided by the dipinti on economic matters, summarizes the earlier studies on the use of dipinti in ancient economic history, and discusses the names attested in the dipinti (117-124). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 213 no. 32.

Most of the graffiti are inedita or have been published only as drawings in publications that have not been summarized in *SEG*. For the published graffiti and dipinti we provide a comparatio numerorum with *SEG*, *Agora* XXI, and with S.Ju.Saprykin, A.A.Maslennikov, *Graffiti i dipinti khory antichnogo Bospora* (Simferopol-Kerch 2007) [cf. *SEG* LVIII 743, Kantor].

SEG XLVI	Iljashenko	Saprykin-Maslennikov	
962	174-178 nos. 1-15	333	203/204 no. 70
		346	187/188 no. 3
Agora XXI		349	189 no. 4
F297	207 no. 92	352	220 no. 137
		357	225 no. 156

We present the longer and better preserved texts [tacitly placing or correcting accents and breathings, Kantor]: **1)** γευ(ματηρά) | πίθ[ου] | λάγυνοι | ΥΙΖ (painted over the earlier dipinto: ΞΒ) (178 no. 16); **2)** ΙΑ | γευμ(ατηρά) | λάγυν(οι) | ΥΟΣ (178 no. 17); **3)** ΙΗ λάγυν(οι) (178 no. 18); **4)** ἀ|π' | Ἀγαθίου (187 no. 1); **5)** ἀ|π' | Ἀγάθονι (187 no. 2); **6)** [ἀ]|π' | Ἀλεξ(άνδρου) (189 no. 5); **7)** ἀ|π' | Ἀφρ(οδισίου) | ΣΤΡ (189/190 no. 6); **8)** ἀ|π' | Ἀφρ(οδισίου) | ΧΙ (190 no. 7); **9)** ἀ|π' | Ἀφρ(οδισίου) | ΜΕΙΣΕ (190 no. 8); **10)** ἀ|π' | Ἀφρ(οδισίου) | Θέων (190 no. 9); **11)** ἀ|π' | Ἀφρ(οδισίου) | Βούλαρχ(ος) (190 no. 10); **12)** ἀ|π' | Ἀφρ(οδισίου) | ΟΡΙΣ (190/191 no. 11); **13)** ἀ|π' | Ἀφρ(οδισίου) | Γ (191 no. 12); **14)** ἀ|π' | Ἀφρ(οδισίου) | Φω[κᾶς] (191 no. 13); **15)** ἀ|π' | Ἀφρ(οδισίου) (191 no. 14); **16)** ἀ|π' | Βασιλίδου (192 no. 16); **17)** ἀ|π' | Βασι(λίδου) | Ἀριστ. (192 no. 17); **18)** [ἀ|π'] | Βασιλ(ίδου) | Δίσυρ(ος) (193 no. 20); **19)** ἀ|π' | Βασι(λίδου) Ἔρως (193 no. 21); **20)** ἀ|π' | Βασι(λίδου) Εὐστά(θιος) (193 no. 23); **21)** ἀ|π' | Βασι(λίδου) | Παλιων (195 no. 29); **22-24)** ἀ|π' | Βασιλί(δου) | Στορα. | ΑΡ (195/196 nos. 30-32); **25)** ἀ|π' | Βασιλί(δου) (196 no. 33); **26-30)** ἀ|π' | Βασιλί(δου) | Φωκᾶ(ς) (196/197 nos. 34-38); **31)** [ἀ|π'] | Γοργο(νίου) | Εὐγέ(νιος) (202 no. 58); **32/33)** ἀ|π' | Γορ(γονίου) (202 nos. 59/60); **34)** ἀ|π' | Δωροθ(έου) (203 no. 64); **35)** ἀ|π' | Δωρο(θέου) (203 no. 65); **36)** ἀ|π' | Εὐανγ(έλου) | Θεοκλ(ῆς) (203 no. 67); **37)** ἀ|π' | Εὐκάρπου (205 no. 72); **38)** ἀ|π' | Εὐλογίου (205 no. 74); **39/40)** ἀ|π' | Εὐλογί(ου) (205/206 nos. 75/76); **41)** ἀ|π' | Εὐλογ(ίου) | Ἀγαθ. (206 no. 77); **42)** ἀ|π' | Εὐλ(ογίου) | Λυσι. | Ζ (206 no. 80); **43/44)** ἀ|π' | Εὐλο(γίου) | Μακε. (207 nos. 81/82); **45)** ἀ|π' | Εὐλο(γίου) | Παῦλ(ος) | ΑΓ (207 no. 83);

46) ἀ|π' | Εὐλο(γίου) | Παῦλ(ος) | ΙΟ (207 no. 84); 47) ἀ|π' | Εὐσε(- -) | Φιλοξι(- -) (207 no. 85); 48) ἀ|π' | Ζηνο[- -] | Σισίνν[ιος] (210 no. 96); 49) ἀ|π' | Ζοπυρ. (210 no. 97); 50) ἀ|π' | Ἡλίου (210 no. 98); 51) ἀ|π' | Ἡσυχίου | Ἀγαθ. (211 no. 101); 52) ἀ|π' | Θεοδώ(ρου) | Μακαρ. | (on the other side) ἀ|π' | Εὐ. (211/212 no. 103); 53) ἀ|π' | Θεοδ. | Ἀλεξ. (212 no. 105); 54) ἀ|π' | Θεουπρόπ(ου) | Εὐλό(γιος) (213 no. 110); 55) ἀ|π' | Πολυχρο(νίου) (219/220 no. 136); 56) ἀ|π' | Φεδίου | Μελιττ. (221 no. 143); 57) ἀ|π' | Φοκᾶ (223 no. 150); 58) ἀ|π' | Φοκᾶ | Εὐλόγ(ιος) (223 no. 151); 59) ἀ|π' | Χόρου (225 no. 157).

18. Δίσυρ., ed.pr. [Δίσυρ(ος), Chaniotis] || 22-24. Στόρα(ξ) or Στορά(νη) (cf. *CIRB* 744), ed.pr. || 31. Γοργο. Εὐγε., ed.pr. [Γοργο(νίου) Εὐγέ(νιος), Chaniotis] || 32/33. Γορ., ed.pr. [Γορ(γονίου), Chaniotis] || 36. Εὐαγγ., Θεοκλ., ed.pr. [Εὐαγγ(έλου), Θεοκλ(ῆς), Chaniotis] || 45/46. Παυλ. ., ed.pr. [Παῦλ(ος), Chaniotis] | 48. Σισιν[- - -], ed.pr. [Σισίνν[ιος], Chaniotis] || 52. Θεοδω., ed.pr. [Θεοδώ(ρου), Chaniotis] || 54. Εὐλό., ed.pr. [Εὐλό(γιος), Chaniotis] || 56. Φε(ι)δίας was previously unattested in Bosporos, ed.pr. [Μελίττ(ων)?, Chaniotis] || 58. Εὐλό., ed.pr. [Εὐλό(γιος), Chaniotis] || 59. form of the name Χόρης, attested in *CIRB* 769, ed.pr.; [the genitive there is Χόρητος, Kantor].

695 bis. **Tyras. Graffiti and dipinti on amphorae and tiles.** V.P.Jajlenko, *Thracia* 19 (2011) 345-357 (in Russian; dr.), (re)publishes 87 graffiti and dipinti on fragments of transport amphorae and tiles. Most of them are inedita, but 345/346 nos. 1, 2, and 6 had been published by G.Avakian, *Cronica numismatică şi arheologică* VII (1927) 3-17; 23-32; 35-45 (in Romanian; dr.) [we correct references to Avakian's publication, Kantor]. Cf. A.Avram, *BE* (2014) no. 342. We reprint the more substantial texts.

1) Σάμος | ἐπὶ ἀστυ[νόμου - - -] (345 no. 1 = G.Avakian, *art.cit.* 39/40 no. 13; red clay amphora neck; ca. 350-200 B.C.); 2) Δίον | ἀστυνόμ[ου] | Πασιάδ[ου vel -α] (345 no. 2 = G.Avakian, *art.cit.* 38 no. 8; red clay tile; ca. 350-200 B.C.); 3) Κρα[- - -] (346 no. 3; light clay amphora shoulder; Hellenistic); 4) Ὀνήσι[μος] (346 no. 4; light clay amphora neck; 1st cent. B.C./A.D.); 5) μικρά (346 no. 5; light clay amphora neck; 1st/2nd cent. A.D.); 6) ΟΤΕΛ | Μ (346 no. 6 = G.Avakian, *art.cit.* 15/16 no. 5; red clay amphora wall; Imperial period); 7) Ν τέτα[ρτον] (346 no. 7; red clay amphora neck; 3rd/2nd cent. B.C.); 8) πριμν(άς) | πίθου | ιϝ' (350/351 no. 44; dipinto; light clay amphora neck; 2nd/3rd cent. A.D.); 9) ΒΜ Ἡΐου (351 no. 48; dipinto; light clay amphora neck; 3rd cent. A.D.); 10) ΔΙΔΙ (354 no. 72; dipinto; light clay amphora neck; 2nd/3rd cent. A.D.).

1. Σάμος, ed.pr. (Avakian); Σάμοξ by misprint, J. || 2. possibly from Chersonesos, where an astynomos Πασιάδας is attested, J.; 'génitif sûrement Πασιάδ[α]', Avram || 5. ΚΡ in ligature, ed.pr. (J.) || 6. ε[ἰ]μί, ed.pr. (Avakian); ΟΤΕΛ | Μ, possibly ὁ τελ[εσίκαρπος], meaning 'mature' product, J. [neither seems assured by the dr., Kantor] || 7. probably a price of 50 ¼ obols, ed.pr. (J.) || 8. πριμν(άς) = πρημνάς, 'tunny-fish', ed.pr. (J.) || 9. personal name Ἡΐος, ed.pr. (J.) [rare name, only attested at Athens in *LGPN*, Kantor] || 10. price of 2 didrachms, ed.pr. (J.)

DELOS

696. **Delos. Institutions: δοκιμασία.** C.Feyel, in *Mélanges Vial* 17-27, discusses the evidence for δοκιμασία ('preliminary examination') in Delos (314-167 B.C.). A preliminary examination is attested in connection with building projects (e.g. *I.Délos* 502 LL. 5-7, 15/16, 20-22) and the appointment of guarantors for construction works (*I.Délos* 504; cf. *IG* XII.6.172 LL. 12/13). This procedure seems to have been introduced in Delos under Athenian influence.

697. **Delos. Inventories.** C.Prêtre, *RHR* 231.4 (2014) 539-557, examines the dedications mentioned in the Delian inventories in order to determine whether the items listed in them are dedications, ritual objects, or objects of daily use. In the inventories the word ἄγαλμα always designates a cult statue (always accompanied by the name of a deity) in the context of the decoration of the statue (κόσμησις; 542-544); other sculpted images (ἀνδριάς, ἀνδριαντίσκος, ζωιδάριον, ζωίδιον, ἱππάριον, βοΐδιον) are dedications. Objects of daily use (e.g. κολαπτήρ and μάχαιρα) appear as utiliatry objects, dedications, and objects used in rituals (544-548). The same ambiguity can be observed in the case of supports of dedications (e.g. σανίδιον, πινάκιον εἰκονικόν, πινάκιον ἀναθηματικόν, λαμπάς, ναΐδιον, ναΐσκος, οἰκίσκος; 548-550) and vases (e.g. φιάλαι; 550-552). P. concludes that the main reason for the existence of the inventories is to catalogue dedications. Depending on the action of agents, a dedication can become under certain conditions a ritual object.

698. **Delos. Measuring tables and units of measurement.** V.Chankowski, C.Hasenohr, in *La mesure* 21-39, give an overview of units of measurement (ἡμιαμφόριον, κεράμιον, μετρητής) used in the accounts of the hieropoioi (23-28) and their changes under foreign influence (Athenian, Ptolemaic, Roman). They also discuss the use of *sekomata* in Hellenistic Delos for the measurement of wine, oil, and cereals (cf. *SEG* LXII 534; 29-36). They briefly present a group of seven *sekomata* which share several features: most of them were found in the area of the ἐμπόριον; they were dedicated by officials for public use (ἐπιμεληταί, a Roman proconsul); six of them have only one cavity for measurements, while a seventh has two cavities); six of them are inscribed (*I.Délos* 1820, 1827-1829, 1847; *SEG* LXII 535). Their exact capacity cannot be determined, since metal vases and metal cylinders (now lost) were inserted in them. C.-H. attribute the presence of these *sekomata* to the Athenian reform of weights and measures (early 1st cent. B.C.). On 37-39, they present a French translation of the Athenian decree for the reform of weights and measures (*IG* II² 1013; *SEG* XXIV 147 = *Agora* XVI 352).

699. **Delos. Religion: cult in the Imperial period.** M.Galli, *Topoi* 19 (2014) 437-448, examines the so-called 'Roman Baths' in the Tetragonos Agora of Delos, which are associated with inscriptions recording sacred delegations (δωδεκαΐδες) sent by the Athenians to Delos to offer a sacrifice of 12 animals (*I.Délos* 2535-2547; 112/113-144/145 A.D.). This building and the related inscriptions, as well as

the erection of imperial statues in Delos (*I.Délos* 1587-1598), show that Delos remained an important religious center in the Imperial period.

700. **Delos. Religion: endowments.** J.D.Sosin, *Kernos* 27 (2014) 127-157, **examines the nature of endowments that are directly mentioned (e.g. φιλοκλεῖον sc. ἀργύριον; references to loans; e.g. *I.Délos* 320 B L. 79; *IG* XI.2.287 A LL. 122/123) or alluded to in the Delian accounts (references to events named after a sponsor, such as Ἀντιγόνεια, Γοργίεια, Εὐτύχεια, Πτολεμαίεια, Στησίλεια, Φιλωνίδεια, etc.; references to phialai dedicated from the revenues of the endowment; e.g. *I.Délos* 320 B LL. 57/58; *I.Délos* 401 L. 27: σκάφιον φιλωνίδειον). It is generally believed that the events named after sponsors were endowed festivals. S. examines in great detail the relevant evidence to determine the origin, the social milieu, and motivation of the sponsors, the size of the endowment (1500-8700 drachmas), the expenses and the nature of the events designated as name+εια. He argues that they were 'endowed rituals with funds and dedications named for the founders' but not 'endowed festivals named for their founders' (139). Adducing royal endowments by Ptolemy II and Antigonos Gonatas, which in his view did not commemorate military success but family events (deaths and weddings; 140-152), S. concludes that the events named -εια had a similar background.** [S. is certainly right in observing the limited size of the endowments, and his exhaustive analysis of the accounts, which cannot be summarized here, contributes to the understanding of how these endowments worked. However, Sosin is essentially fighting a phantom. His starting point is the tacit definition of festivals [redacted] necessarily large and expensive events meant to 'have garnered much international prestige' (134) and he assumes that scholars who regard events with names of the -εια type as endowed festivals necessarily thought of them [redacted] *big* festivals, with processions, expensive sacrifices, contests, and banquets. These assumptions are wrong. Commemorative festivals can be very modest in scale. E.g. the Βαδίσεια in Lakonia (N.Themos in A.Matthaiou-N.Papazarkadas (eds.), *Ἄξων. Studies in Honor of Ronald S. Stroud* [Athens 2015] 543-574), an endowed festival, provided modest money prizes of 2-6 drachmas. In the case of Delos, the festive and commemorative nature of the endowed events is clearly stated in the accounts. These events consisted of sacrifices (*IG* XI.2.287 LL. 122/123: εἰς θυσίαν; cf. *I.Délos* 366 A LL. 131-134: εἰς τὰς θυσίας) and chorus performances under the torch-light (e.g. *I.Délos* 316 L. 88: Φιλοκλείοις τῶι χορῶι δᾶιδες). These rituals had to take place on specific days (*I.Délos* 366 A L. 134: ἐν τοῖς καθήκουσι χρόνοις), i.e. on eponymous days for the sponsors. At times, Sosin's argumentation is hard to follow. I can only give two examples. His claim that the Εὐτύχεια, Στησίλεια etc. that appear under the heading ἐδώκαμεν δὲ τοῖς ἐπιστάταις εἰς τὰς θυσίας ἐν τοῖς καθήκουσι χρόνοις (*I.Délos* 366 A LL. 131-134) could denote phialai, that the dedication of phialai fell under the broad rubric θυσίαι, and that 'nothing in this passage requires the existence of endowed eponymous festivals *per se*' (137) entirely disregards the meaning of θυσία. The claim that εἰς Γοργίεια can also be read as εἰς γοργίεια and could denote either a victim or a phiale is linguistically wrong; this expression can only refer to rituals (εἰς Γοργίεια, sc. ἱερά), not to a phiale (εἰς γοργίειον, sc. φιάλην); in short, this article can be read with profit, but should also be read with caution. Chaniotis.]

701. **Delos. Religion: *therapeutai*.** See our lemma no. 2238.

702. **Delos. Religion: sacred space.** F.Herbin, in *Pouvoirs, îles et mer*, 161-181, **gives an overview of how the Delians, Hellenistic kings (*IG* XI.4.1095/1096, 1105, 1113), the Koinon of the Nesiotai (*IG* XI.4.1125/1126, 1128/1129), and foreign cities (Kaunos, Thera; *IG* XI.4.1130/1131) used the sacred space of**

Delos for the erection of monuments and the publication of documents during the period of Delian independence (314-167 B.C.). H. studies in detail three monuments erected by the Delians: a building of Macedonian style erected in front of the Pythion, which H. associates with an honorary inscription for Alexander the Great (*IG* XI.4.1072); a monument in honor of Ptolemy III in front of Apollo's temple (*IG* XI.4.1073); and honorary statues south of the 'monument des taureaux' (*IG* XI.4.1076-1077). He also discusses two royal monuments: the statues of the Antigonid ancestors (*IG* XI.4.1097) and the monument of Philetairos (*IG* XI.4.1105).

703. **Delos. Sculpture: statues in a domestic context.** In a discussion of the public character of statues erected in private spaces, J.Griesbach, in id. (ed.), *Polis und Porträt. Standbilder als Medien der öffentlichen Repräsentation im hellenistischen Osten* (Wiesbaden 2014) 99-187, **adduces the statue group of Κλεοπάτρα and Διοσκουρίδης (*I.Délos* 1987; *SEG* XXXV 885; German translation; ph.; on 102/103 discussion of the epigraphically attested activities of the family members), the statue of Φιλόστρατος of Askalon (*I.Délos* 1724; cf. *SEG* XXXIX 707; German translation; ph.), and the statue base for Q.Tullius (*I.Délos* 1802; *SEG* XXXII 812; German translation; ph.). G. argues that in the society of late Hellenistic Delos the need for self-presentation had grown to such an extent that it penetrated all areas of life. The late Hellenistic decrees for benefactors that refer to private hospitality offered to political bodies or delegations [redacted] well as the increased use of the designations ξένος καὶ φίλος (*I.Délos* 1845, 2000) or φίλος (*I.Délos* 1534, 1843, 1845, 1999, 2001, 2002, 2004) underline the merging of private and public life.** F.Herbin, in *Wiederverwendungen* 43-54, **discusses cases of re-use of statue bases in the sanctuary of Apollo (*IG* XI.4.1128; *I.Délos* 1537, 1592, 1595, 1612, 1644, 1994, 2016, 2341, 2485, 2502; ph.; dr.).**

704. **Delos. Honorary inscription for Agathostratos of Rhodes with sculpture's signature, after 258 B.C.** *IG* IX.4.1128; *Syll.*[3] 455. N.Badoud, F.Herbin, in *Pouvoirs, îles et mer*, 183-188 (ph.; dr.), **propose a reconstruction of the monument that supported a statue of Ἀγαθόστρατος. The monument, in the form of a small column supported by a base with two steps, was constructed in Rhodes of Lartian stone. The ethnic Ῥόδιον (L. 5) was added by a different hand when the monument was erected in Delos. The inscription is now republished in *DNO* IV 601 no. 3389; the inscriptions with the signature of the sculptor Φύλης I of Halikarnassos are collected in *DNO* IV 601-627, nos. 3389-3412.**

705. **Delos. Honorary inscription for Mithridates VI, 115/114 B.C.** *I.Délos* 1560. L.Ballesteros-Pastor, *Epigraphica* 76 (2014) 81-85, **suggests restoring the honorary title Εὐσεβής in the titulature of King Mithridates VI (L. 1: [βα]σιλέω[ς Μ]ιθριδάτου Εὐπάτο[ρ]ος, [Ε]ὐ[σεβοῦς]; [Ε]ὐ[εργέτου], *I.Délos*). This epithet was used by five kings of Kappadokia, including Ariarathes IV and V. With the use of this epithet Mithridates indicated his ambitions to control the kingdom of Kappadokia.**

706. **Delos. Dedication of a statue of Apollo by the Naxians, ca. 600-575 B.C.** *I.Délos* **4;** *SEG* XLVII 1221; LIV 716*; *LSAG*² 304 no. 10. F.Queyrel, *RA* (2014) 245-258, discusses the inscription on the base of the colossal statue of Apollo: [- -]ὀ αϝυτō λίθō ἐμι ἀνδριὰς καὶ τὸ σφέλας. Reviewing the various restorations proposed for the text, he assumes that the dedication consisted of two lines, written in the boustrophedon style. Only the last words of the second line are preserved. The text is composed in iambic trimeter. Restoring [τ]ὀ (Attic οὗ) in the beginning, he suggests that the preserved words may belong to a relative clause: 'duquel même je suis en marbre, moi le statue, ainsi que la base' or 'duquel marbre précisement je suis, moi le statue, ainsi que la base.'

707. **Delos. Sculptor's signature, ca. 360 B.C.** *SEG* XIII 429. F.Prost, *RA* (2014) 259-270, discusses in detail this statue base and endorses the restoration [Πραξι]τέλης ἐποίησεν. He suggests a date in ca. 360 B.C. The presence of this base in a Hellenistic context has not been explained.

708. **Delos. Bilingual Greek-Phoenician dedication to Apollo by the hieronautai of Tyros, ca. 340 B.C.** *I.Délos* 50; *SEG* I 341. A.Hermary, *RA* (2014) 271-284, republishes and discusses this text (ph.; French translation). The block, considered lost, is now in the Epigraphical Museum at Athens (EM 1862). H. identifies the block ■ belonging to an open naiskos containing two statues, images of Tyros and Sidon (Τύρου καὶ Σιδῶνος [εἰκ]όνας). The closest parallels for personification of cities can be found on coins of Euagoras II of Salamis and on Cypriot statues of this period. The Phoenician text dates the dedication to the reign of ■ king Straton, probably Straton II (342-332 B.C.). For the meaning of ἱερουαῦται (participants in sacred missions), H. adduces the grave of Antipatros of Askalon (*IG* II² 8388; cf. *SEG* LXIII 189).

709. **Delos. Inscribed medicine containers, early 1st cent. B.C.** Two clay vases with painted inscriptions on the exterior; found in Delos (1: Agora of the Italians; 2: Theater Quarter). Ed.pr. P.Chatzidakis, in *Hygieia*, 278/279 no. 143 and 283/284 no. 149 (ph.): 1) Ἀπολλωνίδου | κενταύρηον Δεξάνδρου (no. 143; cf. P.J.Chatzidakis, *Delos* [Athens 2003] 26); 2) ὀπώρα | λυκίου (no. 149).

1. The vase contained an ointment based on the plants belonging to the genus of the *centaurea*; Apollonides (L. 1) was the physician; Dexandros, whose name was written by a different hand, was the owner, ed.pr. || 2. the vase contained the dried fruit of the lykion plant, ed.pr.

710. **Delos. Potter's stamps, ca. 25-20 B.C.** In a study of pottery from the Imperial period found on Delos, A.Peignard-Giros, *Topoi* 19 (2014) 417-433, mentions three fragments of Eastern Sigillata B which preserve the stamps of potters (427/428; dr.): Ἀνδρέο(υ), Πό|θου, Φιλήτ|ου. Their workshops were located in Asia Minor (Maeander Valley).

RHODES

711. **Rhodes. Education.** A.Dreliosi-Irakleidou, in *Sophia Adolos* 37-63, collects the archaeological, epigraphic, and literary sources for education and scholarly activities in Rhodes (the operation of the gymnasion; libraries; literacy; representation of papyrus scrolls in funerary monuments; evidence for poets, philosophers, and other scholars; music). She adduces *inter alia* the grave epigram for a teacher (*IG* XII.1.141); a grave relief that shows ■ student (re-used for inscribing *IG* XII.1.471; ph.); the epitaphs for the philosophers Ἱερώνυμος (Pfuhl-Möbius 2085; ph.) and Ἀριδείκης (*GV* 1451), for the poets Διοκλῆς (see our lemma no. 730) and Φιλόνικος (*GV* 1001), and for the sophist Τιβ.Κλαύδιος Ἀντίπατρος (*I.Lindos* 449); the honorary inscription for the historian Ἀντισθένης (*SEG* XXXIX 736); a catalogue of books in the gymnasion's library (Maiuri, *NS* 11; ph.); and an astronomical treatise (*IG* XII.1.913) [for a new edition see *SEG* LVI 953, Chaniotis]. For two inedita see our lemmata nos. 734/735.

712. **Rhodes. History: Rhodian domination in the Cyclades.** N.Badoud, in *Pouvoirs, îles et mer* 115-129, discusses the Rhodian influence in the Cyclades in the Hellenistic period. In an early phase (3rd cent. B.C.), Rhodes was involved in the Second Syrian War (ca. 258 B.C.); its influence increased as Antigonid and Ptolemaic power in the Aegean declined after the mid-3rd cent. B.C. B. associates the following inscriptions with events during and after the Second Syrian War: 1) *IG* XI.4.1128 and *I.Lindos* 88: inscriptions concerning the military career of Ἀγαθόστρατος Πολυαράτου, who was honored by the Koinon ton Nesioton. On 126-129, B. discusses *I.Lindos* 88, rejecting an association of this dedication with a war against the Τυραννοί. He argues that the names of the participants in the war (360 men) were inscribed in 8 (not 7) columns. 2) *I.Lindos* 2 C no. XXXVII: dedication of a shield after a war. 3) *IG* XI.4.596: honors for the Rhodian officer Ἡγήσανδρος Βουλάνακτος in Delos; for the date (ca. 255 B.C.) cf. *Tit.Cam.* 29. 4) *IG* XII.1.25: grant of proxeny to Γλαύκων Ἐτεοκλέους, the brother of Chremonides; the reconciliation between Rhodes and the Ptolemies may be attributed to him (after 246 B.C.; ph.). 5) *IG* XI.4.1135: dedication of war booty (from the war against Demetrios of Pharos?) in Delos by the Rhodian commander Πεισίστρατος Ἀριστολόχου (ca. 220 B.C.). In a second phase (ca. 200-167 B.C), the Koinon ton Nesioton was under Rhodian control (cf. *IG* XII.5.652); the Koinon continued to exist briefly after the end of the Third Macedonian War (cf. *IG* XII.5.824 B; ca. 168-164 B.C.). Rhodian influence is also attested in the 1st cent. B.C. (cf. *IG* XII.5.38).

713. **Rhodes. Sculpture: sculptors' signatures.** E.Tsakanika, in *Sophia Adolos* 93-116, reports that during a survey on the acropolis of Lindos a significant number of unpublished inscriptions were found. She presents three inedita that bear sculptors' signatures. See our lemmata nos. 707-712. On 93-95, she gives an overview of sculptors' signatures from Rhodes.

714. Ialysos. Dedication to Athena, 6th cent. B.C. Two joining fragments of the base of a poros perirrhanterion; broken on top; a boustrophedon inscription. Ed.pr. G.Pugliese Carratelli, *N.Suppl.Epigr.Rh.* no. 13; cf. *LSAG*[2] 475 no. 12a. Republished by A.P.Matthaiou, *Grammateion* 2 (2013) 81/82 (ph.), based on autopsy.

[- - - - - - - - - - -]
[- - $^{5-7}$ - -]ΑΡḤỊ[.]
hυιὸς [- - $^{5-7}$ - -]
δεκάτ[α]ν τάθαν-
4 αίαι ἀνέθεκεν

1. Unclear readings, ed.pr.; possibly [Θ]αρḥị[ο], the patronymic of the dedicant; less likely, [Χ]εpḥị[ο]; the dedicated object was probably mentioned in the lost beginning of the text, M. || 2. hυιός = υἱός, M. || 3. initio, ΑΕ[.]Ι[.]Α[.]Ι, ed.pr.

715-720. Kamiros. Christian epitaphs, 5th-7th cent. A.D. Six epitaphs from the area of Kameirou Skala. Ed.pr. M.Sigala, *AD* 47 B2 (1992) 681 nos. 1-4; cf. *SEG* XLVII 1249-1252. N.Mastrochristos, in *Sophia Adolos* 158-170 nos. 6-11, presents improved texts and descriptions of those four texts (our lemmata nos. 716-719) and publishes two inedita (our lemmata nos. 715 and 721), with detailed comments on the Christian formulas.

715: 158-160 no. 6. **Christian epitaph of Euthymia and [- -]mia of Constantinople, 474** A.D. **and 5th/6th cent.** A.D. Schist plaque; after the first epitaph had been inscribed (A), the plaque was turned 180° and the second text (B) was written; inv.no. EX 20. Both women were from Constantinople (A LL. 3/4 and B LL. 3-5), and were possibly members of the same family (ed.pr.).

A: †
ΧΜΓ
Ἔνθ[α] κατά-
κιτε Εὐθ[υ]μία
Κωνστα[ντιν]ου-
4 πολίτι[σσα· ἐτ]ελι-
ώθη ἐν μ(ηνὶ) Ν[οεμβ]ρίῳ
ε´ ἰνδ(ικτιῶνος) ιγ´, ἡ[μέρᾳ] γ´,
ὑπατίᾳ Φλ(αβίου) Λε[οντίου]

B: † Ἰνδικτιῶνι δωδεκάτῃ·
ἔνθα κατάκιτε
.ΚΩΗΜΙΑ Κωσ-
4 [ταν]τινουπο-
[λίτισ]σα, ἰδικτιῶνι

716: 161 no. 7. **Christian epitaph of ■ deacon, 6th cent.** A.D. *SEG* XLVII 1251 (ed.pr. M.Sigala, *AD* 47 B2 (1992) 681 no. 3). Lower part of a limestone stele; inv.no. EX 3.

[Ἔνθα κατάκειται]
[- - - - - - - - - δι]-
άκον, ἐλ-
άχιστ-
ος

1. Not read by ed.pr. || 2/3. ΑΧΙΟΥ, ed.pr.; [Ἀμ]αχίου?, *SEG*.

717: 161/162 no. 8. **Christian epitaph of Kyriakos, 5th/6th cent.** A.D. *SEG* XLVII 1249 (ed.pr. M.Sigala, *AD* 47 B2 (1992) 681 no. 1). Upper part of a plaque; inv.no. EX 1.

† Ἔνθα
κατά-
κιτε
4 Κυρια-
κός, τὸ
[ἐ]πίκλ-
[ην - - -]

6. Not read in ed.pr.

718: 162/163 no. 9. **Christian epitaph of Kyriakos, 5th cent.** A.D. *SEG* XLVII 1252 (ed.pr. M.Sigala, *AD* 47 B2 (1992) 681 no. 4). Grey stone stele, tapering toward the top; inv.no. EX 4. No changes in the text.

719: 163 no. 10. **Christian epitaph of Maria, 6th cent.** A.D. *SEG* XLVII 1250 (ed.pr. M.Sigala, *AD* 47 B2 (1992) 681 no. 2). Lower part of a plaque; inv.no. EX 2. [- - - -] | Μαρίας

Μαρία, ed.pr., *SEG*.

720: 164/165 no. 11. **Christian epitaph of Melitine, ca. 600-650** A.D. Plaque, broken on the right bottom corner; an inscription within an engraved frame with pediment; inv.no. EX 12.

† Ἔνθα κατά-
κιτε Μελιτίνη
θυγάτηρ Παύ-
4 λου, γαμητὴ
δὲ Ζωτικίου
σουλούκωνος

6. σουλούκων was previously unattested; cf. τζουλούκων (a mercenary soldier, attested in the 13th cent.). ed.pr.

721. **Lindos. Cult regulation concerning ritual purity in the sanctuary of Athena Lindia, early 3rd cent.** A.D. *I.Lindos* 487; *LSCG Suppl.* 91. A.Petrovic, I.Petrovic, *Gephyra* 11 (2014) 29-35, focus on the preamble of the inscription (LL. 1-3): [κα]θαρο[ὺ]ς π[αρῖναι κατὰ ὑποχείμενα | π]εριραντηρίων εἴσω καὶ τῶν τοῦ ναοῦ [πυλῶν· | ἶ]ναι ὅσιον φειδομένους ὁράσεως τέκνων βδ[αλλόντων]. Nursing was regarded as a source of pollution (*LSS* 119 L. 6; *LSCG* 68), but such ■ visual taboo is unique in Greek religion. It may have aimed at protecting nursing mothers or children from the malevolent gaze. Considering the connections of the sanctuary of Athena Lindia with Egypt, the authors argue that refraining from even looking at a source of pollution may reflect Egyptian influence (cf. Herodotos 2.37.5: the Egyptian priests cannot endure even to see beans).

722. **Lindos. Honorary inscription for Pamphilidas and sculptor's signature, early 2nd cent.** B.C. Fragment of Lartian marble, part of the exedra honoring Pamphilidas (*I.Lindos* 131) [see now *DNO* IV 625/626 no. 3411, Chaniotis]; found on the north slope of the acropolis (inv.no. 1632). Ed.pr. E.Tsakanika, *Dodekannisiaka Chronika* 25 (2012) 145-161 [non vidimus]. Republished by ead. in *Sophia Adolos* 106-110 (ph.). Pamphilidas (L. 2) must have been the son of Παμφιλίδας Τελεσάρχου, the priest of Athena in the late 3rd cent. B.C., who first erected the exedra. The sculptor Pythokritos (L. 7), son of the Cretan sculptor Timocharis and father of the sculptor Simias, is one of the most productive sculptors in Rhodes (ca. 220-160 B.C.) [for his signed works see now *DNO* IV 521-545 nos. 3311-3331, Chaniotis].

Λίνδιοι ἐτίμασαν
[Πα]μφιλίδαν Παμφιλίδα
[ἐπαί]νωι, χρυσέωι στεφάνωι, εἰκόνι,
[πρ]οεδ[ρί]αι ἐν τοῖς ἀγῶσι
[ἀρετᾶ]ς ἕ[νεκ]α καὶ εὐνοίας, ἃν ἔχων
[διατε]λεῖ εἰς τὸ πλῆθος [τ]ὸ Λινδίων·
Πυθόκριτος Τιμοχάριος Ῥόδ[ιος] ἐποίησε

723. **Lindos. Dedication to Athena Lindia and sculptor's signature, ca. 200-170 B.C.** Statue base (πεσσοειδὴς στήλη) of Lartian marble with molding on top and bottom; on the top an engraved game board; on the front face (bottom) a cavity for the placement of objects (coins and lamps); broken on the upper right corner and on the bottom corners; found on the west slope of the acropolis; now in the Archaeological Collection of Lindos (inv.no. 1640). Ed.pr. E.Tsakanika in *Sophia Adolos* 95-102 (ph.). The dedicant Εὔτυχος Μυριναῖος is also known from another dedication to Athena Lindia (*I.Lindos* 178); see our lemma no. 724. The sculptor Lysias is known from two other Lindian dedications: *I.Lindos* 176 (see our lemma no. 724) and *I.Lindos* 177 [see now *DNO* IV 571-573 nos. 3361-3362, Chaniotis]. Other Chian sculptors working in Lindos were Ἀρίστων, Ἀσκλαπιάδας, Μένιππος, and Ζηνόδοτος [for all these Chian sculptors and their signatures in Rhodes see now *DNO* III 769-774 nos. 2647-2650 (Ariston); *DNO* IV 567/568 no. 3358 (Asklapiadas); 569-571 nos. 3359/3360 (Menippos and Zenodotos), Chaniotis].

Εὔτυχος Μυρινα[ῖος]
Ἀθάναι Λινδίαι ἀπαρχ[άν]·
Λυσίας Χῖος ἐποίησε

724. **Lindos. Dedication to Athena Lindia and sculptor's signature, ca. 200-170** B.C. *I.Lindos* 176 + 178. E.Tsakanika, in *Sophia Adolos* 99-101 (ph.), reports that the two fragmentary inscriptions *I.Lindos* 178 (dedication of Εὔτυχος Μυριναῖος) and 176 (signature of the sculptor Λυσίας Χῖος) [see now *DNO* IV 572/573 no. 3362, Chaniotis] were found during a survey on the acropolis of Lindos (inv.nos. 1063 and 1191). They are probably part of the same monument. For the dedicant and the sculptor see also our lemma no. 723.

725. **Lindos. Dedication to the gods and sculptor's signature, mid-2nd to 1st cent.** B.C. *I.Lindos* 197. E.Tsakanika, in *Sophia Adolos* 110-112 (ph.), reports the finding of 4 further fragments of the exedra dedicated by the brothers Ἀρχοκράτης, Λυσίστρατος, and Πυθαγόρας, priests of Athena (ca. 168-165 B.C.). A re-examination of the sculptor's signature on fr. d [*DNO* V 359/360 no. 3966, Chaniotis] allows the improved reading Πλούταρχος Ἡλιοδώρου Ῥόδιος ἐποίησε (the ethnic Ῥόδιος was omitted from *I.Lindos*). The sculptor, originally from Apameia and active in the first half of the 1st cent. B.C., is known from numerous inscriptions in Rhodes [for his signed works see now *DNO* V 354-369 nos. 3962-3974, Chaniotis].

726. **Lindos. Sculptor's signature, late 2nd/early 1st cent.** B.C. Left part of a base of Lartian marble with molding; found on the acropolis (inv.no. 1145). Ed.pr. E.Tsakanika, in *Sophia Adolos* 102/103 (ph.). The sculptor is known from inscriptions in Lindos (*I.Lindos* 270, 283, and 359 = *IG* XII.1.817) and Halos in Thessaly (*IG* IX.2.115) [for his signed works see now *DNO* V 298-301 nos. 3900-3903, Chaniotis].

Πρῶτος Λυκάω[ν ἐποίησε]

727. **Lindos. Sculptor's signature, ca. 100-75** B.C. Left part of a base of Lartian marble with molding; found on the acropolis (inv.no. 849-773). Ed.pr. E.Tsakanika, in *Sophia Adolos* 104-106 (ph.). The sculptor, originally from Tyros but naturalized in Rhodes, is known from numerous inscriptions (see *SEG* LX 885 D) [see now also *DNO* V 379-395 nos. 3982-3994, Chaniotis].

Χαρμόλας [Ἀρτεμι]δώ[ρ]ο[υ Ῥό]διο[ς] ἐποίησ[ε]

728. **Lindos. Lindian 'Anagraphe', 99/98 B.C.** *I.Lindos* 2; *Syll.*³ 715; *SEG* LXIII 644*. C.Ampolo, D.Erdas, A.Magnetto (edd.), *La gloria di Athana Lindia* (*ASNP* Ser. 5, 6.1) (Pisa 2014) 3-445, assemble twelve studies dedicated to the Lindian 'Anagraphe', the result of a seminar organized in the Scuola Normale Superiore di Pisa in 2011/12 [an important contribution to the understanding of ■ complex text, Chaniotis]. The text of the inscription is reproduced on pp. 5-29 (following the edition in *I.Lindos*; Italian translation). The individual essays discuss in detail the following subjects: the archaeological context of the inscription and the history of its discovery (D.Barbera; 31-62); the citation of literary sources in the 'Anagraphe' (D.Amendola; 63-90); the authorship of the 'Anagraphe' and the identification of one of the authors, Τιμαχίδας, with a homonymous Hellenistic poet and grammarian (I.Matijašić; 91-112; M. points to dissimilarities between the fragments of Timachidas and the 'Anagraphe', e.g. in the treatment of the sources, the dialects, and the epiphanies; an edition of Timachidas' fragments, on 113-185) [this is an important contribution to the study of late Hellenistic literature, but I wish to point to a methodological issue. As M. points out in his essay, Τιμαχίδας is not the sole author of the 'Anagraphe'. The Lindians elected two men to compile lists of epiphanies and old dedications (A L. 5: [ἑλέ]σθαι ἄνδρας δύο); the first author was Tharsagoras (Θαρσαγόρας Στράτου Λαδάρμιος; A L. 12), and Timachidas was the second. For this reason, the differences between the 'Anagraphe' and the fragments of the grammarian Timachidas do not necessarily prove that we are dealing with two different authors. The longest and more telling narratives (the epiphanies) may be the work of Tharsagoras. Additionally, the 'Anagraphe' may well be the work of ■ young Timachidas; after all, the author named first is Tharsagoras, Chaniotis]; the chronicles (χρονικὴ σύνταξις, συναγωγὴ τῶν χρόνων, χρόνοι) mentioned in the text (L.F.Carlini; 187-203); the themes of local Rhodian historiography as reflected by the sources of the 'Anagraphe' (O.Salati; 205-237); the work of the historian Ξεναγόρας, one of the sources of the 'Anagraphe' (C.Cioffi; 239-257); the dedication of φυλαί in lemma XV and the way the 'Anagraphe' reflects the historical realities and institutions of the Archaic and Hellenistic periods (O.S.Cannistraci; 259-294); references to the Western Greeks in the 'Anagraphe' and their significance for the commemoration of the past in Lindos and Rhodes (C.Ampolo; 295-324); the Rhodian libraries at the time of the composition of the 'Anagraphe' (E.Rosamilia; 325-362); the 'Anagraphe' in the context of the relations between Rhodes and Rome (S.Rendina; 363-397).

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729. **Rhodes. Honorary decree for officers who fought in ■ military expedition in Aigila, late 4th/early 3rd cent.** B.C. *SEG* LIX 881. N.V.Sekunda, *Grammateion* 3 (2014) 13/14, returns to this decree which Segre associated with the epitaph of three brothers, the sons of Timakrates, killed during military operations of the Rhodians against Tyrrhenian and other pirates (*Syll.*³ 1225); Segre identified Πολέμαρχος Τιμακράτεος (L. 7) with one of three brothers (*Syll.*³ 1225: [Πολέμαρχο]ς Τιμακράτευς) and dated both inscriptions to ca. 260-250 B.C. A.Bresson (*SEG* LVII 763; LIX 881) dated the decree to ca. 320-306 B.C. and the epitaph to ca. 320-281 B.C. and associated both texts with operations against Tyrrhenian pirates. S. notes that the two texts should be separated also because Polemarchos has different ranks in the two texts: καταπαλταφέτας in the expedition against Aigila and (if his name is correctly restored in *Syll.*³ 1225) the higher rank of συνταγματάρχης at the time of his death fighting against pirates [on this text see now V.Kontorini (*SEG* LXIII 646), who suggests a date in ca. 300-250 B.C.; the restoration [Πολέμαρχο]ς Τιμακράτευς is arbitrary, Chaniotis]. The three brothers lost their lives in different military operations (one against Tyrrhenians, two against pirates). Therefore, the expedition against Aigila was not necessarily an expedition against Tyrrhenian pirates. The date of the decree is earlier than 284 B.C. but not necessarily earlier than 306 B.C. (S.).

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730. **Rhodes. Grave epigram for the dramatic poet Diokles, ca.** 200-150 B.C. Base of Lartian stone that originally supported a stele; found in the cemetery of Rhodes in 1976. Ed.pr. K.Trypanis, *Πρακτικὰ τῆς Ἀκαδημίας Ἀθηνῶν* 51 (1976) [1977] 830-838 (ph.; Greek translation; English summary), with detailed philological commentary and comments on the vocabulary, the high quality of the epigram, and the revival of satyr play in the 3rd cent. B.C. Mentioned by A.Dreliosi-Irakleidou, *art.cit.* (see our lemma no. 711) 51/52 (ph.). We present the text, not previously included in *SEG*.

Οὐ μόνον ἐν τρα[γ]ικοῖσι φέ[ρες] κλέος ἔξοχον ὕμνοις
εὐπλοκάμων, Διοκλῆ, φρ[ον]τίσι Πιερίδων,
ἀλλὰ καὶ ἐν νίκαις σατύρων περὶ κρατὶ καθάψ[α]ς
κισσὸν ληναϊκῶν ἁψάμενος χαρίτων·
γνήσια δ' ἐν θυμέλαισιν ἑλὼν ἀκροθίνια Βάκχου,
πατρ[ίδα] καὶ γενέταν ἠγλάϊσας, Διοκλῆ·
ἱμ[ε]ρ[τὸ]ς δὲ φίλοισι ἔβης θαλάμους ὕπο Λάθας
[προφρονέως] στέρξας ἔργα δικαιοσύνας

1-8. Four elegiac couplets, ed.pr. || 1. ἐν τρα[γ]ικοῖσι ... ὕμνοις = tragic poetry, ed.pr. || 4. Diokles won the competition in satyr play at the Lenaia in Athens; this shows that in the 2nd cent. B.C., participation in the Lenaia was open to non-Athenian poets, ed.pr.

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731. **Rhodes. Epitaph of Phanodoros of Tymnos, 2nd cent.** B.C. Lower part of a grave stele with unclear remains of a relief image. Mentioned by E.Kaninia, M.Agiakatsika, *AD* 62 B2 (2007) [2014] 1340 (ph.). P.Fröhlich, *BE* (2014) no. 558, transcribes the text and suggests a date in the 2nd cent. B.C.

Φανόδ[ωρος?] | Φανοδώ[ρου] | Τύμνιος

732/733. **Rhodes. Epitaphs, 1st cent.** B.C. Two funerary altars; found during the excavation of a subterranean chamber tomb in the western cemetery; now in the Archaeological Museum of Rhodes (inv. nos. E7479 and E7480). Ed.pr. C.Fantaoutsaki, in *Sophia Adolos* 65-92 (ph.). Some shared names (732: Ἀθανώ, Ἐρωτάριον; 733: Ἀθανώ, Ἔρως) and the Antiochean origin of 7 individuals in the two epitaphs (732 LL. 1, 5, 6, 9-11; 733 L. 6) suggest family relations among them (ed.pr.).

732: 66-84 no. 1. **Epitaph of Dionysios of Antiocheia, his family, and his friends, 1st cent.** B.C. Marble altar with moulding on top and kymatia on bottom; an inscription on the front, on the moulding, and on the kymatia; inv.no. E7479. In her detailed commentary, ed.pr. discusses the honors mentioned in the text, the associations, and the significance of the text for the migration of Italians to the East. The text commemorates the services of two

metics from Antiocheia: Dionysios and his father Epaphrodeitos, who served as choregoi: they were also honored by cult associations for their benefactions. Additionally, the council honored Dionysios by inviting him to dinner twice (L. 2). The text mentions two hitherto unattested cult associations: the Ἑρμαϊσταὶ Τύχας Ἀγαθᾶς Ὀλυμπίων Εὐδαιμόνων (LL. 3/4 and 7/8), who combined the cult of Hermes with that of Agathe Tyche and the Olympian gods; and the Ἑστιασταὶ Διὸς Ὀλυμπίου Ὁμονοϊσταὶ Λεύκειοι Μάλλειοι (LL. 12-15), who worshipped Hestia, Zeus Olympios, and Homonoia. The cult of Homonoia is only indirectly attested in Rhodes, through the cult association of the Ἐρεθειβιάζοντες Ὁμονόειοι (*Tit.Cam.* 87; cf. the cult of Domitia as Ὁμόνοια: *Tit.Cam.* 101a). The association of the Hestiastai was founded or re-founded by the Roman Lucius Mallius and reveals Roman influence (Vesta, Iuppiter, Concordia).

Διονυσίου Ἀντιο[χ]έως, μετοίκου,
χοραγήσαντος vvvv καὶ ξενισθ[έ]ντος ὑπὸ τᾶς βουλᾶς δὶς
καὶ τιμαθέντος ὑπὸ Ἑρμαϊσ[τᾶ]ν Τύ[χ]ας Ἀγαθᾶς Ὀλυμπείων Εὐ-
δαιμόνων θαλλῶι στεφάνωι, v καὶ τᾶς γυναικὸς Ἐρωταρίου
Ἀλεξανδρίδος v καὶ τᾶς θυγ<α>τρὸς Ἀθανοῦς Ἀντιοχίσσας
καὶ τοῦ πατρὸς Ἐπαφροδείτου Ἀντιοχέως, μετοίκου,
χορηγήσαντος v καὶ τιμαθέντος ὑπὸ Ἑρμαϊστᾶν Τύχας
Ἀγαθᾶς Ὀλυμπείων Εὐδαιμόνων θαλλῶι στεφάνωι, v καὶ
τᾶς ματρὸς Μοσχίου Ἀντιοχ[ί]σσας καὶ τοῦ ἀδελφοῦ
Ἐπαφροδείτου Ἀντιοχέως vvvvv καὶ τοῦ φίλου
Συμμάχου καὶ τᾶς γυναικὸς αὐτοῦ Ἀθανοῦς Ἀντιοχέων
καὶ τιμαθέντος ὑπὸ Ἑστιαστᾶν Διὸς Ὀλυμπίου Ὁμονο-
ϊαστᾶν Λευκείων Μαλλείων τῶν σὺν Λευκίωι Μαλλείωι
Λευκίου υἱῶι Μάγνωι Ῥωμαίωι κοινοῦ ἐπαίνωι χρυσέωι
στεφάνωι

1. Written in larger letters || 10-15. the names of additional people to be buried in the tomb and additional honors for Dionysos were added later; the golden crown (LL. 12-15) was given to Dionysios after LL. 1-10 had been written, perhaps even after his death, ed.pr. || 13. Mallii are attested in Lucania, Macedonia, Achaia, and Elis; it is possible that the Rhodian Mallii are connected with Cn.Mallius Maximus, consul in 105 B.C. (e.g. *IG* XII.3.173), who was exiled in 103 B.C., perhaps in Rhodes; but one cannot exclude the possibility that Μάλλειος stands for Manlius, ed.pr. || 13/14. Lucius Mallius was the founder of the association; his son Lucius Mallius Magnus served as its chairman; contra A.Chaniotis, *EBGR* 2014 [2017] 291 no. 59: the text refers only to one individual, L.Mallius Magnus; his cognomen was omitted in the name of the association while the full name was given in his mention as a chairman.

733: 84-88 no. 2. **Epitaph of Eros of Alexandria, Serapias of Ephesis, and Athano of Antioch, 1st cent.** B.C. Round marble funerary altar with kymatia on top and bottom; inv.no. 7480.

Ἔρωτος
Ἀλεξανδρέως
καὶ τᾶς γυναικὸς
Σεραπιάδος
Ἐφεσίας v καὶ
Ἀθανοῦς Ἀντιοχίδος

5/6. Added later by a different mason; cf. our lemma no. 732 LL. 5 and 11, ed.pr.

734. **Rhodes. Epitaph of Eumathia, 2nd/1st cent.** B.C. Urn of Lartian stone; of unknown provenance; now in the Archaeological Museum of Rhodes (inv.no. E 6042). Mentioned by A.Dreliosi-Irakleidou, *art.cit.* (see our lemma no. 711) 60.

Εὐμαθίας

The name Εὐμαθία (possibly to be restored in *IG* XII.1.639: [- -]μαθία) indicates the parents' interest in the education of their daughter, D.-I.

735. **Rhodes. Epitaph of Theodoros, 1st cent.** B.C./A.D. Altar of Lartian stone with molding on top and bottom; in the center, an inscription flanked by two papyrus scrolls; of unknown provenance; now in the Archaeological Museum of Rhodes (inv.no. E 7577). Ed.pr. A.Dreliosi-Irakleidou, *art.cit.* (see our lemma no. 711) 54-56 (ph.).

Θεοδώρου
Διδύμου
Κρυασσέως

3. From the Ialyssian deme of the Κρυασσεῖς, ed.pr.

736. **Unknown provenance (Rhodes?). Dedication to a heros, ca. 1st cent.** B.C.-**1st cent.** A.D. *SEG* XXVII 460. K.J.Rigsby, *ZPE* 185 (2013) 139/140, suggests reading the name of the dedicant's father (L. 2) as [Κ]λεισιθέμιος (Δεισιθέμιος, ed.pr.). The name Κλεισίθεμις is found in Lindos and Telos. R. argues that the dedicant was Lindian and that Telos was probably part of Lindos.

736 bis. **Unknown provenance (Rhodes?). Grave epigram of Theodora, ca. late 3rd cent.** B.C. *SEG* IV 91; *GV* 868. This inscriptrion probably is a pierre errante from Rhodes. See our lemma no. 863.

LESBOS

737. **Mytilene. Sanctuary of Artemis Thermia.** R.Hodot, in S.David, E.Gény (edd.), *Troika. Parcours antiques 2. Mélanges offerts à Michel Woronoff* (Besançon 2012) II 241-249, **compiles a list of the** ἀγωνοθέται and πανηγυριάρχαι of the festival Θερμιακά in honor of Artemis Thermia (*IG* XII.2.224, 239, 241-253, 256; 2nd-3rd cent. A.D.). He summarizes the formulas used in the honorary inscriptions for these men and studies their social status (Roman citizenship) and their origin from local elite families. In a discussion of the language of these texts, he notes the mixture of common forms of the koine with dialect forms (παναγύριος, παίσας, στρόταγος, πάϊν, genitive τῶ, accusative τοὶς θέοις, gemination of sigma and nu); the latter had a decorative function and underlined the adherence to old traditions.

738. **Unknown provenance. Altar of Tiberius and Livia, 14-29 A.D.** Marble altar with molding on top and bottom; of unknown provenance, now in the Museum of Mytilene (inv.no. 31092). Ed.pr. M.S.Diakoumakou, *Grammateion* 3 (2014) 7-10 (ph.), with a corrigendum on p. 11. Ed.pr. comments on the cult of Tiberius and Livia and the gratitude of the Lesbians toward Rome for the preservation of peace (cf. *IG* XII.2.35 Col. d L. 16).

Χαριστήριον ἠράνας·
Αὐτοκράτορος Τιβερίω
Καίσαρος Σεβάστω
καὶ Ἰουλίας Σεβάστας

4. Θέ ν ας Σεβάστας, ed.pr.; corrected by C.Kritzas (per litt.); the correction is adopted by ed.pr. in a corrigendum.

NISYROS

739-740. **Nisyros. Two boundary markers of land adjacent to the city wall, 4th cent.** B.C. Two boundary markers found rebuilt in retaining walls outside the fortification wall. Ed.pr. M.Filimonos-Tsopotou, in *Sophia Adolos*, 126 (ph.), who interprets them as boundary markers that defined a zone of public land along the city wall that should remain free of cultivation, burials, and constructions. Originally, this zone was 5 feet wide (*IG* XII.3.86), but it became necessary to increase it to 50 feet (see our lemma no. 739; ed.pr.).

739: 120/121 no. 1. **Boundary marker of public land, 4th cent. B.C.** Block of basaltic andesite in the form of a truncated cone; inscribed on both faces; found in 2005 re-used in a retaining wall near tower ΠΑ2; now in the Museum of Nisyros (inv.no. 281).

[δαμό|σιον | τ]ὸ χω|ρίον πεντ|ήκοντ|α πόδ|ες

740: 122 no. 2. **Boundary marker of public land, undated.** Irregular stone; found in 2006 re-used in a wall near the south tower ΠΝ2; now in the Museum of Nisyros (inv.no. 1347): δα(μόσιον)

THERA

741. **Thera. The sanctuary of Artemidoros of Perge, mid-3rd cent.** B.C. *IG* XII.3.421/422; XII.3 Suppl. 1333-1350; *SEG* XLV 1102. J.Tully, in *Pouvoirs, îles et mer* 189-202, focuses on the expressions μνημόσυνον Θήρας πόλεως (*IG* XII.3. Suppl. 1335 B L. 3), μνημόσυνον πόλεως (*IG* XII.3. Suppl. 1346 B L. 2) and μνημόσυνον Θήραι (*IG* XII.3. Suppl. 1348 L. 1), used by Artemidoros in his dedications, and studies the function of the temenos established by him as public space. The temenos was located in a central space in Thera; the worshipping community was inclusive (citizens and foreigners), 'rooted in the physical and civic fabric of Thera' (191); the images of divinities and animals (eagle, lion, and dolphin) 'referred to different groups in the worshipping island community' (197), rather than being connected with stages of Artemidoros' life; they symbolize the hegemonic power of the Ptolemies, the mercenary troops in Thera and Cycladic neighbors resident in the city (198). As regards the date, T. expresses doubts on the traditional date (mid-3rd cent. B.C.), according to which King Ptolemy in *IG* XII.3.464 was Ptolemy III, and prefers to identify him with Ptolemy IV or V, given that the reign of Ptolemy VI was the zenith of Ptolemaic power in Thera (201/202). On these inscriptions, see also F.Graf, in J. Rüpke (ed.), *The Individual in the Religions* (Oxford 2013), who points out that although the selection of deities reflects Artemidoros' own religious choices, the emphasis was on the protection of the community. As a foreigner, Artemidoros used his personal religious choices to insert himself into a central position in a wider community (cf. the initiative of Archedamos of Thera in Vari: *IG* I[3] 977, 980-981). The personal choices had to resonate with the wider group, to whose judgment they were subject.

MELOS

742. **Melos. Associations.** M.Galli, *Topoi* 19 (2014) 448-455, examines the so-called 'Portico of the Mystai' on the Acropolis of Melos (cf. *IG* XII.3.1125: μύσται) as evidence for the existence of cult associations in the Imperial period. The cult association that used this room was devoted to the cult of Dionysos (cf. *IG* XII.3.1089).

743. **Melos. Coinage and society.** E.Le Quéré, in *Pouvoir, îles et mer* 217-237, discusses the coinage of Melos in the Imperial period and the way it reflects local identity. She examines the relationship between the iconography on coins and local cults (219-220; *IG* XII.3.1077: repairs of Athena's statues;

1081: image of Athena Promachos; 1098: image of Tyche; cf. 229, on the cult of Dionysos: *IG* XII.3.1081/1082, 1098), the connection between the minting of coins and building projects (cf. *IG* XII.3.1080, 1104; Suppl. 165), and the role played by the local elite, especially by Τι. Παγκλῆς and his family (cf. *IG* XII.3.1119, 1121, 1135, 1227; Suppl. 1123 A; 227-230). On 228 note 57, she proposes to restore in *IG* XII.3.1135 [Π]αγ[κλ]έ[ους] or [Π]αγ[κλ]έ[ος] ([Π]αγ[κλ]ε[ίδα], *IG*). See also our lemma no. 744.

744. Melos. Molds, Imperial period. *IG* XII.3.1249 and 1251. E.Le Quéré, *art.cit.* (see our lemma no. 743) 231/232, briefly discusses the function of clay plaques found in the vicinity of sulfur mines and inscribed with the ethnic Ἀθηναίων. They were not tiles, but molds used for sealing masses of sulfur for export. The ethnic indicates the destination of the sulfur and not the origin of those who exploited the mines.

KOS

745. Kos. Asklepieion: Epigraphic collection. D.Bosnakis, *Τὸ Ἀσκληπιεῖον τῆς Κῶ. Τὸ μνημείο καὶ ἡ ἐπιγραφικὴ συλλογή* (Athens 2014), provides a short history of the cult of Asklepios in Kos (14-17), a description of the archaeological remains of his sanctuary (20-71), and a presentation of the epigraphic collection (72-106). B. summarizes the content of important categories of inscriptions, discussing selected examples (ph.): decrees and letters recognizing the *asylia* of the Asklepieion (*IG* XII.4.208-212, 215/216, 220/221), victors lists of the Asklepieia (*IG* XII.4.453/454), honorary decrees for Koan physicians (*IG* XII.4.101, 155, 171, 248, 260), inscriptions concerning C.Stertinius Xenophon, honorary decrees for δικασταί and δικασταγωγοί (*IG* XII.4.59), inscriptions concerning the cultural life in Kos (*IG* XII.4.972), the treaty between Kos and Kalymna (*IG* XII.4.152), cult regulations and sales of priesthoods (*IG* XII.4.71, 284/285, 306, 315, 319), and boundary markers of sanctuaries (*IG* XII.4.1210, 1216, 1219, 1226).

746. Kos. Diplomacy and medicine. D.Bosnakis, in *Hygieia*, 60-75, examines how Kos exploited both its Asklepieion and its medical tradition for the creation of an extensive diplomatic network in the Hellenistic period (66-73). The relevant evidence consists of the dossier of decrees and royal letters concerning the ἀσυλία of Kos and the acceptance of the contest of the Μεγάλα Ἀσκληπιεῖα in 242 B.C. (*IG* XII.4.207-245), the victors lists that show the participation of athletes from many Greek cities (*IG* XII.4.453/454), honorary decrees for Koan physicians abroad (*IG* XII.4.31, 108, 138/139, 141/142, 146, 155, 158/159, 161, 163/164, 167, 171, 247/248; *F.Delphes* III.4.362), and other documents concerning physicians (*IG* XII.4.55, 250). In the early Imperial period, Kos had close connections with the court in Rome thanks to Γάϊος Στερτίνιος Ξενοφῶν, the physician of Claudius (*IG* XII.4.951-954, 1143; 73-75).

747. Kos (?). Honorary inscription for Menestrate, 1st cent. A.D. *Iscr.Cos* EV 256 + 125. For this inscription, which is probably from Halikarnassos, see our lemma no. 913.

748. Kos. Epitaphs. For two inscriptions now in the Museum in Bodrum but possibly Koan, cf. our lemmata nos. 923 and 924.

749. Kos. Grave epigram for Hipponax, 1st cent. B.C. *Iscr.Cos.* EF756; *SEG* LVII 801. Republished by A.Matthaiou, in *Sophia adolos* 145-151 (ph.), on the basis of autopsy, with detailed philological commentary. M.'s text is the same as in *SEG* LVII 801 [where ἐπιπενθῆ should be corrected to ἐπιπενθῆ]. This marble cippus is kept in the storeroom of the Museum of Kos (inv.no. MK 840). M. suggests the following interpretation: the seven-year old Hipponax offered the man who nourished him as much affection as a child should; his premature death did not allow his father to repay this affection; the child left him eternal sorrow.

KALYMNOS

750. Kalymnos. Dedication to Apollo, ca. 530 B.C. Five joining fragments of a marble statue of a kouros (1.095 m) and its plinth; the statue is almost completely preserved and represents a young man with long chiton, mantle, and himation; remains of painted decoration on the garments; an inscription is engraved within two folds of the himation (right side) from top to bottom, in the boustrophedon style; the kouros was found in 2001 in a deposit in the area of the sanctuary of Apollo Dalios. Ed.pr. D.Bosnakis in G.Kokkorou-Alevras, W.-D.Niemeier (edd.), *Neue Funde archaischer Plastik aus griechischen Heiligtümern und Nekropolen* (Munich 2012) 157-186 (ph.), with detailed analysis of the iconography. Ed.pr. points out that the text is written in the Ionian dialect and script ([ἀ[ν]έθηκε; cf. *Tit.Cal.* 98); he comments on the use of krasis and haplography in τὀπόλõνι, and the use of the boustrophedon style (162-164)

Ἀνάσχε[τ]ός μ' ἀ[ν]έθηκε (δ)εκάταν <—
τὀπόλõνι —>

1. In fine, ΑΕΚΑΤΑΝ, lapis; this is the first attestation of Anaschetos in Kalymna, ed.pr. || 2. ΤΟΠ⌒ΛΟΝΙ; the omega is represented as an ellipse, open at bottom; this is the earliest attestation for the use of the Knidian-Melian alphabet in Kalymnos, K.Hallof apud ed.pr.

NAXOS

751. Naxos. Dedication to Apollo, Archaic period. Fragment of a round marble statue base, broken on left and right; on top a hole for affixing the plinth of a statue; of unknown provenance; now in the Museum of Naxos (inv.no. MN 36). Ed.pr. F.Hiller, *AE* (1914) 133/134; *IG* XII Suppl. 197. Republished by A.P.Matthaiou, *Grammateion* 2 (2013) 71/72 no. 1, on the basis of autopsy (1991 and 2013). M. provides a description of the stone.

[Ἀπόλλ]ονι τῆς [δεκάτης?] <–

Ὀνίτης is attested as the name of a hero (Hesychios, s.v.; Lykophron, *Alexandra* 38), ed.pr., *IG*; for the restoration τῆς [δεκάτης?] cf. *LSAG*² 94 no. 1 = *CEG* 326, M.

752. Naxos. Dedication to Demeter, Kore, Zeus Eubouleus, and Babo, ca. 350-300 B.C. *SEG* XVI 478. Republished by A.P.Matthaiou, *Grammateion* 2 (2013) 74-76 (ph.), who restores the name of the dedicant ▪ [Κλ]εοφέρης (L. 1; [Θ]ερ[σ]έβης, *SEG*). This statue base is now kept in the Museum at Gyroulas (inv.no. MN 6068).

753. Naxos. Incertum, undated. *IG* XII.5.45 I (fr. b) and II (fr. a) + add. et corr. p. 306 no. 45 (in the corr., the erroneous attribution of the dimensions and finding spot of fr. a to fr. b and vice versa is noted). Two non-joining fragments. Fr. a: Left part of a marble stele; found in the church of St. Georgios at Katochoria (see below); seen by F.Hiller and A.de Ridder in the house of the Naxian scholar M.I.Markopoli in Chora. Ed.pr. A.de Ridder, *BCH* 21 (1897) 20 no. 8. Fr. b: Lower part of a marble plaque; found by a worker at Polichni and taken to his house at Tripodes, where it was copied by the Naxian scholar M.I.Markopoli. Ed.pr. M.I.Markopoli, *Ἑστία* 8 June 1892, 366; A.de Ridder, *BCH* 21 (1897) 20 no. 2. Frr. a+b: F.Hiller, *Hermes* 35 (1900) 339/340. A.P.Matthaiou, *Grammateion* 2 (2013) 72/73 no. 2, urges dissociating the two fragments, since they were found in two sites that are quite distant from each other. M. suspects that fr. a was found in the church of St. George near the ancient temple at Hyria west of the villages Γλυνάδο and Ἀγερσανί; ancient spolia were re-used in that church.
Fr. ▪ Perhaps part of a cult regulation (e.g. εὐθὺ [-|- *h*]όρον [μὲ τίθ]|εσθα[ι]).
Fr. b: Can be restored either as an epitaph (e.g. [Τ]όδ[ε Δ]|ιονυσ|[ί]ο σ[ῆμ|α παιδ|ὸς ἀπο|φθιμέ|νο]) or as the boundary marker of a road leading to a sanctuary of Dionysos (e.g. [hόρος τῆς v | h]οδ[ὸ ἐς τὸ Δ]|ιονύσ[ιον ἀ|γ]όσ[ης]; 73 note 4).

754. Naxos. Measuring table (*sekoma*) and abacus, undated. *IG* XII.5.99. C.Cioffi, in *La mesure* 41-56, discusses the procedure followed in documenting and measuring *sekomata*, focusing on this *sekoma* from Naxos (44-55; now in the National Archaeological Museum in Athens; inv.no. Γλυπτά 2717), which has seven cavities, probably for the measurement of liquids, and an inscription that can be identified as an abacus. The seven cavities correspond to the following units: κύαθος, ὀξύβαφον, μύστρον μέγα, ἡμικοτύλη, κοτύλη, ἡμιχοῦν, and χοῦς, based on a metrological study.

PAROS

755. Paros. Funerary monuments in the Imperial period. L.K.Gaitanou, in *Pouvoirs, iles et mer* 203-216 (ph.), gives an overview of funerary monuments in the Cyclades (esp. Paros and Sikinos) in the Imperial period. Inscribed monuments are adduced in the case of Paros (204-212). G. discusses the different methods of placing stelai (fixed into a base, built into a monument, associated with sarcophagi) and the iconography of grave stelai and sarcophagi (esp. banquet scenes) [among the inscribed monuments of which photos are presented (no references), we note *IG* XII.5.323, 389, 503; *SEG* XLI 696 A; XLV 1144, Chaniotis].

756. Paros. The Parian Chronicle, ca. 264/263 B.C. *IG* XII.5.444; *SEG* LIII 871; LIX 920. A.Rotstein, *ZPE* 190 (2014) 3-9, compares the layout, content, and style of the Parian Chronicle (ph.) with those of the Vita of Archilochos composed by Mnesiepes (*SEG* XV 517; L 774; LIX 919; LXI 696; ph.). R. observes that the last date mentioned in the Parian Chronicle is only a terminus post quem; the letter-forms suggest a date in the mid-3rd cent. B.C. but some features point toward the end of the 3rd cent. B.C., the date of the Mnesiepes inscription (5). Differences include the form of the inscriptions (stele vs. orthostates), the lettering, the layout (continuous lines and small letters vs. columns that imitate a papyrus book), and the content (chronography vs. narrative with citations of verses and oracles; Panhellenic scope vs. local); not unlike the Vita of Archiloschos, the Parian Chronicle is interested in cultural history, mentioning 31 poets and musicians. The only connection between the two texts is that 'both inscriptions strive to show a connection with the present by researching the past'; from this, R. infers that 'both inscriptions seem to belong to a similar project, one that intertwines past and present' (6) [this is a feature of almost every treatment of the past in Greek literature, especially in Hellenistic literature. The Mnesiepes inscription was part of a monument for Archilochos; the differences between the Chronicle and the Vita outweigh any similarities and do not permit the conclusion that the Chronicle was set up in a monument for Archilochos, Chaniotis]. R. proposes 'that the writing was given a somewhat earlier appearance, so that formal features could appeal to the authority of both earlier inscriptions (through the lettering) and written scholarship (through the bookish layout)' (8).

757. Paros. Epitaph of Soter(i)chos, undated. *SEG* LXII 586 (Y.Kouragios). P.Fröhlich, *BE* (2015) no. 568, suggests that the name of the deceased is Σωτήριχος (ΣΩΤΗΡΧΟΣ, Kouragios, hence Σωτῆρχος, *SEG*) ['Soterchо' in the heading of *SEG* LXII 586 should be corrected to 'Soterchos'; the form Σωτῆρχος is attested: see *MAMA* IV 283, Chaniotis].

758. Paros. Grave epigrams for Timo, Imperial period. Two marble plaques re-used in the pavement of an early Christian basilica (βασιλικὴ τῶν Τριῶν Ἐκκλησιῶν). Ed.pr. A.K.Orlandos, *AD* 18 (1963) B 300; cf. G.Daux, *BCH* 85 (1961) 847-849 (ph.); republished (with corrections) by A.K.Orlandos, *PAAH* (1960) [1966] 255 (ph.); cf. D.Berranger-Auserve, *Paros* II (Clermont-Ferrand 2000) 21. Mentioned by M.-T.Le Dinahet, *art.cit.* (see our lemma no. 2096) 391, in a list of grave epigrams. The texts have not previously been included in *SEG*.

A
Τίς τίνος ἔσσι, γύναι, καὶ πῶς θάνες; ἐν γὰρ ἀμοιβαῖ[ς]
μύθων κουφοτέρη τὰ αὐτὰ παθοῦσι τύχη·
Τιμὼ Φίλτωνος, Μιμνὼ δέ μ' ἐγίνατο μάτηρ
ᾇ πένθος λίπω {I} νούσωι ἀποφθιμένα {I}. —
ἁλικίας δ' ἔλαχες ποῖον μέτρον; — ἑνδεκάδος τρεῖ[ς]·
ἀστὴ δ' ἢ ξείνη; — Νάξος ἐμοί γ' πάτρα {I}· —
τίς δὲ τεὸς πόσις ἦν; — Δημήτριος· — ἔσσι δ' ἄπαις; — Ο[ὔ]·
τρισσὰ γὰρ ἐν ζωᾷ τέκνα λέλοιπα πόσει· —
ὄλβιε μὲν τέκνοισιν, ἀνόλβιε δ' ἀμφὶ συνεύ[νῳ],
ματρί τε σᾷ, Τιμώ, χαῖρε καὶ ἐμ φθιμένοις

B
Ἄρτι με τὰν τρισσοῖσιν ἀγαλλομέναν ἐπὶ τέκνοι[ς]
καὶ θυγατρὸς τέκνῳ κουριδίῳ τε πόσει
ἀπροΐδης ἅρ[π]αξε βιοφθόρος ἄλγεσιν Ἅδας,
ἑνδεκάδ[α]ς τρισσὰς πλησαμένων ἐτέων,
Τιμὼ τὰν Φίλτωνος· ἐμῷ δ' ἐπὶ δάκρυα τύμβῳ
ἀνδρὸς καὶ ματρὸς καὶ τεκέων κέχυται·
ἀλλά, τύχα, τέκ[ν]οις μὲν ἀεὶ θάλος, ἀνδρὶ δὲ βουλὰν
σώφρονα, ματρὶ δ' ἐμᾷ κοῦφα πόροις δάκρυα

We give the text of Daux, noting a few corrections made to the ed.pr. by Orlandos in 1966 [the two epigrams are composed in elegiac distichs. The first has the form of a dialogue between a passer-by and Timo; the second presents Timo speaking from the grave and wishing growth to her children, good counsel to her husband, and consolation to her mother. One notes the arithmetic play with the number three (A LL. 5 and 8, B LL. 1 and 4; cf. *SEG* LI 827). We note that at the age of 33 Timo was already a grandmother (B L. 2), Chaniotis] || A 2. παθοῦσι, ed.pr., Daux [and photo, Chaniotis]; παθοῦσῃ, Orlandos 1966 || 6. ἁ στήλη ξείνη, ed.pr. || 7. Ἐσσίδα παῖς, ᾧ, ed.pr. || 10. σᾷ, ed.pr. || B 5. τιμὼ τὰν Φίλτωνος, Orlandos 1966; Τιμώ and interpunct after Φίλτωνος, ed.pr., Daux || 7. ἀείθαλος, ed.pr.

SIPHNOS

759. Siphnos. Inscriptions: the current location of inscriptions. Z.Papadopoulou, *Grammateion* 3 (2014) 49-54, reports on the efforts of the Department of Antiquities of the Cyclades to find published inscriptions whose current location was unknown. In the house of Olga Karatza, née Maridaki, in Kastro Siphnou the following inscriptions were found and were brought to the Archaeological Museum of Siphnos:
1) *IG* XII.5.497: epitaph of Φερένικος (inv.no. ΜΣ 505).
2) Our lemma no. 760: two honorary decrees (inv.no. ΜΣ 504).
3) *IG* XII Suppl. 228 = *SEG* I 347: fragment of a decree (inv.no. ΜΣ 503). P. notes that the block is not broken on the right side; the text, written on the wall of a building, probably in the sanctuary of Apollo Pythios, continued on another block.
4) An ineditum: see our lemma no. 745.
In an Appendix (51/52) P. presents a list of the Siphnian decrees that were inscribed on blocks used in the sanctuary of Apollo Pythios: *IG* XII Suppl. 228 (ΜΣ 503); our lemma no. 760 (ΜΣ 504); *SEG* LVII 811 (ΜΣ 30); *SEG* LXII 595/596 (ΜΣ 297+300); *SEG* LXII 598 (ΜΣ 336); three inedita (ΜΣ 161, 468, and 472)

760. Siphnos. Honorary decree for foreign judges from Tenos, Eretria, and Hermione (I) and proxeny decree for a man (II), late 3rd and early 2nd cent. B.C. Marble block, broken on top, left and right; two inscriptions written in two columns; found re-used in a modern building in Kastro. Ed.pr. G.Daux, *Klio* 52 (1970) 67-70 (ph.). Z.Papadopoulou, *art.cit.* (see our lemma no. 759) 49/50, reports that the stone has been brought to the Archaeological Museum of Siphnos (inv.no. ΜΣ 504); it must have come from the sanctuary of Apollo Pythios (cf. Col. I L. 1 and Col. II L. 6; P.; contra ed.pr., who thought that the sanctuary mentioned in Col. I L. 1 is that at Delphi).

I
[- - -]ΙΑ εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος τοῦ Πυθίο[υ]· ὁ δὲ
[- - -].ΡΑ δοῦναι τοῖς ἀγαγοῦσι τοὺς δικαστάς· τὸν δὲ
[- - -]ΛΟΝ τῶν Τηνίων καὶ Ἐρετριέων καὶ Ἑρμιονέων
[- - - - - - - - - - - - -]ΣΜΕ[.] Τῆνον καὶ Ἐρέτριαν vacat

II
[- - 4-5 - -]ΟΛ[. .]ΣΕΣ[- - -].[- - - - - - - - - - - ca. 21 - - - - - - - - - - - - ἐπαινέ]-
σαι αὐτὸν καὶ στεφανῶσαι θαλλ[οῦ στεφάνωι καὶ ἀνακηρῦξαι τὸν στέφανον Δι]-
ονυσίοις τραγωιδῶν τῶι ἀγῶνι καὶ εἶ[ναι - - - - - - - - - - - - - - - - - - - πρόξενον τῆς]
πόλεως τῆς Σιφνίων αὐτὸν καὶ ἐκ[γόνους· ὑπάρχειν δὲ αὐτοῖς πρόσοδον πρὸς]
τὴμ βουλὴν καὶ τὸν δῆμον ἐάν του δέω[νται πρώτοις μετὰ τὰ ἱερά· ἀναγράψαι]
[δὲ τόδ]ε τὸ [ψήφισμ]α τοὺς πρυτάνεις ε[ἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος τοῦ Πυθίου]

I 1. Initio, [ψήφισ]μα?, ed.pr. || 2. initio, Η, Ι, Τ, or Υ; [στατ]ῆρα?, ed.pr. || 3. [δῆ]μον?, ed.pr. || B 5. ε[ἰς τὸ περίφραγμα τοῦ Διονύσου], ed.pr.; restored by P.

761. Siphnos. Dedication to Hermes and Herakles, 1st cent. B.C. *IG* XII.5.484. Republished by A.P.Matthaiou, *Grammateion* 2 (2013) 49/50 no. 1 (dr.), on the basis of autopsy (2005 and 2009). The stone, a marble base, is now in the Museum of Siphnos (inv.no. ΜΣ 209). M. comments on the names. The stele was probably Hermaic. This is the only attestation of a gymnasion in Siphnos (L. 3; M.).

Ἐπὶ Τειμίδου Κτησ[ί]-
πολις Μνησάνδρου
γυμνασιαρχῶν Ἑρ-
μεῖ καὶ Ἡρακλε[ῖ]

1. Ἐ[π]ὶ Τ Ε Κ Α Ι Ι / /, *IG* || 3/4. Ἑρ|[μῆι καὶ Ἡρακλεῖ], *IG*.

762. Siphnos. Epitaph of Ktesion, Imperial period. Urn found re-used as the opening of a cistern, built into the house of Olga Karatza, née Maridaki, in Kastro Siphnou. Ed.pr. Z.Papadopoulou, *Grammateion* 3 (2014) 51 no. 4 (ph.), who observes that this stone may be the urn *IG* XII.5.500 (read as Κτησιφῶν), which was also used as the opening of a cistern. It was seen by L.Pollak in 1896 in the house of Theophano Zelemonos, a distant relative of Olga Karatza. The differences between the two readings may be due to the fact that the urn was built into a room of the house.

Κτησίου | τῆς Ἀρίστωνος

SYROS

763. Grammata. Graffiti of sailors, Imperial period-Late Antiquity. *IG* XII.5.712. In a study of harbors in the Cyclades, C.Bouras, *Topoi* 19 (2014) 401-415, adduces the εὔπλοια-graffiti of sailors as evidence for networks of navigation in this part of the Aegean (402-405). Most of the sailors came from the islands of the Cyclades and the Dodecanese or from coastal cities of Asia Minor.

ANDROS

764. Andros. Political history in the Hellenistic period. N.Petrochilos, in *Pouvoirs, îles et mer* 101-114, summarizes the epigraphic evidence for the relations of Andros with Hellenistic rulers and Rome. Antigonids: *IG* XII.7.714 = N.Petrocheilos, *Συμβολές στὴν ἱστορία καὶ προσωπογραφία τῆς ἀρχαίας Ἄνδρου* (cf. *SEG* LX 904) no. 24. Ptolemies: *SEG* LX 905 = Petrocheilos, *op.cit.* no. 23; Attalids: *IG* XII Suppl. 248 = Petrocheilos, *op.cit.* nos. 3 and 26. Rome: *IG* XII Suppl. 261 = Petrocheilos, *op.cit.* no. 5; *IG* XII.5.722 = Petrocheilos, *op.cit.* no. 45; *IG* XII.5.756 = Petrocheilos, *op.cit.* no. 69. See also our lemma no. 765.

765. Andros. Honorary decrees for Aulus Clodius Antipatros (I) and Attalos (II), early 1st cent. B.C. Fragment of a marble stele containing two decrees; broken on top and bottom; found in the 1960s and re-used in a modern house in Palaiopolis. Mentioned by L.G.Mendoni, S.B.Zoumbaki, *Roman Names in the Cyclades. Part I* (Athens 2008) 79 no. 26. Ed.pr. N.Petrochilos, in *Pouvoirs, îles et mer* 109-113 (ph.), publishes the first of the two decrees and provides information on the content of the second.

Ed.pr. understands the first text (LL. 1-10) as the end of a decree of a demos, mentioning an Aulus Clodius Antipatros, unknown from other sources; the preserved lines contain a publication clause (110): 'the formulae in the extant text indicate that the decree was issued in order that the mother city of Antipatros was acquainted with his acts and therefore awarded him with further honours. In this case Antipatros should be considered as a citizen of Andros' (111) [to judge from the restoration of L. 7 (see app.cr.), ed.pr. thinks that this is a decree of a foreign city that honored Antipatros. This certainly is a decree of Andros, as we may infer from the formulation in L. 8 καὶ οἰομένων διαλαβεῖν τὴν βουλήν, attested only in Andrian inscriptions; see *IG* XII.5.721 LL. 10/11: καὶ οἰόμεθα διαλαβεῖν α[ὐτὴν ἀπὸ τοῦ βελτίστου γενέσ]|θαι; cf. <δ>ιαλαβεῖν τὴν βουλήν (*IG* XII Suppl. 261 L. 3). The Andrian decree mentions that the foreign city that honored Antipatros wrote to Antipatros, sending him a copy of the honorary decree (LL. 3-5). The Andrians decided to have the decree inscribed in two copies (LL. 5-7), granting Antipatros the right to take care of the publication of the decrees in his honor (LL. 9/10), Chaniotis]. For another Andrian who possessed Roman citizenship in the late 2nd or early 1st cent. B.C. see *SEG* LX 913 (ed.pr.).

Ed.pr. provides the following information on the second decree (111-113). The honorand is Ἄτταλος Ζήνωνος. The decree was proposed by the ἄρχοντες; the formula γνώμη ἀρχόντων (L. 11) is common in decrees of cities in Caria. The next lines praise Attalos and his family (LL. 12/13: [ἀπὸ] γονέων ὑπ[άρ]χω[ν ἐ]ν περιουσίαι καὶ δόξηι γε[νόμενος πρὸς - - - | - -].κεις π[ολλ]ὰς [καὶ με]γάλας εἰς ἑαυτοὺς εὐερ[γεσίας παραίτιος - -] [rather L. 12 in fine γε[νομένων], i.e. γονέων; then perhaps [διηνε]κεῖς π[ολλ]ὰς [καὶ με]γάλας εἰς ἑαυτοὺς εὐερ[γεσίας παρεχόμενος]; cf. *TAM* II 905 Col. IV LL. 64/65: <π>ολλὰς καὶ διηνεκε[ῖς εὐεργεσίας]; *I.Histriae* 58 LL. 13/14: εὐεργε|[σίας π]αρ[εχό]μενον, Chaniotis]. The text also mentions a king that had ruled in Egypt (L. 14: [Αἰγ]ύπτο<υ> βασιλεύσα[ντος]). Because the text implies the parallel rule of more than one king in Egypt and from the mention of a Βιθύνιος (L. 15), ed.pr. speculates that the First Mithridatic War is the historical context of this text.

We present the first decree.

[- -]ΝΠΕΥ[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - εὐεργ]έτας ΚΑ[...]ΑΛΟΥ καὶ αὐτὸ[ν καὶ ἐκγόνους - - - - - - -]
γεγραφέναι Αὔλωι Κλωδίωι Ἀντιπάτρωι [- -]
[ὑπ]οτάξα[ντ]ας καὶ τὸ γενόμενον αὐτῶι ψή[φισμα - - - - - - - - - - - - - - -]
πόλεως [α]ὐτῶν περ[ιέ]χον τιμάς· v βουλ[εύεσθαι - - - - - - - - - - - - - - - - -]
Ν ἀναγρά[ψ]αι τὸ ψήφι[σμ]α εἴς τε τὸ ἱερὸν τ[οῦ Ἀπόλλωνος του Πυθίου]
καὶ εἰς στήλην λιθίνην {ΗΝ} καὶ στῆσαι ἐν [- - - - - - - - - - - - - - - - - - - -]
Α καὶ οἰομένων διαλαβεῖν τὴν βουλὴν v [ἀπὸ τοῦ βελτίστου γενέσθαι καὶ]
ἐπικεχωρῆσθαι τῶι Αὔλωι ποιήσασθαι τ[ὴν ἐπιμέλειαν τῆς ἀναγραφῆς τοῦ]
ψηφίσματος καθ' ὅ,τ[ι] προγέγραπται vacat

2. κα[ὶ . .]ΑΛΟΥ, ed.pr. || [6. in fine, τ[οῦ Ἀπόλλωνος του Πυθίου]; cf. *IG* XII Suppl. 245 L. 14; *IG* XII Suppl. 225 L. 8, Chaniotis] || 7. ἐν [τόπωι ὧι ἂν Ἄνδριοι - - - - - -], ed.pr.; [probably ἐν [τῆι ἀγορᾶι]; cf. *IG* XII.5.714 L. 18; *IG* XII Suppl. 254 A L. 7, Chaniotis].

765 bis. **Andros. Cult regulation, ca. 450-400 B.C.** *SEG* LIX 932; N.Petrocheilos, *Συμβολὲς στὴν ἱστορία καὶ προσωπογραφία τῆς ἀρχαίας Ἄνδρου* (Andros 2009) no. 50 (cf. *SEG* LX 904). **A.P.Matthaiou,** *Grammateion* 2 (2013) 82/83 no. 2 (ph.), presents an improved reading of L. 1 (ἡ ἑορτή; hεορτή, P.) and dates the text to the early 4th cent. B.C. (ca. 450-400 B.C., P.).

CHIOS

766. **Chios. Decree concerning the property of returning exiles, ca. 350-300 B.C. (after ca. 334 B.C.?).** *SEG* LI 1075. M.Kholod, in L.-M.Günther, V.Grieb (edd.), *Das imperiale Rom und der hellenistische Osten. Festschrift für Jürgen Deininger zum 75. Geburtstag* (Stuttgart 2012) 21-33, associates this text with the letters of Alexander the Great to Chios (Rhodes/Osborne, *GHI* 84) and suggests dating it to ca. 332/331 B.C. P.Fröhlich, *BE* (2015) no. 575, remains skeptical.

767. **Chios. Honorary decree of the Ionian Koinon for Hippostratos of Miletos, ca. 289/288 B.C.** *SEG* XXXV 926; LVI 999. K.J.Rigsby, *ZPE* 185 (2013) 140/141, observes that the name of Hippostratos' father is correctly given ■ Ἱππόδαμος in the Chian copy (LL. 2 and 9). Ἱππόδημος in the copies from Smyrna (*I.Smyrna* 577) and Miletos (*I.Milet* VI.1 10) is not an Ionic form but 'a hypercorrection founded on a false etymology'. The second element of the name is not δῆμ- but δαμ- ('to master'). 'A copyist, perhaps an overly patriotic Ionian, evidently was misled by the ubiquity of names ending in -δημος and imagined Ἱπποδάμου to be Doric; he Ionized it to Ἱπποδήμου.' See also our lemma no. 777.

768. **Chios. Decree of Chios concerning an arbitration between Lampsakos and Parion, late 3rd/early 2nd cent. B.C.** Fragment of a marble stele, broken on top, bottom, and left; of unknown provenance; now in the Museum of Chios (inv.no. MX 1034). Ed.pr. J.Vanseveren, *RPh* (1937) 337-344 no. 10; *I.Lampsakos* T 105; *I.Parion* T 59. Republished on the basis of autopsy by A.Matthaiou in *Epigraphical Approaches* 57-68 (ph.; translation), who notes the similarity of this text to the arbitration of Eretria between Naxos and Paros (*IG* XI.4 1065 = *IG* XII.5.128 + add. = Ager, *Arbitration* no. 83). M. discusses the content of the arbitration, providing parallels for the expressions used in the text. LL. 1-11 preserve the last part of the request of Lampsakos and Parion for arbitration after a war. The envoys of the two cities asked the Chians to arrange for the ἔκκλητοι δίκαι to be judged by an ad hoc court in Chios; other cases were to be null and void. See also the comments of P.Fröhlich, *BE* (2014) no. 385.

[- -]αλοῦσιν Λαμψακη[ν. .]
[καὶ Παριαν- - - - - - - - - - - - - - ἠ]ξίωσεν [ὁ] δῆμος ἑκάτερο[ς]
[- κ]αὶ τὰ ἐγκλήματα καὶ τὰς δίκ[ας]
4 [τὰς - - - - - - - - - - - - - - - - -]νας ὅσαι ἦσαν ἔκκλητοι, τάς τε δ[ί]-
[κας τὰς - - - - - - - - - - πά]σας καὶ τὰ λοιπὰ ἐγκλήματα ἢ ἀδική[μα]-
[τα - - - - - - - - - - - ἦρθαι πά]ντα· ὁμοίως δὲ ἦρθαι καὶ εἴ τ̣ινά κατ[.]

[- - - - - - - - - - - - - - - - ὑπῆρ]χεν ἀδικήματα μηθενὸς ὑπολει[πομέ]-
8 [νου - - - - - - - - - - - - πρὸς αὐ]τὰς ἐγκλήματος τῶν ἐκ τοῦ πρότερο[ν]
[χρόνου, καὶ εἰ τοῖς ἰδι]ώταις ὑπάρχει πρὸς ἑαυτοὺς συμβόλα[ια]
[- - - - - - - - κατὰ τὸν πόλ]εμον, καὶ ἐπὶ τούτοις συγκαταθεμέ[νων]
[τῶν παραγενομένων?] ἀπὸ τῶν πόλεων· v ἀγαθῆι τύχηι· δεδ[όχθαι]
12 [τῶι δήμωι· εὔξα]σθαι τὸν πρύτανιν τὸν στεφανηφ[όρον καὶ]
[τοὺς ἱερεῖς τοὺς δη]μοτελεῖς καὶ τὰς ἱερείας θεοῖς π[ᾶσι]
[καὶ πάσαις γίνεσθαι συ]μφερόντ[ω]ς τὴν σύλλυσιν ἐπ' ἀγαθ[ῶι]
[τῶι δήμωι τῶι Λαμψακηνῶ]ν καὶ τῶι δήμωι τῶι Παριανῶν
16 [καὶ - - - - - - - - - - - - - - - - - -] ἐπιτελέσαι θυσίαν θεοῖς πᾶσι
[καὶ πάσαις· - - - - - - - - - - τοὺ]ς πρεσβευτὰς καὶ τὸν ἐπήκοον [ἑ]-
[κατέρας τῆς πόλεως - - - - - -]τας μετὰ Λαμψακηνῶν καὶ Παρι-
[ανῶν - - - - - - - - - - - - - - - - -]ν· πέμψαι δὲ καὶ πρεσβείαμ πρ[ὸς]
20 [τὸν δῆμον τὸν Λαμψακη]νῶν καὶ τὸν δῆμον τὸμ Παρια-
[νῶν τὴν ἀπαγγελοῦσαν? περ]ὶ τῆς ἐπιτ̣ετελεσμένης ὑπὸ τ[οῦ]
[ἡμετέρου δήμου πρὸς αὐτ]ὰς συλλύσεως· ἵνα δὲ καὶ διαμ[έ]-
[νηι τὰ δεδογμένα? εἰς τὸν ἅπαν]τα χρόνον, τοὺς ἐξεταστὰς
24 [- - - - - - - - - - - - - - ἐπιμελεῖ]σθαι κατασκευῆς στή[λης]
[λιθίνης ἐφ' ἧς τόδε τὸ ψ]ήφισμα ἀν[αγραφήσεται - - - - - - -]
[- - - - - - - - - - - - - - - - - -]ΜΨ[- - - - - - - - - - - - - - - - - - - -]
[- -]

1/2. [δι]άλυσιν Λαμψακη[νῶν | καὶ Παριανῶν], ed.pr.; [- - τοῖς] ἁλοῦσιν, ■ reference to captives, M.; [- - παρακ]αλοῦσιν or [ἐγκ]αλοῦσιν, C.Crowther apud M. (cf. e.g. Ager, *Arbitration* nos. 42 L. 5; 64 L. 5; 71 LL. 11-13); rejected by M. because of the change of tense and subject (L. 2: [ἠ]ξίωσεν [ὁ] δῆμος) [the change of tense is not a problem (the accusations can be in the present, the request for arbitration in the aorist), and there may not be a change in subject: e.g. [περὶ ὧν ἐνκ]αλοῦσιν Λαμψακη[νῶν | καὶ Παριανῶν οἱ δῆμοι ἀλλήλοις], Chaniotis] || 3. initio, [κρίνεσθαι τὰ ἀδικήματα], ed.pr. || 4. initio, [τὰς πρότερον? γεγενημέ]νας, ed.pr.; [τὰ - - μὴ γενομέ]νας, M. || 5. initio, [λοιπὰς ἦρθαι πάσ]ας, ed.pr. || 6. initio, [ἢ ὀφειλήματα or συμβόλαια πά]ντα, ed.pr. || 6-8. εἴ τ̣ινά κατ[ὰ | τὸν πόλεμον ὑπῆρ]χεν ἀδικήματα μηθενὸς ὑπολει[πομέ|νου ἑαυταῖς πρὸς αὐ]τὰς ἐγκλήματος, ed.pr.; εἴ τ̣ινά κατ' [ἰ|διώτου? ὑπῆρ]χεν ἀδικήματα μηθενὸς ὑπολει[πομέ|νου αὐτῶι? πρὸς αὐ]τὰς ἐγκλήματος, M. || 9. ed.pr. || 10. initio, [ἐνεστῶτα κατὰ τὸν πόλ]εμον, ed.pr.; [μετέωρα] or [ἀμφισβητούμενα], M. || 11. initio, or [τῶν ἀπεσταλμένων], M. || 12. [εὔξασθαι μὲ]ν τὸν πρύτανιν, ed.pr. || 13-20. ed.pr. || 16. [καὶ ἀνοίξαντας τοὺς ναούς?], ed.pr. || 17. [καλέσαι δὲ τοὺ]ς πρεσβευτάς, M. || 19. [τῶν μετ' αὐτῶν ἡκόντω]ν or [τῶν παραγενομένω]ν, M. || 21. [τὴν διαλεξομένην], ed.pr. || 22. [δήμου τοῦ ἡμετέρου πρὸς αὐτ]ὰς συλλύσεως, ed.pr. || 23. initio, [ταῦτα κύρια], ed.pr.; [τὰ δεδογμένα], M. || 23/24. [καὶ τοὺς πολεμάρχους ἐπιμελεῖ]σθαι, ed.pr.; [μετὰ τῶν πολεμάρχων ἐπιμελεῖ]σθαι or [τοὺς μετὰ τοῦ δεῖνος ἐπιμελεῖ]σθαι, G.Malouchou apud. M. || 26. read by M.

769. **Chios. Honorary decree, late 4th/early 3rd cent. B.C.** Lower part of a marble stele; an engraved crown under the inscription; found in 1965 in the castle of Chios; now in the storeroom of the Museum of Chios (inv.no. 1048). Mentioned by A.P.Stefanou, *AD* 20 B3 (1965) 499. Ed.pr. G.A.Malouchou, *Grammateion* 3 (2014) 41-47.

[- ἀναγράψαι δὲ τό]-
[δε τ]ὸ ψήφισ[μα καὶ τὸν στέφ]ạν[ο]ν εἰσ[τ]ή-
[λ]ην λιθίνη καὶ στῆ[σα]ι πρὸ τοῦ ἀγορα-
νομίου· ὅπως δὲ ἡ στήλη σταθήσεται ἐ-
πιμεληθῆναι τοὺς ἐξεταστὰς τοὺς με-
τὰ Δήμωνος μὴ πλέον ἀναλίσκοντας
δραχμῶν ἑξήκοντα· ὑπηρετεῖν δ' αὐ-
τοῖς τὸν ταμίαν · vacat
crown

stoichedon

2/3. This is the first attestation of the ἀγορανομίον in Chios, but the ἀγορανόμοι are attested (e.g. *SEG* XXXIII 692 and *I.Erythrai* 15, whose provenance (Chios or Erythrai) is not certain); the honorand may have been an agoranomos, ed.pr. || 4. in other inscriptions the ἐξετασταί are mentioned together with the πολέμαρχοι (e.g. *SEG* XII 390 L. 36; cf. our lemma no. 768 L. 23 with the app.cr.) || 4/5. cf. references to the ἐπιμήνιος τῶν ἐξεταστῶν (e.g. *F.Delphes* III.3.214 LL. 1/2; 215 LL. 1/2; *SEG* XIX 578 LL. 5-7; 579 LL. 5-7), ed.pr.

769 bis. Chios. Honorary inscriptions for L.Ulpius Glykon and Aurelius Neikandros.. Marble statue base; a hole on top for the support of a statue; inscribed on the front (A) and slightly later on the back (B). Ed.pr. D.Evangelidis, *AD* 11 B (1927/28) 27 no. 8 (ph.). G.Kantor, *Tyche* 29 (2014) 270/271, points out that the combination of Λούκιος Οὔλπιος (L. 2) and the tribe *Sergia* (L. 3) shows that Glykon (as well [redacted] other Lucii Ulpii in Asia Minor) owed his Roman citizenship to the sponsorship of L.Ulpius Marcellus, governor of Pannonia Inferior, then of Britain (ca. 177-185 A.D.), and finally of Asia (189 A.D.), not to Emperor Trajan. This would show that provincial governors were still involved in the granting of citizenship and the passing on of their nomina to the grantees at the end of the Antonine period. We give the text, not previously included in *SEG*.

A Ἡ γε[ρ]ουσία ἐτείμησεν
⟦. . . 4-5 . .⟧ον Λούκιον Οὔλπιον
⟦. . . 4-5 . .⟧ υἱόν, Σεργίᾳ, Γλύκωνα ΟΥ[. . 3-4 . .]
ΑΝΟΝ, ἄνδρα καλὸν καὶ ἀγαθὸν καὶ φιλόπα[τρι]ν
ἀρετῆς ἕνεκα πάσης καὶ τῆς εἰς [τὸ]
σύστημα φιλοτειμίας, ἐπιμελη-
θέντων τῆς κατασκευῆς τῶ[ν]
ἀρχόντων vacat

B [Ἀγαθ]ῇ τύχῃ
Ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησεν
Αὐρ(ήλιον) Νείκανδρον β' ἐν πάσαις
[- - - - - - - - - - - - - -]Ιήσαντα

A 3/4. .ου...]λήθη, ed.pr. [we read from the ph., Chaniotis] || 5. in fine, εἰς, ed.pr. [εἰς [τό], Chaniotis] || B 1. [Ἀγαθ]ὴ τύχη, ed.pr. [[Ἀγαθ]ῇ τύχῃ, Chaniotis].

770. Chios. List of contributors to the construction of the sanctuary of an unknown deity, 1st cent. B.C. Limestone stele, broken on top and bottom; built in the wall of the Church of Panagia Chrysokephalos, at Plakes, 1 km south of Volissos. Ed.pr. G.I.Zolotas, *Athena* 20 (1908) no. ιδ'; republished by W.G.Forrest, *ABSA* 61 (1966) 198-200 (ph.). Mentioned by M.-F.Baslez, *art.cit.* (see our lemma no. 2238 bis) 111, in a discussion of the function of the θεραπευταί (cf. LL. 1-3, 14/15, and 25/26). We print F.'s text.

[- - - - - - - - - - - - - - - - -]
οὔσης Να[- ca. 5 -] τῆ[ς θε]-
[ραπν]ευούσης Θεοδοσία[ς]
[Θ]εοδώρου θεραπνεύο[ντος]
[Θεο]δώρου τοῦ Λεωκῶ[τος]
[κ]ατεσκεύασαν καὶ προσ[εκόσ]-
[μη]σαν τὸ ἱερὸν ἐκ τῶν ἰδί[ων]
Ἀ[σ]πασία Δ[ε]ρκύλου
[Θα]λλοῦσα Ἀσκληπιοδώρου
[Δι]ογενὶς Ἀπολλοδώρου
[Δια]φάνηα [Δι]αφάνους
Μεγίστη Διοφάντου·
ἱερο[κηρ]υκεύοντος Πασίο[υ]
Ἀσκληπιοδώρα Ζήνιδο[ς]
θεραπνευούσης [. .]οσύνης ΤΗΣ[- -]
θεραπνεύοντος Ἱππάρχου τοῦ [- - -]
Νίκη Ἀπολλοδώρου
Ποπιλλία Μάρκου
Μεγίστη Φησίνου
Θεοδοσία Ἀρτεμιδώρου
Λαοδίκη Δημητρίου
[ἱ]ερητευούσης Ἀσκληπιοδώρας
[Ἡ]δῆα Σεύθου
Πασὼ Ζήνωνος
[. . .]ΦΙ[. .]ΑΓ[. .]κίου
[θερα]πνευούσης Ἀνθ̣Γ[- - - -]
[θερα]πνεύοντος Ἀκεστορ[ίδου]
[Λ]υσίλλα Ἰόλλου
[- - - - - - - - - - - - - - - -]

0-1. Perhaps [ἱεροκηρυκεύοντος - - - , ἱερητευ]ούσης, F.; the donations were made in different years; 'the tenure of the different offices did not run concurrently. If so, it would mean that the *therapon* (*-aina*) was appointed twice as often as the *hierokeryx*', F. [1. perhaps Να[- $^{ca. 5}$ -]τη[ς], since there would be no space for a father's name after an article τῆς, Chaniotis] || 9. [Δι]ογένις, F.; [Δι]ογενίς, *LGPN* I, s.v. || 14. τῆς [τοῦ], F., who suspects that the office-holders (also in LL. 2-4 and 25/26) were related || 23. Πάσω, F.; Πασῶ, *LGPN* I, s.v. || 24. [Πορ]φυ[ρί]α?, F. || 25. Ἀνθε[ια]?, F.

771. **Chios. Amphora stamps, 3rd-1st cent.** B.C. Eight stamped handles of Chian amphoras from the private collection of A. and P.Stefanou; now in the Museum of Chios. Ed.pr. G.Frangou, *Grammateion* 2 (2013) 51-60, who also gives an overview of the main features of Chian amphora stamps (51/52): 1) Ἀπολλω|νίδου (2nd cent. B.C.); 2) Ἀσκλη[- -] (3rd/2nd cent. B.C.); 3) Ἀνταίου (2nd/1st cent. B.C.); 4) Λυσικλέους (Hellenistic); 5) Μηνογέ[ν]ο(υς) (Hellenistic); 6/7) Μηνογέ(νους) (Hellenistic); 8) Μόσχου (3rd cent. B.C.).

2. Ἀσκλη[πιάδου] rather than Ἀσκλη[πιοδώρου], ed.pr.

SAMOS

771 bis. **Samos. Regulation concerning the κάπηλοι in the Heraion, ca. 245/244** B.C. *IG* XII 6.169; *SEG* XXVII 545, LI 1085*. A.Maffi, *op.cit.* (see our lemma no. 2144) 203/204, discusses uncertainties regarding the status of the δοῦλοι in this inscription and their distinctness from three other categories of shopkeepers (στρατιώτης, ἄπεργος, ἱκέτης). It is striking that they seem to be considered not only able to trade independently within the Heraion, but were also legally responsible for any violations of the regulation.

LEMNOS

772. **Hephaistia (Kabeirion). Honorary decree of initiates in the cult of the Kabeiroi, late 4th cent.** B.C. *SEG* L 826. E.Culasso Gastaldi, *Historiká* 1 (2011.2) 67-74, reports that she found this stele, considered lost, re-used in the Old School of Kaminia; it is now kept in the Museum of Myrina (inv.no. MM 41257). C.G., who is preparing a new edition, presents some information on the content. The honorand had been elected to an influential position (LL. 8/9: αὐτὸν ὁ δῆμος ἐχειρο|τόνησε προστ[ά]την τοῦ [- -]) during a crisis (καιρῶν πολλῶν [- - κα]ὶ δυσκόλων περι|στάντων τὴν π[όλιν]) and performed his duties in a manner beneficial to the people (LL. 10-12: πάντα πρά|ξας καὶ οἰκονομήσας [- - -] καλῶς καὶ συμφερόντως τῶι δήμωι). The text also refers to ἐλευθερία and αὐτονομία (L. 13) and συνάρχοντες (L. 15).

THASOS

773. **Thasos. Institutions: θεωροί and πολέμαρχοι.** Y.Grangjean, *REG* 127 (2014) 187-192, summarizes the extant information on the πολέμαρχοι in Thasos (*IG* XII Suppl. 353, 433, 589; *SEG* LVII 820; R.Martin, *BCH* 68/69 [1944/45] 154-156 no. 1; mid-4th cent. B.C.-ca. 3rd cent. A.D.) and proposes to identify the seat of these magistrates with a building near the 'porte maritime'.
T.Suk Fon Jim, *CQ* 64 (2014) 13-24, discusses the term ἀπαρχή in the lists of θεωροί (*IG* XII.8.273/274) and argues that the θεωροί were responsible for bringing an offering to an unknown deity, possibly the Great Gods of Samothrake. P.Fröhlich, *BE* (2015) no. 581, dismisses this view, pointing out that the θεωροί were annual magistrates, as in Thasos' mother city, Paros, and not sacred envoys.

774. **Thasos. Decree ratifying an endowment by M.Varinius Rebilus, 22** A.D. *Recherches -- Thasos* II 185 (*IG* XII Suppl. 364 + two new fragments); cf. G.Daux, *BCH Suppl.* 5 (1979) 356-360. Republished by J.Fournier, *BCH* 138 (2014) 79-102 (French translation; ph.), who adopts the text of *Recherches -- Thasos* with the corrections suggested by Daux (except for LL. 7 and 38; see app.cr.). The decree ratifies a testamentary gift by Rebilus (L. 25: Ῥεβίλου διαθῆκαι), who is also known from a donation in Serrai (*SEG* LIX 697). Since the decree is dated during the consulship of a Sulpicius Galba (L. 38), there are three possible dates: 5 B.C., 22 A.D., and 33 A.D. According to C.Dunant and J.Pouilloux (*Recherches -- Thasos*), the donor was C.Caninius Rebilus, cos. suff. in 37 A.D. They associated a Roman arbitration between Philippi and Thasos (*Recherches — Thasos* II 186) with this donation, assuming that Serrai was part of the territory of Philippi. However, a re-examination of the donation from Serrai shows that the name of the benefactor was M.Varinius Rebilus (*SEG* LIX 697 A 1: Οὐαρίνιον Ῥέ[βιλον]); the Οὐαρίνιοι listed in LL. 26-34 must be Rebilus' heirs. The use of a date according to the Roman dating system (LL. 37/38) does not suggest an intervention of Roman authorities, but can be explained by the fact that the decree contains an excerpt from Rebilus' testament. Serrai was an independent city, and therefore, the Roman arbitration between Thasos and Philippi cannot be connected with Rebilus' endowment (84-90). With regard to the date, the letter-forms and the linguistic features (91/92) do not permit any conclusions. A terminus post quem is provided by a reference to the cult of the Σεβαστοί (LL. 19/20; see below). A new reading of L. 38 in fine (ph.) shows that the consul mentioned in L. 38 is not C.Sulpicius Galba, consul in 5 B.C. and father of Emperor Galba, but C.Sulpicius Galba, consul in 22 A.D. together with D.Haterius Agrippa (91-96). In this context, F. discusses the early history of the imperial cult in Thasos (97-102). The worship of Θεοὶ Σεβαστοί was practiced in the East from the reign of Claudius onward, but there are earlier attestations of priests of the Θεοὶ Σεβαστοί. In Thasos, the cult of Augustus was introduced during his lifetime, between 2 and 6 A.D (cf. *Recherches - Thasos* 177; *IG* XII.8.380). Two shrines of the Σεβαστοί, i.e. Augustus and Livia, existed already in 22 A.D. (L. 21; for Livia's cult during her lifetime see also *SEG* LVI 1020).

[- - - κατέλ?]ιπεν δωρεὰν οὐ [- - - - - - - - - - - - - - - - -]
[- - -]καίαν τῆι πόλει σιτικῶ[ν - - - - - - - - - - - - - - -]
[ἰσχυρότ]ατα κατεπεῖγον ἡμᾶς· δε[δόχθαι τῆι τε βου]-
4 [λῆι καὶ] τῶι δήμωι· τὰς μὲν τιμὰς καὶ [δωρεὰς τὰς δοθεί]-

[σας Ῥεβ]ίλωι κυρίας εἶναι καὶ βεβ[αί]ους καὶ ἐάν
[τιν' ἄλ]λην προσεξεύρωμεν, πρ[οσ]επιψηφίσασθαι
[κα]ὶ διαφυλάσσειν· τὴ δὲ τῶν [ἀγ]ρῶν δωρεὰν τη-
ρεῖν ἀθάνατον ἡμᾶς καὶ μήτε [ὑπ]οθέσασθαι ποτὲ τού[ς]
ἀγροὺς ἡμᾶς μήτε ἀποδόσθαι [αὐ]τοὺς μήτε ὅλους
μήτε μέρη μήτε περι[ιδ]εῖν ἀπ[αλ]λοτριουμένους
κατὰ μηδένα τρόπον· ἐὰν δέ τ[ις εἰση]γήσηται περί τ[ι]-
νος τούτων ἢ γράψῃ ἢ ἐπιψ[ηφίσῃ ἢ ἐ]νγράψῃ εἰς τὸ
τῆς πόλεως γραμματοφυλα[κῖον, τ]ὰ μὲν γραφέντα
καὶ τὰ ψηφισθέντα ἄκυρα εἶναι, [τὸν δὲ] εἰπόντα ἢ
γράψαντα ἢ ἐπιψηφίσαντα ἢ ἀναγ[ράψα]ντα τὴν γνώ-
μην εἰς τὸ τῆς πόλεως γραμματοφ[υλ]ακῖον ὀφει-
λειν τοῖς τῶν Σεβαστῶν ναοῖς στατῆ[ρ]ας ἀτι[μ]ήτου[ς]
[δ]ισμυρίους καὶ ἄτιμον εἶναι καὶ αὐτὸν καὶ γέν[ος]·
[ἐνέχ]εσθαι δὲ αὐτοὺς καὶ τῆι εἰς τοὺς Σεβαστοὺς [ἀσε]-
[βείαι· ἀνα]γραφῆναι δὲ τόδε τὸ ψήφισμα εἰς στήλας τ[ρε]ῖς
[καὶ ἀνα]θεῖναι εἰς τοὺς τῶν Σεβαστῶν ναοὺς μ[ίαν καὶ]
[δύο εἰς τοὺς τόπους οὓς] ἂν δόξῃ τοῖς [κ]ληρονόμοις αὐτ[οῦ]
[- -]υ διαφανῶς ἡμᾶ[ς]
[- -]ως ἂν κάλλιστα τῆι
[- -] Ῥεβίλου διαθῆκαι
[- -]εν ἠρώτησαν Μάρ-
[κον -]ον καὶ Μᾶρκον Οὐαρί-
[νιον - - - - - - - - - - - - - - - - - - - Μά]ρκου Οὐαρινίου Σκύλ-
[λα -]ιους τοὺς κατὰ τὴν
[- -]ι Μάρκου Οὐαρεινί-
[ου -]ιν αὐτοῖς ὡς Μᾶρ-
[- -]θησαν Μᾶρκος Οὐ-
[αρίνιος - Μ]ᾶρκος Οὐαρίνιος ΑΙ
[- -]υ Οὐαρινίου Σκύλλα
[- -]ους οὓς αὐτοῖς ἀπ-
[- -]στε αὐτῶν εἶναι κυ-
[- -] εἰδοῖς Μαρτίαις ἐπ[ὶ]
[Δεκίμωι Ἀτερίωι Ἀγρίππᾳ καὶ Γαίωι Σ]ολπικίωι Γάλβᾳ ὑπ[ά]-
[τοις -]ίνιος Μᾶρκος Ὑ-
[- -]ου υἱὸς Ῥέβιλος
[- -]λιος Αἴδιος Γαΐου
[- -]ου υἱὸς Γάϊος Γ-
[- Μᾶ]ρκος Οὐα-
[ρίνιος -]

7. [κα]ὶ διαφυλάσσειν, P.Hamon apud F.; [ἔτ]ι διαφυλάσσειν, *Recherches -- Thasos* || 38/39. [Σ]ολπικίωι Γάλβα[ι], *Recherches -- Thasos*; [Σ]ολπικίωι Γάλβα υἱ|[ῶι], Daux (cf. *F.Delphes* III.4.438 L. 5: Γάιος Σολπίκιος Γάλβα υἱὸς Γ[άλβας]); [Σ]ολπικίωι Γάλβᾳ ὑπ[ά|τοις], F. || 43/44. [(Μά)]ρκου Μα, *Recherches -- Thasos*; [Μᾶ]ρκος Οὐα|[ρίνιος], F.

775. **Thasos. Building inscription.** Right part of a block of a building near the 'port maritime' (cf. our lemma no. 773). Ed.pr. Y.Grandjean, *Le rempart de Thasos* (*Études Thasiennes* 22; Paris 2011) 592-594 (ph.; text in majuscules). Republished by id., *art.cit.* (see our lemma no. 773) 191-193. The text refers to the construction of walls (LL. 1-6), doors and windows (6/7).

[- - - - - - -] κατασκευαί
[- - - - -]Ι.ΙΕΝ δικλίνους
[- - - - - - λ]ίθων ἑκάστους
[- - - - - - δ]ήσας καὶ τειχίον
[- - - - - - - -].ΠΕ..ΕΙΣ ἐξυποθεμ(ε)λώ-
[σει - - - - τὸν] τοῖχον καὶ θύρετρα
[- - - - - - - -]ς καὶ θυρώσει ταύτας
[ἐπὶ? - - - - -]ωνος τοῦ Πυθίωνος
[- - - - - - - - -]τους Ε.ΤΙ
[- - -]Ι[- - - -]Τ[- - - - -]Λ
[- - - - - - - - - - - - - - - - - -]Ε

5. In fine, ΥΠΟΟΕ.ΗΛΩ, lapis || 5/6. G. considers and rejects the possibility of reading ἐξ ὑποθεμ(ε)λώ|[- -]; although words with ἐξυπο- are rare, they exist (e.g. ἐξυπάγω); the meaning of the verb is 'renforcer ou affermir en soucevre les fondations, de manière continue et complete, sans solution de continuité'.

775 bis. **Thasos. Honorary inscription for two sons of Melisidemos, early 1st cent. A.D.** *IG* XII.8.384. C.Brélaz, A.Zannis, *art.cit.* (see our lemma no. 556) 1496, suggest restoring [Γό]ρ[γ]ος Μελισιδήμο[υ] ([- -]ι.ος, *IG*).

EUBOIA

776. **Eretria. Onomastics.** D.Knoepfler, in *Mélanges Vial*, 51-75, characterizes the naming practices in Eretria (53-60; esp. composita with ἵππος, γείτων, and Ὠρωπ- and the name Παράμονος) and discusses the onomastic material from the demes Ζάρηξ, Δίσμαρος, and Λακη (Λακέθεν). In the case of Zarex, K. observes similarities with names attested in Styra and islands of the Cyclades (Andros, Delos, Paros) and a large number of otherwise unattested names (e.g. Ἀντίβασις, Δικέφιλος, Κοίδαρος, Μνηρίβοτος, Ποδώνυμος, Στόλων, Στρέβις). The similarity between personal names attested in Dismaros and other Eretrian demes suggests that Dismaros should be located near the modern village

of Gymnou. The rare name Ἀγώνιος, attested for a man from Dismaros (*IG* XII.9.245 A L. 279), appears also in an epitaph found in Gymnou (*IG* XII.9.151). A detailed study of the names of demesmen from Lake that are also attested in other Eretrian demes (tables on 68-70) supports the conclusion that this deme should be located east of Amarynthos, near Aliveri.

K.J.Rigsby, *ZPE* 185 (2013) 141, comments on several names deriving from ἵππος. Around 300 B.C. at least eight men had the name Δήμιππος instead of Δάμιππος (δαμ- + ἵππος; cf. our lemma no. 767). 'Does *Demippos* represent a deliberate but misguided (and short-lived) Ionism? or did they think that both names meant "horse of the people"'? (cf. *IG* XII.9.249 ii L. 91: Εὐδήμιππος).

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777. Aidepsos. Epitaph of Lykourga and Sopharos, 3rd cent. A.D. *SEG* XXXIX 928. Republished by A.Ritsonis in *Hygieia* 344/345 no. 218 (ph.), with comments on the iconography (esp. the representation of surgical instruments on the funerary relief). Cf. D.Knoepfler, *BE* (2015) no. 356, on Boiotian influence in the formula ἐπί + name (cf. our lemma no. 781).

Λυκοῦργος | καὶ Σοφὴ | ἐπὶ | Λυκούργᾳ | καὶ Σοφάρῳ τοῖς | τέκνοις

2. Missing in *SEG* || 5. Σφοδρῷ, *SEG*; Σοφαρῷ, R.; Σοφάρῳ, K.

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778. Eretria. Decree concerning a commemorative festival for the liberation of the city, ca. 285 B.C. *IG* XII.9.192 + Suppl.; *LSCG Suppl.* 46; J.Robert, L.Robert, *BE* (1964) no. 406; *SEG* XL 758*. In a study dedicated to the expansion of the Boiotian Koinon toward central Euboia in the early 3rd cent. B.C., D.Knoepfler, in *Epigraphy and History of Boeotia* 68-94 [cf. our lemmata nos. 319 and 373], presents a new critical edition of this text, known only from a copy made by Cyriacus of Ancona (87-90; translation; detailed bibliography) and attempts to determine its historical context. He argues that the military expeditions outside of Boiotia mentioned in *SEG* XXVIII 461 (στροτείας ἐχθόνδε τᾶς Βοιωτίας), which K. dates to 286 or 285 B.C. (see esp. 85/86), targeted 'the region of Euboea bordering the Oropian territory', i.e. Eretria (71 and 86). K. dates the departure of the Macedonian garrison from Eretria (L. 5) and the integration of Eretria into the Boiotian Koinon to the time immediately following the defeat of Demetrios Poliorketes in Asia Minor in 286 B.C., probably in the late winter of 285 B.C., since the Dionysia (L. 4) were celebrated on 12 Lenaion (February; 85/86). This date is based on prosopographical observations: Αἰσχύλος Ἀντανδρίδου in L. 3 is the political opponent of the philosopher Menedemos (Diog.Laert. 2.141), proposer of a decree (*IG* XII Suppl. 550), and hieromnemon in Delphi in 273 B.C. (*F.Delphes* III.2.205; cf. *SEG* XXXII 856 and XXXVIII 874); the mention of three πολέμαρχοι, a typical board of magistrates in cities of Hellenistic Boiotia; the linguistic features of the text (L. 4: εἶπαν instead of εἶπον; L. 9: Ἐρετριεῖς instead of Ἐρετριέας); and the political history of the first decades of the 3rd cent. B.C. Eretria remained a member of the Koinon for only a few years, probably until the eve of the invasion of the Gauls (280 B.C.). We print K.'s text noting in the app.cr. only the most important differences between his edition and *IG* and *LSCG Suppl.*

ὁ ἱερεὺς τοῦ Διονύσου Θεόδοτος Θεοδώρου
καὶ οἱ πολέμαρχοι Σ<ω>σίστρατος Πρωτομένου,
Αἰσχύλος Ἀντανδρίδου, Ἰθαιγένης Αἰσχύλου
εἶπα(ν)· ἐπειδὴ τῆι πομπῆι τῆι Διονύσου ἥ τε
φρου(ρ)ὰ ἀπῆλθεν ὅ τε δῆμος ἠλευθερώθη κ[αὶ]
[τοὺς π]ατ(ρί)ους (νόμ)ους καὶ τὴν δημοκρατίαν
ἐκομίσατο· ὅπως ὑπόμνημα τῆς ἡμέρας ταύτης
ἦι, ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· στεφανη-
φορεῖν Ἐρετριεῖς πάντας καὶ τοὺς ἐνοικοῦντας
κιττοῦ στέφανον τῆι πομπῆι τοῦ Διονύσου·
τοὺς δὲ πωλητὰς ἀπομι(σ)θοῦν τε [τ]οὺς στ[εφ]ά-
νους· ἐπάρχεσθαι δὲ καὶ τοὺς χώρους ἑκάστ(ου)ς
τῶι Διονύσωι οἶνον καταπεμπομ[ένους - - - - -]
[- -]

1-14. Different line division in *IG* and *LSCG Suppl.* || 5/6. κ[αὶ | τοὺς π]ατ<ρί>ους <νόμ>ους, *IG*; κ[αὶ μετ]ὰ τοὺς ὕμνους, *LSCG Suppl.*; || 11/12. ΠΟΛΙΤΑΣ, Cyriacus; τοὺς δὲ πολίτας <[λαβεῖν τοὺς στεφάνους] ἐκ τοῦ δημοσίου>, ἀπομι<σ>θοῦν τε [τὸν ταμί]αν τοὺς <σ>[τεφ]άνους, *IG*, *LSCG Suppl.*; τοὺς δὲ πωλητὰς ἀπομι<σ>θοῦν τε [τ]οὺς στ[εφ]ά|νους, *BE* || 12. ΧΟΡΟΥΣ, Cyriacus || 12-13. τοὺς χοροὺς [τῶν ἀνδρῶν - -]ειας τὰς τῶι Διονύσωι [- -] οἶνον καταπεμπομ[ένους - -], *IG*.; τοὺς χώρους ἑκάστ<ου>ς, D.Lewis, *ABSA* 57 (1962) 2; τοὺς χώρους, *BE*.

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779. Eretria (area of: Amarynthos). Honorary inscription. Upper left part of a statue base; found in 2013 during Swiss excavations infront of a stoa in the sanctuary of Artemis Amarynthia. D.Knoepfler, *AK* 57 (2014) 127-133. For similar dedications of honorific statues see *IG* XII.9.276-278. In *BE* (2014) no. 232, K. observes that this fragment may be part of an honorary inscription seen by G.Lampakis in 1885 and reconstructed by K. in *BE* (2011) no. 339 as follows: [ὁ δῆμος ὁ] Ἐρε[τριέων | - - -]ΚΛΕΟ[- - - | ἀρετῆς ἕ]νεκεν καὶ ε[ὐνοίας | τῆς] εἰς ἑαυτ[ὸν | Ἀρτέμιδι, Ἀπ]όλλωνι, Λη[τοῖ].

Ὁ δ[ῆμος ὁ Ἐρετριέων] | ΠΛ[- - -] ΠΑ[- - -]

2. The beginning of the name of the honored person: Πλ[- - -] Πα[- - -], K.

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780. Eretria. Hymn to the Idaean Dactyls by Phanomachos, late 4th cent. B.C. *IG* XII.9.259; *IG* XII Suppl. 558; J.U.Powell, E.A.Barber, *New Chapters in the History of Greek Literature* (Oxford 1921) 49/50; J.U.Powell, *Collectanea Alexandrina* (Oxford 1925) 171/172; *SEG* III 766. I.Schaaf, in M.A.Harder, R.F.Regtuit, G.C.Wakker (edd.), *Hellenistic Poetry in Context* (Leuven/Paris/Walpole (MA) 2014) 301-322, presents a critical edition of the text based on autopsy in the Museum of Eretria (305-308; ph.; translation). The readings are essentially those of *IG* XII Suppl. 558. In his commentary, which is a response to the analysis of the text by S.Blakely, *Myth, Ritual, and Metallurgy in Ancient Greece and Recent Africa* (Cambridge 2006) 13-31 [non vidimus], S. detects local connections. He points out that the restoration {τ}οὐ[σ]δε in L. 14 is not certain and, therefore, it is unclear to whom the hymn was

addressed (308/309). For the reference to Μέμφις (L. 15), known from other sources ■ the wife of Epaphos, S. adduces a passage in Strabo (10.1.3 C445), according to which Epaphos was born in Euboia (309). Hephaistos (L. 28) was also connected with Memphis (Herodotos 3.37; 310) and Ὠρίων (L. 26) had Euboian connections (311). The birth legend (LL. 16-18) is unclear (birth of Εὐρύθεος?; cf. L. 18), depending on the reading of L. 17: ἐκ παλαμάων ὅς (K.Swoboda, *Wochenschrift für klassische Philologie* 35 [1918] 262) or ἐκ Παλαμάωνος (*IG*). S. discusses the association of the Daktyloi with magic and handicraft and their conflict with Μήτηρ Ὀρεία (LL. 35-48).

781-783. **Eretria (area of: Magoula). Epitaphs.** Three epitaphs; found in 2007 at Magoula, near the early Christian church of Agia Paraskevi, 1 km east of Eretria. Mentioned by A.Tsaka, *AD* 62 B (2007) [2014] 605 (texts in majuscules). D.Knoepfler, *BE* (2015) no. 346, presents the texts on the basis of autopsy.

781: **Epitaph of Leptines and Moschion, 1st cent.** B.C. Block broken on top left; a hole on top for affixing a small column or a round altar; found re-used in a Late Antique wall; now in the Museum of Eretria.

[Ἐπὶ Λεπτί?]νει | [τῶι] Λεπτίνου | καὶ Μοσχίωνι | τῶι Λεπτίνου

1-4. ΝΕ|ΤΕΙΝΟΥ|ΚΑΙΜΟΣΧΙΟΝΕΙ|ΤΩΙΝ ΛΕΠΤΙΝΟΥ, T. || 1. the use of ἐπί + dative reveals Boiotian influence; other examples in Euboia: *IG* XII.9.101, 297, 1008, K. || 3/4. Moschion is mentioned in *IG* XII Suppl. 557 = *RICIS* 104/0109 LL. 26/27, K.

782: **Epitaph of Demarete, 4th cent.** B.C. Cippus; an inscription in a smoothed band; found re-used in a Late Antique wall; now in the Museum of Eretria.

Δημαρέτη

ΔΗΜΑΡΕΝΗ, T.

783: **Epitaph of Epikrateia, ca. 350** B.C. Pedimental stele; found re-used in a Late Antique grave; now in the storeroom of the Byzantine Department of Antiquities in Chalkis.

Ἐπικράτει[α] Πολυκ|ρά[τ]ου

ΕΠΙΚΡΑΤΕΙ|ΡΑ, T. [K. does not indicate the division of lines; from his statement that Tsaka 'mettait les deux lettres de la seconde ligne à la fin, plutôt qu'au début, de cette ligne 2', I infer that L. 2 starts with PA. Chaniotis].

784. **Eretria. Epitaph of Erotion, Hellenistic or Imperial period.** Left part of a marble stele with relief decoration; brought to the Museum of Eretria in ca. 1980 (no. inv.no.). D.Knoepfler, *BE* (2015) no. 348, presents the text, wondering whether this is identical with ■ marble pedimental stele found at Phylla (site Vrysara) and dated to the 4th cent. B.C. by A.Sampson, *AD* 30 (1975) [1983] B 152 (*SEG* XXXIII 861), who gives the text of L. 1: ΕΡΩΤ; cf. S.Fachard, *Eretria* XXI. *La défense du territoire* (Gollion 2012) 302 note 83. The lunate sigma suggests a date later than the 4th-cent. B.C. (K.). We print K.'s text:

Ἐρώτιο[ν . . . | . . .]ΩΝ[. . .]

CRETE

785. **Crete. Economy. Pottery production and wine trade.** M.Cassia, in *Instrumenta inscripta V*, 459-477, reads a name in a *titulus pictus* on a Cretan wine amphora from Herculaneum (*CIL* IV 10893) as Κ(οΐντου) Ῥ(ουπιλίου) Ζωσίμου (473-475; ph.; dr.; ca. 50-100 A.D.) and identifies this individual with Q.Rupilius Zosimos, whose name appears on a bronze stamp of unknown provenance in the Historical Museum in Herakleion (*An.Ép.* [2001] no. 2055; [2004] no. 1653), probably used in the production of tiles. Zosimos must have been involved in the production of tiles and amphoras, and possibly also in the wine trade.

786. **Crete. Institutions: council of elders.** M.Youni, in *Symposion 2013*, 103-126, collects the limited evidence for the existence of a council in Archaic and Classical Crete: οἱ ἴκατι οἱ τᾶς πόλιος in Dreros, 'some sort of an aristocratic Council', the βολά/βωλά, and the πρειγεία/πρηγηία. The main epigraphic evidence is presented in an appendix (123-126): 1) Meiggs/Lewis, *GHI*² 2 = Koerner, *Gesetzestexte* 90 = *Nomima* I 81 (law of Dreros on the iteration of magistrates; ca. 650 B.C.); 2) *I.Cret.* II.v.9 = Koerner, *Gesetzestexte* 106/107 (law of Axos on sacrifices, 6th/5th cent. B.C.); 3) *SEG* XXXV 991 = Koerner, *Gesetzestexte* 87 = *Nomima* I 12A (decree of Lyttos on aliens; 5th cent. B.C.); 4) *I.Cret.* I.viii.4 = *SV* II 148 (treaty between Knossos and Tylissos; ca. 450 B.C.); 5) *I.Cret.* I.xxviii.7 = *Nomima* I 63 (laws of Rhitten; ca. 600-575 B.C.); 6) *I.Cret.* IV 80 = *Nomima* I 7 = *SV* 216 (treaty between Gortyn and Rhitten; ca. 450-400 B.C.); 7) *I.Cret.* IV 23 = Koerner, *Gesetzestexte* 125 = *Nomima* II 25 (law? of Gortyn; 6th cent. B.C.); 8) *SEG* XLIX 1221 (law? of Gortyn; 5th cent. B.C.). The study of this material leads to the conclusion that the council, probably consisting of former κόσμοι, was involved in financial administration (e.g. providing funds for sacrifices), exacted fines from magistrates, and occasionally enacted laws (Lyttos); however, the council did not have judicial authority or a probouleutic function. Within the context of an aristocratic society, whose elites were primarily concerned with equality among the members of the elite, Y. stresses the importance of forms of political communication other than the council and the assembly, especially the ἑταιρεία and the ἀνδρεῖον. In his response, A.Maffi, *ibid.* 127-129, argues that the council exercised some sort of political control and that institutions such as σταρτός, πυλά, and ἑταιρεία were integrated into the political structures; he briefly comments on the procedure of exacting fines in the treaty between Gortyn and Rhitten (above, no. 6).

787. Crete. Law and political institutions in the Archaic and Classical period. Various contributions in O.Pilz, G.Seelentag (edd.), *Cultural Practices and Material Culture in Archaic and Classical Crete* (Berlin/Boston 2014), exploit inscriptions for aspects of political organization, law, and society in Archaic and Classical Crete. G.Seelentag, 121-140, adduces epic poetry in order to determine the context in which Cretan institutions were shaped in the Archaic period; on 122/123, brief discussion of the early law of Dreros (Meiggs-Lewis, *GHI*² 2; *Nomima* I 81; Koerner, *Gesetzestexte* 90; *SEG* LIX 1023*). K.R.Kristensen, 141-157, examines how Archaic laws and the expressions used in them (e.g. ἔϝαδε) reflect development of civic identity (7th-5th cent. B.C.; cf. *Nomima* I 64, 81, 89; H.van Effenterre, *BCH* 70 [1946] no. 4: ἔϝαδε τοῖσι θυστᾶ[σι]; *I.Cret.* I.x.2; IV 43 B, 64, 72, 78, 80). S.Link, 159-176, discusses the observance of law in the Cretan cities; on 173/174, comments on the decree of Lyttos concerning the accommodation of foreigners (Koerner, *Gesetzestext* 87). P.Perlman, 177-206, studies the political and social organization of the Cretan cities (family, clan, tribe, ἀνδρεῖον, ἑταρεία; cf. esp. *SEG* XXVII 631 = LVI 1048*; *I.Cret.* IV 72), tribal names (Αἰθαλεῖς, Αἰνάωνες, Αἰσχεῖς, Ἀρχεία, Αὐτολῆται, Δίφυλοι, Δυμᾶνες, Ἐχανορεῖς, Καμιρίς, Λασύνθιοι, Πάμφυλοι, Συνανεῖς, Ὑλλεῖς, Φαρχαρίς; 193-197) and the month-names (197-204).

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788. Crete. Sculpture. K.Sporn, in *Weiter- und Wiederverwendung von Weihestatuen* (see our lemma no. 2244) 105-112, discusses the few known cases of re-use of sculpture in Crete. She briefly mentions a grave relief that was turned into a dedication to Zeus (*I.Cret.* IV 348) and inscriptions that attest the restoration of statues in the sanctuary of Zeus Diktaios and in Oleros (*I.Cret.* III.ii.1; III.v.1).

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789. Aphrati. Inscribed bronze mitra, ca. 650-600 B.C. *SEG* LII 842. C.B.Kritzas, *Kretika Chronika* 34 (2014) 55-64, gives an overview of the inscribed bronze mitrai from Crete and provides a new reading of this text, made possible after a thorough cleaning in the Museum of Herakleion (inv.no. X2672; ph.). Instead of ὁ Κάλανος (earlier readings), the text reads ὁ Κάρανος. The name Κάρανος is attested in Crete, where in the Archaic period personal names were often accompanied by the definite article, e.g. ὁ Πρῖϙσος (*SEG* LII 837) and ὁ Πίλης (*SEG* LII 860).

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790. Chersonesos. Dipinti on ostraka (records of transactions), 2nd/3rd cent. A.D. *SEG* LVIII 974. S.Gallimore, *ZPE* 190 (2014) 203-209, compares these ostraka with ostraka found at Ilôt d'Amirauté at Carthage (late 4th cent. A.D.). He argues that they are connected with wine production in the area of Lyttos and with the storage of wine at the harbor at Chersonesos, from where it was exported.

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791. Gortyn. Re-use and erasure of Archaic and Classical inscriptions. G.Marginesu, in O.Pilz, G.Seelentag (edd.), *op.cit.* (see our lemma no. 787) 207-218, examines the fate of Archaic and Classical inscriptions during the Hellenistic and Imperial periods [for his conclusions, see the summary in *SEG* LXIII 742, Chaniotis].

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792. Gortyn. Law, 5th cent. B.C. *I.Cret.* IV 41; Koerner, *Gesetzestexte* no. 127; *Nomima* II no. 65; *SEG* LIII 904 bis. I.Calero Secall, *Florentia iliberritana: Revista de estudios de antigüedad clásica* 25 (2014) 31-47, discusses the clauses of this Gortynian law that concern the damage caused by animals (Col. I L. 1-Col. II L. 16). The owner of the injured animal could accept 'noxal surrender' or compensation. C. compares this with the provisions concerning the liability of a master for the wrongdoings of his slaves (*I.Cret.* IV 47 LL. 1-10; cf. *I.Cret.* IV 41 Col. V LL. 4-17 and Col. VI LL. 12-16, on wrongdoings by a κατακείμενος). The purchaser of a slave assumed responsibility for the slave's offences unless he rescinded the purchase; otherwise, the victim could bring a lawsuit against the new owner (cf. *I.Cret.* IV 72 Col. VII LL. 7-19).

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793. Gortyn. Honorary inscription for Vindaeonius (?), 4th cent. A.D.? *SEG* LVI 1049. C.Begass, *ZPE* 190 (2014) 141-144 (German translation), rejects the identification of the honored individual with Fl.Areobindus (or -das) Dagalaiphus, consul in 461 A.D.; he considers and then rejects an identification with Martialis, *magister officiorum* in ca. 448-450 A.D. (L. 1: Μ[αρτιάλιν]). These men had higher ranks (μεγαλοπρεπέστατοι) than the honorand. Arguing that the honored person was a governor, he proposes a new restoration for fr. a LL. 1-4. D.Feissel, *BE* (2014) no. 559, rejects this reading and recognizes in L. 1 the nomen gentile Vindaeonius, known for a prominent family of Berytos; the honored man may be Vindaeonius Magnus, a disciple of Libanios and praefectus urbi in Constantinople in 375/376 A.D. (*PLRE* I 536, Magnus 12), or another member of this family. Until the end of the 4th cent. A.D. the title λαμπρότατος (L. 2) was still used for the highest officials of the empire (e.g. *SEG* XLII 1240). We print F.'s text.

a [- - - - - - - - - - - - - - - - -]
Βινδαι[όνιον - - - - - - - -]
τὸν λαμ[π(ρότατον) καὶ]
θαυ[μασιώτατον - - - - - -]
4 [- - - - - - - - - - - - - - - - - -]

A 1. [† Φλ(άβιον) Ἀρεο]|βίνδα |[- - -], Magnelli (ed.pr. in *SEG* LVI 1049), who tentatively suggested the restoration midline Γ[αδαλαίφον] or Γ[αδαλαῖπτον] (metathesis for Dagalaiphus); [† Φλ(άβιον) Ἀρεο]|βίνδαν [- - -], B. || 3. in fine [ὕπατον?], M.; [...πατικόν], B. || 4. no restoration, M.; [ἀρετῆς? ἕνεκεν καὶ δικαιοσύνης?], B.

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794. Knossos (area of: Herakleion). Boundary stone of a church, June 611 A.D. Marble statue base with moulding on top and bottom; re-used in Late Antiquity; found in 1960 in the area of the Venetian harbor of Herakleion. Ed.pr. S.Logiadou-Platonos, *Kretika Chronika* 15/16 (1961/62) II 47-58; republished by A.C.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 89/90 no. 61 (ph.). G.Kiourtzian, *T&M* 17 (2013) 173-196 (ph.), republishes the text and attempts to determine its historical context. He rejects an association of the incident narrated by the text (the attempt of the devil to enter and burn the city) with an Arab attack in 671 A.D. (contra ed.pr.), because the Arabs are not associated with the devil in contemporary sources. He observes that the three letters that were added on the

lower moulding (L. 6) are the monogram of Herakleios. The inscription refers to clashes in Knossos after Herakleios dethroned Phokas in 610 A.D.

††† ὅροι τῆς ἁγιωτάτης ἐκκλησί[ας]
ὅθεν ἀπεστράφη ὁ Διάβολος ὡ[ρ]-
μήσας εἰσελθῖν καὶ φλέξε
τὴν πόλιν † συνπληρουμένου
τοῦ μη(νὸς) Ἰουνίου τοῦ ἐπὶ ἰνδικτῖονος δι' †
ΗΡΑ

6. ΗΜΔ, i.e., ἡμ(έρᾳ) δ(ευτέρᾳ), ed.pr.; ΗΡΑ, written in a different hand, B.; Ἡρα̣(κλειος), K.

795. Lappa. Graffiti and stamps on pottery, Hellenistic and Imperial periods. Fifty-two pieces of inscribed *instrumenta domestica* (vases, loomweights, tiles, stamped amphora handles) found in Argyroupolis between 1986 and 1990. Edd.pr. M.W.Baldwin Bowsky, E.Gavrilaki, *Creta Antica* 11 (2010) 173-253 (ph.; dr.), discuss the context of their discovery, the routes of transportation from and to Lappa, and the significance of these objects for the economy of Hellenistic and Roman Crete (pottery and textile production, trade of wine and terra sigillata wares; on 200-202 and 204, catalogues of Italian sigillata stamps from Crete, their provenance, and date). All items were found in the remains of a domestic unit (Vougioukalakis plot), except for our nos. 2 13, 15, 17-19 that were found in the area of the agora (Lefou plot). We present the Greek texts, omitting the producers' stamps on 23 fragments of Italian terra sigillata (225-231 nos. 30-52).
Graffiti on vases (nos. 1-3 inscribed after firing; nos. 4-8 inscribed before firing): 1) Φίλα (218 no. 1; fr. of Attic echinus bowl; ca. 375-325 B.C.); 2) Χα. (rim of pithos; 221 no. 17; Hellenistic); 3) X (handle; 221 no. 18; Hellenistic); 4) [- -]ΙΛΟΛ[- -] (pithos cover; 222 no. 19; Hellenistic); 5) [-]A (handle; 222 no. 20; Hellenistic); 6) Ἀντι. (handle; 222 no. 21; Hellenistic); 7) [- -]Α̣ΥΡΩ [- -]ΛΥΡΩ (handle; 222 no. 22; Hellenistic); 8) EM (handle; 222/223 no. 23; Hellenistic).
Inscriptions on tiles (inscribed before firing), Hellenistic: 9) NI. (218 no. 2); 10) [-]KE (218 no. 3); 11) E (218/219 no. 4).
Loom weights (of discoid shape; nos. 5-10 were inscribed before firing, nos. 11-16 were stamped before firing), Hellenistic: 12) Λ (219 no. 5); 13) PK or KP (219 no. 6); 14) Σω. (219 no. 7); 15) X (219 no. 8); 16) Χα (219/220 no. 9); 17) Νέας (220 no. 10); 18-21) Πε. (220/221 nos. 11-14); 22) Λ (221 no. 15); 23) PKA or APK or KPA (221 no. 16).
Stamped amphora handles: 24) [- -]νευς (223 no. 24; Koan; 2nd/1st cent. B.C.); 25) ['Επιφάν]ευς ἐπ[ὶ Καρ]ν[ε]οδότου (223 no. 25; Knidian; ca. 145-108 B.C.); 26) Ξεῖνις (223/224 no. 26; Koan; 2nd/1st cent. B.C.); 27) ἐπὶ Πολ[ίτ]|ευς Κν[ίδ]|ιον Ἀρκα[γ]|όρα herm (224 no. 27; Knidian; ca. 100-90 B.C.); 28) M[- -]δρου (224/225 no. 28; Rhodian; early 2nd cent. B.C.); 29) Σι. (225 no. 29; unknown provenance; Hellenistic).

1. Owner's inscription, edd.pr. || [4. the name Φιλόλας or Φιλολαΐδας, Chaniotis] || 12-23. a name (17), abbreviated names (13/14, 16, 18-21, 23), and abbreviated names or numerals (12, 15, 22), edd.pr. || 28. M[ενάν]δρου, edd.pr.

795 bis. Latsida. Graffiti. We note the publication of graffiti from the cave Latsida: N.Litinas, *Inscriptions of the Cave 'Latsida ston Keramo'* (Vienna 2014). We will present the texts in *SEG* LXV.

796. Olous. Dedicatory inscription of Oursos (B) and honorary inscription for the governor Oikoumenios Dositheos Asklepiodotos (A), ca. 200-350 A.D. and 382/383 A.D. *I.Cret.* I.xxii.13. After summarizing research on these texts, especially the contributions by L.Robert (*Hellenica* 4 [Paris 1948] 103-16) and A.Wilhelm (*Griechische Epigramme aus Kreta* [Oslo 1950] 67-72), I.Tantillo, *RAL* ser. IX, 24 (2013) 237-256 (ph.; dr.), observes, on the basis of autopsy, that the surface on which text B was inscribed is polished, whereas face A is not. It follows that the two texts were written independently, first text B (as argued by Wilhelm), the dedicatory inscription with which Οὖρσος dedicated a building to his fatherland for the administration of justice (νηόν τε εὐδικίης ἡγεμόνων τέμενος) together with a statuette (ca. 200-350 A.D.), and later text A, the honorary inscription for the governor Οἰκουμένιος Δωσίθεος Ἀσκληπιόδοτος (382/383 A.D.). Therefore, the dedicatory inscription of Oursos, text B, which begins with an acclamation (Νίκη 'Ρωμαίων), cannot be seen as a response to the destruction of the altar of Victoria in Rome in 383 A.D., as argued by Robert. D.Feissel, *BE* (2015) no. 587, wonders whether in L. 1 one should read Νίκη̣ 'Ρωμαίων (thus *I.Cret.*), and suggests placing an interpunct in the last line of the distich: νηόν τε εὐδικίης, ἡγεμόνων τέμενος ('un temple de bonne justice, sanctuaire des gouverneurs').

797. Polyrrhenia. Corpus. A.Martínez Fernandez, *Ἐπιγραφὲς Πολυρρηνίας* (Athens 2012) [abbreviated *I.Polyrrhenia*, Chaniotis], presents a corpus of the inscriptions of Polyrrhenia. On 31-39, he summarizes the history of the city, its institutions, and cults; on 43-66, he assembles the literary testimonia and inscriptions concerning the city but found in other places. The corpus consists of 78 Greek and 2 Latin inscriptions (79/80), arranged in groups: inscriptions of the 5th cent. B.C. (1), of the Hellenistic and Imperial periods (2-82), and a Christian inscription (83). The Greek texts are classified in the following categories: proxeny decrees (2-5), letters of cities (6-7), a treaty (8), honorary inscriptions (14-16), lists of names (28-76), the building inscription of a thesauros (9), dedications (10-13), epitaphs (17-27, 83; grave epigrams: 23-27), a kerykeion belonging to Hera Argeia (1), incerta (77/78), and masons' marks (81/82). M. proposes new readings for the lists of names (*I.Cret.* II.xxiii.28-63). We list the most important:
23 δ = *SEG* LVII 853: A. Ἱστορία, perhaps Αἰ(λία) Ἱστορία (Ἀχεστορί̣δ[ας], *SEG*).
35 = *I.Cret.* II.xxiii.30: L. 5, initio: Πεισύλος (ΠΕ.ΕΥΛΟΣ, *I.Cret.*); L. 7 in fine: Μελάνω (genitive) (ΜΕ̣[- -]ΝΩ, *I.Cret.*).
38 = *I.Cret.* II.xxiii.33: L. 1: ['Α]νδοχος ([- -]χος, *I.Cret.*).
39 = *I.Cret.* II.xxiii.34: L. 4: [Σῶ]σος Σο[- -] (Σῶσ[ος], *I.Cret.*).
42 = *I.Cret.* II.xxiii.37: L. 1: Ἀνδροκλῆς; L. 13: Σῶσος Να(κοπία); L. 20: Σῶσος, Θεόδωρος (no readings, *I.Cret.*).
53 = *I.Cret.* II.xxiii.48: L. 1: Χώσιμος (ΧΩΣΜΟΣ, *I.Cret.*; Ζώσιμος, *LGPN* I, s.v.).
56 = *I.Cret.* II.xxiii.51: L. 5: Σώσανδρος (no reading, *I.Cret.*).
57 = *I.Cret.* II.xxiii.52: L. 1: [Μέλαν]δρος Ἐται[ρίωνος?] ([Μελάν]δρυς [- -], *I.Cret.*).
58 = *I.Cret.* II.xxiii.53: L. 1: [Π]ασί[νοος]; L. 3 initio: ['Ορ]ύας; L. 7: Σάνος (no readings, *I.Cret.*).

We provide concordances for the testimonia (indicated with T) and for the inscriptions in the corpus (indicated with E) with corpora, *SEG*, and Chaniotis, *Verträge*. For two inedita and a text that has never been included in *SEG* see our lemmata nos. 798-802.

IG II²	*I.Polyrrhenia*
844	T10
10103	T19
10104	T23
10105	T18
***IG* IV**	
756	T14
***IG* VII**	
307	T5
***IG* IX².1**	
31	T11
***IG* XI.4**	
538	T3
782	T17
***IG* XIV**	
406	T26
1575	T28
***SEG* XI**	
418	T9
***SEG* XVI**	
532	E27
***SEG* XXIV**	
1185	T7
***SEG* XLIV**	
733	E1
***SEG* L**	
936	T2

SEG LVI	*I.Polyrrhenia*
1068	E74
1069	E75
1069 bis	E23
1070	E70
1071	E71
1072	E72
1073	E73
1074	E81
***SEG* LVII**	
851-858	E23
I.Oropos	
200	T5
I.Délos	
2072	T22
2598	T21
***I.Cret.* II**	
VIII.1	T27
XI.1	T1
XI.3	T25
XI.4	T24
XXIII.1	E6
XXIII.2	E8
XXIII.3	E7
XXIII.4	E5
XXIII.5	E2
XXIII.6	E4
XXIII.7	E9
XXIII.8	E10
XXIII.9	E11
XXIII.10	E12
XXIII.11	E13
XXIII.12	E14
XXIII.13	E15
XXIII.14	E16

I.Cret. II	*I.Polyrrhenia*
XXIII.15	E17
XXIII.16	E18
XXIII.17	E19
XXIII.18	E20
XXIII.19	E21
XXIII.20	E24
XXIII.21	E25
XXIII.22	E26
XXIII.23	E28
XXIII.24	E29
XXIII.25	E30
XXIII.26	E31
XXIII.27	E32
XXIII.28	E33
XXIII.29	E34
XXIII.30	E35
XXIII.31	E36
XXIII.32	E37
XXIII.33	E38
XXIII.34	E39
XXIII.35	E40
XXIII.36	E41
XXIII.37	E42
XXIII.38	E43
XXIII.39	E44
XXIII.40	E45
XXIII.41	E46
XXIII.42	E47
XXIII.43	E48
XXIII.44	E49
XXIII.45	E50
XXIII.46	E51
XXIII.47	E52
XXIII.48	E53
XXIII.49	E54
XXIII.50	E55
XXIII.51	E56
XXIII.52	E57

I.Cret. II	*I.Polyrrhenia*
XXIII.53	E58
XXIII.54	E59
XXIII.55	E60
XXIII.56	E61
XXIII.57	E62
XXIII.58	E63
XXIII.59	E64
XXIII.60	E65
XXIII.61	E66
XXIII.62	E67
XXIII.63	E68
XXIII.64	E77
XXIII.65	E78

I.Cret. II	*I.Polyrrhenia*
XXIII.66	E79
***I.Cret.* IV**	
179	T15
Chaniotis, *Verträge*	
1	T1
Bandy	
111	E83

IGUR	
II 508	T28
I.Magnesia	
21	T12
***Milet* I.3**	
53	T13
140	T4
***SB* I**	
1676	T7
2039	T20
3999	T8

798. **Polyrrhenia. Two proxeny decrees, 2nd cent** B.C. Limestone pillar broken on top, bottom, and right; found in 1992/93 on the medieval acropolis; now in the Museum of Kisamos (inv.no. MK E 31). Ed.pr. A.Martínez Fernández, in *Actas del X Congreso Español de Estudios Clásicos* II (Madrid 2001) 589-595 (ph.). Republished in *I.Polyrrhenia* 76-79 no. 3 (ph.).

A: Ἐπὶ κόσμω
Κεφάλω τῶ
Σώσω, μηνὸ[ς]
Ποταμίω, ἔδ[ο]-
ξε τᾶι πόλει
καὶ τοῖς κό[σ]μοι[ς]
Δαΐλινα? [- - - -]

B: [Ἐπὶ κόσμω - - -]
[- - - τῶ - - - - - ἔ]-
δοξ[ε τοῖς κόσμοις]
καὶ [τᾶι πόλει]
ΤΩ[- - - - - - - -]
ΛΙ[- - - - - - - - -]

A 4. A month Ποτάμιος is attested in Kalchedon (*I.Kalchedon* 6); it is probably connected with the cult of Ἄρτεμις Ποταμία, *I.Polyrrhenia* || 7. ΔΑΙΛΙΝΑ or ΔΑΙΑΙΝΑ (Δαϊα{Ι}να), ed.pr.; Δαΐλίνα (accusative of the rare name Δαΐλί[ς]: *I.Thespiai* 526, *I.Polyrrhenia* [or Δαΐλιν Α[- - -]; if the accusative of Δαΐλις (the accent is not known) is Δαΐλιν, Chaniotis] || B. this text was inscribed later than text A, with smaller letters, on the top right part of the stone.

799. Vacat.

800. **Polyrrhenia. Epitaph of Xanthagoras and Sosos, 2nd cent** B.C. Marble pedimental stele; inscribed twice (text A; text B); found in the eastern cemetery; now in the **Museum of Kisamos** (inv.no. MK E 38). Ed.pr. in *I.Polyrrhenia* 111/112 no. 22 (ph.).

A: ⟦Ξανθαγόρας⟧
⟦Ἀριστίωνος⟧

B: Σῶσος Ξανθαγόρα

801. **Polyrrhenia. List of names, 3rd/2nd cent.** B.C. Limestone block, broken on left and right; the names are written by different hands; found in 1999 built into a modern house. Ed.pr. in *I.Polyrrhenia* 165/166 no. 69 (ph.; dr.), with comments on the names. Similar lists of names (*I.Polyrrhenia* 28-76; cf. our lemma no. 802) were inscribed on walls or columns of temples and probably record the names of worshippers (ed.pr.).

[- - - -]Α[- - - -] Πασίνοος Τα[σκ- - - - - - -]
[Σ]ῶσις Χω[σίμ]ῳ
[Ο]ἰωνικλῆς [- - - - - - - -]
[- - -]δαμο[ς] Σώσ[ω - - - -]
[- - -]όδαμος Εὐμήλῳ [- - -]
[- - -]υλος Πυλάδα [- - - - -]
[- - -]γόρας Σοάρ[χω - - - -]Σ[-]
Ποσθύλος Ὀ[ρού]α [- - - - - - -]

1. In fine, the name Πασίνοος Τα[σκ- -] is written in larger letters (equal to the height of Ll. 1/2 of the left part of the block), ed.pr. || 3. cf. *I.Cret.* II.xxiii.7 A L. 2, ed.pr.

802. **Polyrrhenia. List of names, 2nd cent.** B.C. Limestone column drum; the names are written by different hands around the column; found in 1999 in a garden. Ed.pr. in *I.Polyrrhenia* 169-171 no. 76 (ph.; dr.), with comments on the names. For similar lists of names see our lemma no. 801.

Λαπ[- -]ης, Τασκα[ννά]δ[α]ς
Τ[ά]σ[κ]ος [- - - - - - - - - -]
Μέλα[- - -]ς
Κλεων[- - -]
Ἀναβας, Λεο[- - -]ς
Πείθω[ν] Ὀρ[ύα]
Πολύλος [- - - - -]
Σῶσος [- - - - - - -]

Τυχα[μ]έ[νης - - - -]
Τυχαμένης Σάνο[υ] v Τασ[κ]άδας
Τασκαν(νάδας)
Μνανώι [- - - - - -] v Λιμένιος
Τάσκος [- - - - - - -]
Τασ[κάδ]ας [- - - -] Τ[ασκ]άδ[ας]
Ἀνδροκλῆς
Ἥρα, v Λέαν[δ]ρος v Τυχαμέ[νης]
Σῶσος
Μαχῖνος [- - - - - -]
[Τα]σ[κ]άδα[ς]
Ἀρχῖν[ος] Α[- - - -] v Τυχαμένης
Σώσανδρος [- - - - - - - - -]
Με[νέ]δαμο[ς], Σῶσο[ς] Τασκα[νν]άδα

3. Μέλα[νδρος], ed.pr. (cf. *I.Cret.* II.iii.5 B) [or the more common Μελά[νθιος], Chaniotis] || 5. Ἀναβας was previously unattested, ed.pr. || 7. first attestation of Πολύλος in Crete, ed.pr. || 12. Μνανώι was previously unattested, ed.pr. [the only other female name in these lists is in *I.Cret.* II.xxiii.61 = *I.Polyrrhenia* 66, Imperial period, now lost; possibly [redacted] epitaph and not a list, Chaniotis]; || 16. Hera was worshipped in Polyrrhenia (*I.Polyrrhenia* 1), ed.pr. [this would be the only mention of a deity in these lists; perhaps an abbreviated name (as in L. 11)?, Chaniotis].

SICILY

803. **Sicily (and Malta). Jewish and non-Jewish communities, Late Imperial period.** *SEG* XLVII 1413. V.G.Rizzone, in V.G.Rizzone, A.Sammito, in A.Musco, G.Musotto (edd.), *Coexistence and Cooperation in the Middle Ages. IV European Congress of Medieval Studies F.I.D.E.M., 23-27 June 2009, Palermo* (Palermo 2014) 1259-1270, surveys the archaeological and epigraphic evidence from necropoleis in Sicily and Malta with the aim of contributing to the study of the interactions between Jewish and non-Jewish communities (pagans, and above all, Christians) by focusing on some aspects of the organization of the different social and religious groups. While the evidence from the necropoleis of Piombo, Chiaramonte Gulfi, Cava Lazzaro, Gesira, and perhaps even Sofiana shows that there is no differentiation between Jewish and non-Jewish burial areas, in other ancient centers such as Noto (Neaition), Lipara and perhaps even Syracuse, the Jewish burial areas are circumscribed and differentiated from those relevant to Christians. However, in all necropoleis a strong tendency for differentiation is noticeable: unlike Christians who rarely marked their hypogea with crosses or other symbols, the menorah as symbol of the Jewishness of the owners of the hypogea or other burial sites is frequent in Piombo, Cava Lazzaro, Gesira, and Noto. This tendency of displaying differentiation is evident in Malta as documented from the necropolis of Rabat, but it results from a different background. The predominance of multiple burials and the funerary evidence attesting the double naming of deceased persons indicate that most probably some of the Jews of Rabat were converted pagans (*JIWE* I 166, in which the name Εἰρήνα is used as an agnomen for a woman originally named Διονυσία; cf. *JIWE* I 8 (Petrus qui Papario); *JIWE* II 108 (Μόνιμος ὁ καὶ Εὐσαββάτις), 276 (Ἀμάχις ὁ καὶ Πρῖμος), 338 (Μαρῶνις ὁ καὶ [...]ητος), 486 (Νεβία Κυρία ἡ καὶ Μάπλικα). This prevalence of converted pagans could also justify the keeping of pagan customs, such as the multiple burials which clearly violate the Jewish purity rules. This funeral practice seems to have been abandoned little by little, giving way to single burials. As far as the Christian community in Malta is concerned (cf. for the epigraphic evidence *SEG* LXI 738), there is no evidence so far of community catacombs such as those found in Rome, Syracuse and eastern Sicily as early as the 3rd cent. A.D.; the hypogea contain, in most cases, a small number of burials. Only in a very advanced phase is it possible to think of a catacomb of a community type, such as that of San Paolo, formed by the connection of numerous private hypogea. The solidarity between the members of Christian communities as reflected in the community catacombs seems to have triggered a similar process in the Jewish communities during the 5th and 6th cent. A.D., which can be observed in hypogeum XI of Cappuccini (Syracuse) and hypogeum PA 13 of Rabat (cf. the euergetes Πτολεμαῖος Λευκίου in Tlos who built a heroon for the Jews of his city [*TAM* II 612 = *IJO* II 223, late 1st cent. A.D.; see also *SEG* LIV 1462]; cf. also the case of the Christian Αἰθάλης (*SEG* XXXVI 852, LVII 864 [2] = V.G.Rizzone, in G.Di Stefano (ed.), *La necropoli tardoromana di Treppiedi a Modica* (Palermo 2009) 52-54 (ph.); 396 A.D.), who built a κοιμητήριον for the local community).

804. **Sicily. Bottles containing λύκιον.** Cf. *SEG* XLVIII 2141. L.Taborelli, *ArchClass* 65 (2014) 393-400 (ph.), offers an overview on the production of λύκιον in south-eastern Sicily, in Morgantina and in Syracuse. The bottles bearing the stamp of the 'farmacopola' Ἡράκλειος which are found in

Morgantina (5), Syracuse (1), and Tarentum (1) (cf. the list in S.Marengo, L.Taborelli (*SEG* XLVIII 2141), 255/256) indicate that Morgantina can be considered a production center of collyrium. Given, however, the predominant influence of Syracuse over the south-eastern part of Sicily and the relationship of Syracuse with Morgantina in the course of the 3rd cent. B.C., T. inquires whether the production took place at Morgantina, as the evidence suggests, or instead at Syracuse. Evidence from other regions indicates that a center in addition to Morgantina existed in Akragas [cf. L.Taborelli, 'I contenitori per il lykion di Akragas', *Sicilia Antiqua* 12 (2015) 87-98, Stavrianopoulou]. In addition, the example of the pharmacist Νικίας whose bottles with λύκιον have been found in Mineo (*SEG* XLVI 1265 [2], LIII 1086 app.cr.), Velia (*SEG* LVI 1163), Poseidonia-Paestum, and perhaps Pompeii (*SEG* LIII 1086), as well as in Thessalonike (*SEG* LI 901), Bizone (*SEG* XXXV 820) and Ephesos, reveals the importance of this trade good. See also id., *Territori della Cultura* 14-15 (2014) 28-32 (excellent illustrations):
URL: http://quotidianoarte.it/Documenti/TdC_14_15/territoridellacultura14_15.html.

805. **Sicily. Cities and civic life in Late Hellenistic-Roman Sicily.** J.Prag, *CCG* 25 (2014) 165-208, seeks to analyze Sicily in the Late Hellenistic and Roman period 'from the perspective of Mediterranean civic life and the polis/ciuitas, without subordinating that to the presumptions of the grand narrative' (166). Basing the analysis mainly on literary evidence, P. argues that Sicily should be seen not only as part of the Hellenistic East or from within the Roman context, but primarily on its own terms, for which he focuses on the constitutional nature of the Sicilian polis in this period, the monumentalization of the polis, and the place of the elite within this. P. also adduces epigraphic material (theoriai at Kos and Magnesia-on-the-Maeander [*IGDS* 97, 117, 160, 189; cf. J.Prag in D.Bonanno et al., *Alleanze e parentele: Le "affinità elettive" nella storiografia sulla Sicilia antica. Convegno internazionale, Palermo 14-15 aprile 2010* (Caltanissetta 2011) 179-206]; diplomatic relationship between Centuripae and Lanuvium [*IGDS* 189 (*SEG* XLII 837, LXI 740*)]; koina [Syracuse, technitai of Dionysos: *IG* XIV 12/13 (*SEG* XXXIV 974); Syracuse, technitai of Aphrodite Hilara: *SEG* LX 1015/1016; Halaisa, koinon of the priests of Apollo: *SEG* LIX 1100, LXIII 755*; *IG* XIV 354 (*SEG* LIX 1099); Soluntum: *SEG* LXII 691]; catalogues of civic magistrates (*IG* XIV 209-212 (Akrai), 421-422 (Tauromenion); cf. also *SEG* LXII 648 with the references to the eponymous officials); use of demotics and phratry subdivisions; financial documents (*IG* XIV 423-430 (Tauromenion)).

806. **Sicily. Graffiti on vases, 6th to mid-5th cent. B.C.** M.Steger, in E.Kistler et al., *JÖAI* 83 (2014) 190-195 (distribution maps), on the basis of her database, discusses graffiti on vases found in Sicily. From the 926 collected objects (ceramic and non-ceramic), 794 bear 'talking inscriptions' (on 220, documentation of personal names). The majority of these objects are types of vessels that were used at the banquet (or symposium), such as the kylix (296 specimens), skyphos (71), drinking bowl (46), krater (14) and lekythos (146). S. remarks that the personal names that are written in Greek include some that are not Greek (e.g. the graffiti on Attic kylikes found in the warrior grave in Herbessos (Montagna di Marzo) contain names such as Ἰταλός, Ῥατορᾶς, Μαίε (*SEG* XLIX 1288 [3-9], LXII 659* [with further examples]) and the graffito from Morgantina (*IGDS* II 103; *SEG* XLV 1385, XLVII 1449) contains the name Κυπυρα (Italian or Sikel personal or theophoric name), and S. proposes to interpret them within the gift exchange system. This interpretation seems to be consistent with the

quantitative observation that 58% of all graffiti recorded in the database were placed on the bottom of the foot of a vessel, followed by 13% elsewhere on the outside of the vessel, and only 4% on the inside. The 444 vessels with graffiti on the bottom of the foot include 204 kylikes, 46 skyphoi and 24 bowls. If all of these drinking vessels had been hung on the walls of symposium or banquet rooms (as illustrated in a symposium scene on a red-figure kylix of the painter Douris), then the symposiasts would have been able to read the graffiti with the names of their donors at eye level. This would result in an ostentatious gallery and a demonstration of the far-reaching hospitality of the host, who could and should impress the guests.

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807. Akragas. **Dedication on two rows of benches in the gymnasion, 2 B.C.-14 A.D.** *SEG* XXVI 1055, LXIII 753*. Cf. G.Manganaro, *Epigraphica* 76 (2014) 66-68 (the same article as in *SEG* LXIII).

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808. Akragas. **Honorary decree, 2nd-1st cent.** B.C. *SEG* XXXVII 757, LXIII 754. Cf. G.Manganaro, *Epigraphica* 76 (2014) 63-66 (ph.) (the same article as in *SEG* LXIII).

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808 bis. Akragas. **Decrees on bronze tablets, after 44** B.C. *IG* XIV 954/955. M.Kajava, *Arctos* 48 (2014) 205-209 discusses these decrees which may 'have once formed a pair, or at least had a moment of shared history', because of their similar content, material, letter size, as well because of the fact that both have been reshaped in the forms of discs of exactly equal size, although they are not contemporary (the reference to Akragas [redacted] μουνικίπιον (LL. 5/6; 8) provides a date for *IG* XIV 954 after 44 B.C., while *IG* XIV 955 (*IGUR* 4) seems to be for palaeographical reasons (lunate signa and epsilon, cursive omega) later). K. advances the hypothesis that 'the reason why the two documents were preserved together in Rome may have been that they concerned two members of one and the same *gens*, the Pompeii (one need not think of the family of Pompey the great)' (207), perhaps of two different generations which might explain the variation in lettering. K. comments also on the provenance of *IG* XIV 954 which is said to have been 'acquired' in Gavignano, 'terra posta tra Palestrina e Tivoli' (R.Garrucci, *Bull. Arch. Napol.* 6 (1848) 60). However, since Gavignano is not located between Praeneste and Tibur, but 30 kms towards the southeast and thus, close to Segni and Colleferro, K. wonders if the indication 'Gavignano' is a slip for 'Gallicano' which lies exactly between Palestrina and Tivoli. Cf. also *SEG* LX 1002 for the Sicilian convention of inscribing two copies of proxeny decrees on bronze tablets (one for public display and the other to be handed to the honorand).

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809. Akrai. **Epigrams, 2nd-1st cent.** B.C. *IG* XIV 219. *SEG* XXXI 823, XLIV 738 (no. 23); *I.Akrai* 18. Republished by A.Brugnone, in *Dinamiche culturali ed etniche* 115-126 (ph.; dr.), after autopsy, with new restorations. The three fragments of a limestone slab, two of them joining (II a-b), believed lost, have been found in the Museo Archeologico 'Antonino Salinas' of Palermo.

I

[- - - - - - - - - -]
[- - -]ω[- - - - -]
[- - -]ερα[- - - -]
vacat
[- - ἱ]λαροῦ β[- - - -]
[- - -ο]λβα χορεύ[- - - -]
[- - -] ἐμπνεύσ[- - - -]
[- - Μ]ουσαγέτας μ[- - -]
[- - -]ισανεμα[- - -]
[- - -]ον φάος [- - -]
[- - -]ι καὶ πε[- - -]
[- - -]ετι[- - -]

II a-b

[- - - - - - - - - -]
[- - -]ν κεδνο[- - -]
[- - -]ν τέλος δὲ μολπ[- - -]
[- - -]ιν ὄρος [ἐ]πείγεται λ[- - - -]
[- - -] ὑδατώλενοι Νύμφ[αι - - -]
[- - χαί]ρουσι σὺν δὲ αὐταῖς [- - -]
[- - -] θεῶν ἅπαν δὲ [- - -]
[- - -]ος δὲ ἀρχαία το[- - -]
[- - - χ]ορὸν θεῶν [- - -]
[- - -]ται κυκ[- - -]
[- - -]στειο[- - -]
[- - -]ον[- - -]

[*SEG* = *SEG* XXXI 823] || I 2. Reading of omega from the squeeze of Kaibel, B. || 3. [- - ἱ]ερά ?, B. || 5. [- - ἱ]λαροῦ β[ιότου? - -], *IG*: [- - ἱ]λαροῦ β[- - -], *I.Akrai*; [- - ἱ]λαροῦ β[ιότοιο- - -], *SEG* (G.Manganaro) || 6. [- - -ο]λβα χορευ[- - - -], *IG*, *I.Akrai*; [- - - - πάνο]λβα χορεύ[ματα Νυμφῶν? - - -], *SEG* || 7. [- - -] ἐμπνεύσῃ [- - -], *IG*, *I.Akrai*; [- - (Dafne)] ἐμπνεύσῃ [αὐλοῖς - -], *SEG* || 8. [- - -]δος ἀρετᾶς μ[- - -], *IG*, *I.Akrai*; [Ἀρτέμι]δος ἀρετᾶς μ[έλπων - - καὶ ὡς], *SEG*; the epithet Μουσαγέτας is first attested in Pi. *Fr.* 116 (Μουσηγέτης), B. || 9. [- - - - . . .] ἰσανέμ[ο- - -] vel [ε]ἰς ἀνέμ[ους], *IG*, *I.Akrai*; [(la dea saetta?)] ἰσάνεμ[ός τε ποδοῖν ('insegue le fiere?')], *SEG*; 'il neutro plurale (ἰσάνεμα) pottrebe essere associato, per ipotesi, alle frecce (ἰά) di Apollo o di Artemide ἰοχέαιρα, "saettatrice"' (119), B. || 10. [- - - λαμπρ]ὸν φάο[ς? - - -], *IG*; [- - - . . .]ΟΝΦΑC[- - -], *I.Akrai*; [- - -]ον φασ[ι - - - - -], *SEG*; adjectives referring to light, such as [λαμπρ]όν, [ἥδιτ]ον (Ar. *Eq.* 973), and [ἐρατ]όν (Thgn. *El.* I, 569; Pi. *Ol.* 10, 75), are possible, B. || 11. [- - -]ΙΚΑΙΠΕ[- - -], *IG*, *I.Akrai*; [- - - ὄρεσ]ι καὶ πε[δίοις - - -], *SEG* || 12. [- - -] . . T. [- - -], *IG*, *I.Akrai*.

II 1. [- -]. YM[- - - - -], *IG*, *I.Akrai*; [- - -]ιου μ[- - -], *SEG* || 2. [- -]ΝΚΕΔΝΟ[- - - - -], *IG*, *I.Akrai*; [- -]ν κεδνό[ν- -], *SEG* || 3. [- -]ν τέλος δὲ μολπα[ῖσι?], *IG*; [- -]ν τέλος δὲ μολπα[- - -], *I.Akrai*; [- - -]ν τέλος δὲ μολπα[ῖς- -], *SEG* || 4. [- -]ιν ὄρος(?) ἐπείγεται, *IG*; [- -]ΙΝΟΡΟΣ ἐ̣π̣είγεται Λ[- - -], *I.Akrai*; [- - προσβαίν]ειν ὄρος ἐπείγεται λ[- - -], *SEG*; *pace* Manganaro, the person who hurries to climb up the mountains could have been Pan, B. || 5. [- - -] ὑδατώλενοι Νύμ[φαι - - -], *IG*, *I.Akrai*, *SEG* || 6. [- - -]ρ̣ουσι, σὺν δὲ αὐταῖς, *ubi fortasse Nymphae intellegendae*, *IG*; [- - -]Ρ̣ΟΥΣΙ σὺν δὲ αὐταῖς, *I.Akrai*; [- - εὐφο]ροῦσι, σὺν δὲ αὐταῖς, *SEG*; [χαί]ρουσι also possible, B. || 7. [- - -] θεῶν· ἅπαν δέ [- - -] *vel* δέ[μας]?, *IG*; [- - -] θεῶν, ἅπαν δὲ [- - -], *I.Akrai*; [βωμοί τε] θεῶν· ἅπαν δέ [- - -], *SEG* || 8. [- - -]ος δε ἀρχαία *vel* ἀρχαῖα, *IG*; [- - - -]ος δὲ ἀρχαῖα Τ[- -], *I.Akrai*; [- - - -]ος δὲ ἀρχαῖα το[- - -], *SEG* || 9. [- - χ]ορὸν θεῶν [- - - -], *IG*, *SEG*; [- - -]Ο̣ΡΟΝ θεῶν [- - - -], *I.Akrai*; for χορὸν θεῶν cf. *Hymn. hom.* 5, 261; 6, 11-13, B. || 10. [- - - - -]ΤΑΙΚΥΚ[- - - - -], *IG*, *I.Akrai*; [- - -]ται κυκ[ήθησαν(?)], *SEG* || 11. [- - πολύ]στειοι(?) *scil.* ποταμοί [- -], *IG*; [- - - - -]ΣΤΕΙΟ.[- -], *I.Akrai*; [- - πολύ]στειοι [δὲ ποταμοί(?)], *SEG*, B.; also possible [ἀρι]στεῖο[ν] or [καλλι]στεῖο[ν], B.; πολύστειος is attested in Call. *Jov.* 26; Nic. *Th.* 792, 950, and *Alex.* 466 in reference to rivers or the sea. The reference to water evokes the ὑδατώλενοι Nymphs of L. 5. 'Se l'ipotesi fosse vera, si confermerebbe la preferenza dell'autore del testo per le parole rare o inventate' (120), B. || 12. [- - - - -]ΟΝ.[- - - - -], *IG*, *I.Akrai* || B. thinks it plausible that the engraved text was sung [redacted] recited by choirs in Akrai during certain ritual activities. The text demonstrates the link between Apollo and the choir of Nymphs, a link also attested in the dedications to Ἄννα and the Παῖδες from Buscemi (*SEG* XLII 828, 832/833, 836) as well as in the enigmatic document from the area of Colle Orbo (*SEG* XXXI 821 [XLII 824; see our lemma no. 810]), in which Apollo Phoibos is mentioned along with Τετραλέα who 'oversees the Nymphs on all mountains' (L. 12), probably an epithet of Artemis (on the cult of the Nymphs in southeast Sicily cf. also *SEG* XLI 774; on the cult of Artemis cf. *SEG* LIX 1093; cf. also *IG* XIV 217 [*IGDS* 109; *SEG* LIV 878*] with the attestations of an Ἀρτεμίτιον, an Ἀφροδίσιον, and [redacted] Κόρειον

which shows 'le divinità femminili che presiedevano al passaggio delle fanciulle dalla fase adolescenziale al γάμος e se ne dividevano gli ambiti di competenza' (123)), B.

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810. **Akrai (area of Colle Orbo). Incerta, 2nd cent.** B.C. *SEG* XXXI 821/822, XLII 824. L.Porciani, in *Dinamiche culturali ed etniche*, 127-136 (ph.), provides a new edition of the inscriptions with commentary. P. accepts Manganaro's hypothesis that the inscriptions belong together. We reproduce P.'s text; for some previous restorations see *SEG* XLII 824.

SEG XXXI 821

τετραλέα δ' αὐτὸμ προσέφημ· 'πάτερ, ἤλυθα τιμὴν
εἴ τινά μοι δοίης, τὰ δ' ἐφήμερά μ' οὐδ' ἰσάασιν·
ὤλλοις δ' εἰσὶ τεχνῶν εὑ[ρ]ήματα, καρποὶ ἅπασιν
μνημείων ὅσιοι τιμαὶ καὶ ἅγεια σέβουσιν·
μαίη δ' οὐδ' ἐφορᾶι με μόνην, πάντ[ω]ς δ' ἀγέραστος'·
τόσσ' ἐφάμην, ὁ δὲ νεῦσε κάρα καὶ θεῖά μοι ηὖδα·
'οὐδεὶς ἀθανάτωμ φθαρέει βροτὸν οὐδ' ἀνελήσει
ἢ σύ, τέκος, καὶ Φοῖβος ἑκάβολος ἰῶι ‹ἀτειρεῖ›·
οὐδ' αὐτῶι θεμιτόν τιν' ὀλεῖν, οἵ χρησμῶι ἕποντα‹ι›,
ἀλ[λ' εὔφ]ωνα κατ' ἄστρα φυέντων τῷ μόρος, εἴ τι[ς]
σοί [κ' ἀντῆισ]ι κράτει· τιμῆι δέ τοι οὔτις ὅμ[οιος]
ἥρως [π]ροσθεμένη νύμφας ἐπὶ πᾶσι[ν ὄρεσσιν]·
μαίη δ' οὐ χρησμ[ο]ύς σοι ἐ[φήσεται - - -]
εἰ δ' αὖ καί τι θέλεις, χρηιζ[- - -]
ἐνθεάσασ' ἀβρότην [- - -]
ἔκτοσε θύη EME[- - -]
ὃν δὴ ἐποψ[- - -]
TAYTAΓ.[- - -]

[P. = Porciani; *SEG* = *SEG* XXXI 821] 1. The reading of τετραλέα is certain; the adjective in -λέος (< τετραίνω, 'pierce'), has the meaning of 'able to pierce' and thus, an epithet of Artemis; for earlier interpretations cf. *SEG* XXXVI 823; LXII 651 and 653; 'Se la pista di Artemide è giusta per quanto concerne l'oracolo della τετραλέα, possiamo notare che anche le prime indicazioni geografiche della sezione C della seconda epigrafe, la Panfilia e Creta, fanno parte di un percorso mitico e cultuale dai connotati artemisi' (134), P. || 2. οὐδ' ἰσάασιν, Merkelbach apud Gallavotti (*SEG*); Manganaro (*SEG* XLII): οὐ δὶς ἀάσιν, Manganaro (*SEG*); neither of the suggestions fits the meaning, P. || 3. ΩΛΛΟΙΣ, lapis; ὤλλοις, Gallavotti (*SEG*); Manganaro (*SEG* XLII); ἄλλοις, Manganaro (*SEG*) || 4. ἅγεια σέβουσιν, Gallavotti (*SEG*); ἀγεῖ' ἀσεβοῦσιν, Merkelbach apud Gallavotti (*SEG*); ἅγεια σέβουσιν, Manganaro (*SEG*); ἅγ‹ι›α σέβουσιν, Manganaro (*SEG* XLII) || 5. μαίη is not necessarily a theonym, P. || 8. ‹ἀτειρεῖ›, Gallavotti (*SEG*) || 9. ΕΠΟΝΤΑΝ, lapis; ἕποντα‹ν›, Manganaro (*SEG*); ἕπονται, Merkelbach apud Gallavotti (*SEG*) || 10. [εὔφ]ωνα, Gallavotti (*SEG*); no traces of Z over the Y, as suggested by W.Peek (*SEG* XXXV 998), reading [ε]ὔζωνα); an oblique stroke before the Ω does not seem to belong to the letter, P. || 11. [κ' ἀντῆισ]ι, Gallavotti (*SEG*); [τι πρόσεισ]ι, Manganaro (*SEG*); Peek (*SEG* XXXV 998); 'visto il *ductus* molto variabile è difficile, con Peek, escludere il primo supplement per ragioni spazio', P. || 12. πᾶσι[ν ὄρεσσιν], Manganaro (*SEG*) || 13. δ' οὐ, Gallavotti (*SEG*); Manganaro (*SEG* XLII); δοῦ χρησμ[ο]ύς, Managanaro (*SEG*); ἐ[φήσεται], Gallavotti (*SEG*); ἔ[φαινεν], Manganaro

(*SEG* XLII) || 14. in fine, zeta as already read by Manganaro (*SEG*) and Peek (*SEG* XXXV 998), P. || 15. ἐνθεάσασα βροτήν, Manganaro (*SEG*); ἐνθεάσασ' ἀβροτῆ ν[ύξ], Merkelbach apud Gallavotti (*SEG*); ἐνθεάσασ' ἀβροτῆ [νυκτί?], Manganaro (*SEG* XLII); 'il ν finale è stato letto come inizio di parola - - -, ma l'integrazione non è ovvia dato il participio con cui sembra concordare - - - Tuttavia, per il contesto sintattico sfuggente, non c'è motivo di escludere che l'aggettivo sia in un caso diverso dal participio'. P. || 16. in fine EME, P. || 18. in fine there is trace of a letter, P.

SEG XXXI 822

A

τῶι Διὸς ἀγαθῶι .[- - -]
ρημένους χρη[σμοὺς - - -]
τᾶμ Παίδων μ[- - -]
[γ]ραφὰν καὶ τ[- - -]
τᾶσδε τᾶς ἱερᾶ[ς γραφᾶς - - -]

δαίμω[- - -]
αἴσια ΤΟΙΟ[- - -]
τοὺς δ' ἀχαρι[- - -]
ὑὸς δ' εὐων[- - -]
λαοῖς λαπε[- - -]
πλουτοφόρο[- - -]

B

αὐδάσω τάδε [- - -]
θεῖα μὲγ γὰρ [- - -]
θνητὰ καταβ[- - -]
πλαζόμενομ π[- - -]
ἄλλοτε δὲ φθ[- - -]
ἔσται δ' ἆμαρ ὅ[ταν - - -]
τῶι φῶς ἐκβλα[στόντι - - -]
ἐκ κόλπων ι[- - -]
πολλ[- - -]
[ἤ]μυσεν ψ[- - -]
[.]ν τοῖς φυλ[- - -]
[.]ρθωσ[- - -]
[.]πανο[- - -]
δέξει δ[- - -]

C

οὗτος ὁ χρησμ[ὸς - - -]
στα φανεὶς α[- - -]
ἐμ Παμφυλ[ίαι - - -]
ἱεροῦ ΕΟΚΛΟΣ[- - -]
δὲ ἐγ Κρήτα[ι - - -]
καὶ ἄλλους [- - -]
παρ' Αρνον ι[- - - ἄ]-
λιμον ἐς τ[- - - Ἐν]-
γαδδαὶ ΩΝ[- - -]
νῦν γραφὰν[- - -]
καὶ διάκοσι[- - -]
πρεσβυτερ[- - -]
θεσιν [τ]ῶγ γ[εγραμμένων - - -]
ἐπὶ μά[θ]η[σιν - - -]

[*SEG* = *SEG* XXXI 822] A 1. in fine, α or δ, P. || 5. ἱερᾶ[ς γραφᾶς], Gallavotti (*SEG*); ἱερὰ[ς στάλας], Managanaro (*SEG*) || B 1. αὔδα, Σωταδε[, Manganaro (*SEG*); αὐδάσω τάδε, Gallavotti (*SEG*); Manganaro (*SEG* XLII) || 3. ΘΝΕΙΤΑ, lapis || 6. in fine ὅ[ταν], Peek (*SEG* XXXV 998) || 7. ἐκβλα[στόντι] or present participle of ἐκβλαστέω or -άω (the present participle of ἐκβλαστάνω is *contra metrum*), P. || 14. δέξει for δέξῃ is not a case analogous to that of L. 3, as Peek (*SEG* XXXV 998: θνειτά/θνητά) suggested, P. || 20. πλουτοφόρω[ν], Peek (*SEG* XXXV 998), but the last letter is definitely an omicron ('del tutto possibile anche in sillaba lunga'), P. || C 1-3. the right margin appears smaller today than in the phh. included in previous editions, and some letters are no longer visible (margin also reduced in B LL. 19-20, but in that case without consequences on the readings), P. || 4. ΕΟΚΛΟΣ: perhaps to be interpreted as (or corrected to) Εὔκλους, the Cypriote χρησμολόγος, as suggested already by H.W.Parke (*SEG* XXXVI 822), P. || 7. πάρ' Ἄρνον, 'along the Arno', Manganaro (*SEG*); (LL. 6-7) [ὑ]|παρ ἀρνὸν, Gallavotti (*SEG*); Αρνον as the geographical name of the Dead Sea area (LXX *Nu.* 21, 13 ff., I, pp. 253-6; *De.* 2, 24, I), P. || 7-8. [ἄ]|λιμον: 'riferito alla principale caratteristica dell'acqua della limne asphaltitis, il Mar Morto che si allarga fra l'Arnon ed Engaddi', P. || 8. λιμόν, Manganaro, Gallavotti (*SEG*) || 8-9. γά‹ρ› δαΐων or [μέ]|γα‹ν› δαΐων,

Manganaro (*SEG*); [τῶγ] | Γαδδαίων (= Γαζαίων), Gallavotti (*SEG*); ['Εν]|γαδδαί, P.; the toponym 'Ενγαδδαί (variants: 'Ενγαδδί, 'Ηνγαδδί, Εγγαδδι) is attested in the Septuagint (LXX *Ca.* 1, 14; *Jo.* 15, 62) and in Josephus (J. *BJ* 3, 55) ■ a place on the western shore of the Dead Sea || 13. γ[εγραμμένων], Gallavotti (*SEG*) || 14. 'Επίμα[χον?], Manganaro (*SEG*) || P. argues that at least two interpretative directions can be considered: the first refers to the Greco-Judaic cultural world and, in particular, to the Sibylline poetry of the 2nd cent. B.C. (cf. the third book of the Sibylline Oracles; 'riferimenti alla geografia palestinese in un testo comprendente un χρησμός sarebbero certo ben comprensibili se quel testo procedesse da una simile matrice culturale' (133)). The second direction that P. points out is the context of the first Servile War (135-132 B.C.) in Sicily in connection with the figure of the slave Eunos from Apameia. B LL. 7/8 τῶι φῶς ἐκβλα[στόντι - - -] | ἐκ κόλπων, which alludes to someone who 'gives light from his chest', urges a comparison with the slave Eunos who, possessed by Atargatis, 'breathes flames of fire out of his mouth' (D.S. 34-35, 2, 6-7).

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811. **Iaitas (Monte Iato). Graffito on kylix, ca. 500-475 B.C.** Graffito engraved on the foot of an Attic kylix, found in a Late Archaic house. Ed.pr. M.Steger in E.Kistler et al., *JÖAI* 83 (2014) 190 (color ph.): [- -]ẸΓΑΛΟ[- -]

[M]ἐγαλο[ς] or [M]εγάλο[υ], ed.pr.; an adjective referring to a deity, personal name or magistrate seems improbable but cannot be excluded, ed.pr.

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812. **Kamarina. Registration of citizens and the act of writing, 5th cent. B.C.** F.Cordano, in M.Bonanno Aravantinos, M.Pisani (edd.), *Camarina: Ricerche in corso. Atti della Giornata di Studio, Roma, 12 marzo 2013* (Themata 16; Rome 2013) 9-23, discusses some aspects of the re-organization of citizenship in Kamarina after the third synoecism (461 B.C.): the use of the official registration of citizens for all functions (cf. F.Cordano, *Le tessere pubbliche---* (cf. *SEG* XLII 846) nos. 64, 69/70, 129, which probably indicate the use of the tokens for remuneration of participation in public life, as in Athens; see also *SEG* LII 920 and LXI 733); the existence of a secretary of the phratria 'dove si prendevano le tessere e si deponevano quando non servivano più, e dove un grammateus, oppure uno mnamon, interveniva quando il necessario, o su richiesta del cittadino, o di necessità' (21/22) as in cases when letters are no longer legible or when a token was to be cancelled due to the death of its owner; and the influence of the Athenian system on that of Kamarina, especially around 424 B.C.

P.Schirripa, in *Dinamiche culturali ed etniche* 137-155, continues the discussion opened by Cordano, focusing on public writing as evidenced by the metal tokens in order to analyze 'individual' and 'personal' modes of writing, and thus writing 'in action'. S. uses the following indicators: 1) different graphs of the same sign (dotted alpha: nos. 64, 75 [ph.], 107 L. 2 c, 108, 127; epsilon: no. 16; theta: a) theta with dot: nos. 1 b, 42 [ph.], 46, 61, 77, 109; b) theta with cross: nos. 13, 24 [ph.], 26, 30, 40, 60, 81, 85, 112 a-b, 135; ksi: nos. 32, 58, 74, 83; rho: nos. 33, 53; use of the diphthong in the genitive: no. 40; aspiration sign: nos. 51, 69 [ph.]; signs of punctuation: nos. 38/39); 2) errors and oversights: nos. 1 b, 2, 8 (ph.), 14, 16, 45, 61; 3) the group of 'cancelled' tokens bearing the verb τέθνακε: nos. 56, 81 (ph.), 93, 135; 4) dimensions of the letters; 5) word variants revealing different scribes with different phonetic competences: πέμπτα, πέντα; τετάρτα, τερτάτα, τετράτα; φράτρα, φάτρα, φράτα; 6) deviation from the common formula with the use of υἱός in place of the patronymic: 110, 131 (ph.); 7) two scribal hands on the same token: nos. 2, 4 a, 9 a, 11, 15, 18, 29, 41, 45, 56, 69; 8) signs of reuse: nos. 4 a, 9 a, 15, 69, 70, 71, 85, 113, 115, 120.

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813. **Kamarina. Repository of the allotment plates, ca. 450 B.C.** *SEG* XLII 846. P.Pelagatti, in M.Bonanno Aravantinos, M.Pisani (edd.), *Camarina: Ricerche in corso. Atti della Giornata di Studio, Roma, 12 marzo 2013* (Themata 16; Rome 2013) 33-53, reviews the archaeological context of the allotment plates and speculates about their location inside the cella of the Temple of Athena, probably in a wooden larnax.

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814. **Kamarina (area of the Contrada Piombo-Belaccio). Incertum, 4th cent. B.C.** Sandstone stele; found ■ rescue excavations at the Contrada Piombo-Belaccio in a low ditch with no skeletal remains; now in the Museo Regionale of Kamarina. Ed.pr. F.Copani in *Dinamiche culturali ed etniche* 197-201 (ph.; dr.).

Νέων
Δόνακος
Νέων vacat Σ
Δόνα[κ]ος
Ε vacat Ḳ
Δ
- - - - - -
- - - - - -
- - - - - - Σ

Ed.pr. argues that the inscription is not an epitaph, but rather a writing exercise of a novice sculptor, based on the repetition of the name and patronymikon of LL. 1/2 in LL. 3/4; the single letters in LL. 3, 5/6 and 9; and the fact that LL. 1/2 are incised with expertise in contrast to the following lines.

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815. **Katane. Edict of the governor Flavius Felix Eumathios concerning the heating of the thermae Achillianae after restoration, 434 A.D.** *IG* XIV 455 (*I.Catania* 11; *SEG* LX 1010). D.Feissel, *BE* (2014) no. 591, points out that πῆσα (L. 2) is not a hapax (so F. in *BE* (2011) no. 732); it is the equivalent of Latin pensa (cf. *CIL* VIII 24609 and J.-P.Callu, *Antiquités africaines* 15 (1980) 273-283) and indicates a weight of 128 kg of wood used for heating.

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816. **Megara Hyblaia. Defixio on a lead leaf, Hellenistic?** F.Cordano, in *Dinamiche culturali ed etniche* 110, reports on a lead leaf pierced with a nail still in situ; found in a ditch during the survey of the French School in 2011 with some finds from the 5th/4th cent. B.C. The text consists of seven lines; the reading of the verb βάλλω and some personal names confirm its identification as ■ defixio [the text has now been published by F.Cordano, G. Rocca, 'Una defixio ellenistica trovata a Sud della casa XV B (FC, GR)', in

H.Tréziny (ed.), *Mégara Hyblaea, VII. La ville classique, hellénistique et romaine* (Collection de l'École française de Rome 1/7; Rome 2018) 181-187, Lazzarini].

817-828. Menai(n)on (Mineo). Epitaphs, Hellenistic to Late Imperial period. F.Cordano, in *Dinamiche culturali ed etniche* 106-109, publishes 12 epitaphs: five from the necropolis of S.Ippolito (106/107 nos. 1-5) and six probably from the Contrada Favarotta (108/109 nos. 7-12), and republishes one epitaph from Monte Catalfaro (107/108 no. 6). All of the inscriptions are now at the Museo Civico at Mineo.

817: 106 no. 1. **Epitaph of Theodoros, Imperial period.** Slab of tuff:

Θεόδωρε | χρηστὲ καὶ | ἄμεμπτε

818: 106/107 no. 2. **Epitaph of Eumenes, 4th/3rd cent.** B.C. Slab of tuff: Εὐμέ|νης

819: 107 no. 3. **Epitaph, 4th/3rd cent.** B.C. Fragment of a slab of tuff: Συ[...]|[--]ου

820: 107 no. 4. **Epitaph, Hellenistic to Imperial.** Fragmentary slab of tuff: AM

Perhaps a chronological indication, ed.pr.

821: 107 no. 5. **Epitaph, undated.** Slab of tuff: [---]ΠΑ | ΚΑ[---] |.Α.ΑΙΕ

822: 107/108 no. 6. **A Greek and a Latin epitaph, Imperial period.** Large slab of tuff; ed.pr. A.Messina, *Cronache di Archeologia e di Storia dell'Arte* 9 (1970) 30 no. 16:

(obverse) Ἀσκλη|πιάδη, | χαῖρε (reverse) C[ai] Sexti | sal[ve]

The stone was reused for the Latin epitaph, C.

823: 108 no. 7. **Jewish or Christian epitaph, Late Imperial period.** Slab of tuff:

Εὐχὴ Πανχα[---] | καὶ Ἰωάννο[---] | ἀδελποὶ

824: 108 no. 8. **Epitaph of Lapos, Late Imperial period.** Large slab of tuff consisting of two pieces: Λάπος Σαβίνου | πρεσβυτέρου | ΤΕΥΤΑ.ΚΑ | αἰῶν

3. Not readable, perhaps indication of the age of the deceased Lapos, ed.pr. || 4. αἰῶν instead of αἰῶνι, 'in eterno', ed.pr.

825: 108 no. 9. **Epitaph of Artemo, Imperial period.** Slab: Ἀρτεμὸι | Χα[ρί]λλου, | χαῖρε

826: 109 no. 10. **Epitaph of Phronimos, Imperial period.** Slab.

(obverse) Φρόνιμε | χρηστέ, | χαῖρε (reverse) [---]ανείκη | χαῖρε

The stone was reused for the epitaph of [---]aneike, ed.pr.

827: 109 no. 11. **Bilingual (Greek-Latin) epitaph, Imperial period.** Large slab of tuff:

ΧΕΝΟ[-]ΔΕ | [--]ΙΤΕΙΩΑ | [---]CMON | [---]COM | hedera

LL. 1-2 in Greek and LL. 3-4 in the Latin alphabet, ed.pr.

828: 109 no. 12. **Epitaph, Imperial period.** Large slab of tuff consisting of two joining fragments: [---]PHON | [---]ET[---]

829. Neaition (Noto). The epigraphic documentation. A.Inglese, in *Dinamiche culturali ed etniche* 93-104, provides an overview of the literary, archaeological and epigraphic evidence of Neaition, discussing at some length the following inscriptions: *IG* XIV 240 (3rd/2nd cent. B.C.; mention of the institution of the gymnasiarchia and of the νεανίσκοι Ἱερώνειοι); 241 (M.T.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* [Palermo 1973] no. 29; 3rd/2nd cent. B.C. or 1st cent. B.C./1st cent. A.D.; construction or repair of a κράνα ἐλευθέρα by a citizen of Centuripe: 'la "liberazione" di una fonte significherebbe che siamo in presenza di un evergete che l'avrebbe resa di libero accesso/fatta edificare per un libero accesso, ma anche nel caso si trattasse della firma di un architetto, costui avrebbe costruito una fonte, forse chiamata Eleuthera evidentemente a sottolinearne, comunque, la libera fruibilità' (97)); citizens of Neaition abroad are mentioned in *IG* II² 10292; *I.Iasos* 174 LL. 20-22; *SEG* LII 929 (ph.))

830. Selinous (?). Protective hexametrical incantations on a lead tablet (the 'Getty hexameters'), late 5th cent B.C. *SEG* XLVI 1277 (only nine lines); LXI 755. C.A.Faraone, D.Obbink (edd.), *The Getty Hexameters. Poetry, Magic, and Mystery in Ancient Selinous* (Oxford 2013), assemble ten studies on this text. In their introduction, C.A.Faraone, D.Obbink, 1-13, summarize the content of the tablet, explain the significance of the text, and present a 'conservative text' (10/11; translation; ph.), which is the basis of our lemma in *SEG* LXI 755. The incantations, paralleled by other texts (esp. the Phalasarna incantations, *I.Cret.* II.XIX.7 (*SEG* XLIX 1248*; XLII 818; LXI 1683), whose text is given in the Appendix [185-187]), were designed to protect a house or a city from dangers. F., O. argue that the 'Getty hexameters' provide information on the oral composition and oral performance of texts that were eventually inscribed in lead during the Classical and early Hellenistic periods; they also

attest the early practice of magic in Sicily; they preserve two of the earliest versions of the *Ephesia grammata*, suggesting that meaningful hexameters developed into a nonsense incantation through textual confusion and phonetic play; finally, F., O. propose that the 'Getty hexameters' may be somehow connected with the 'Orphic-Dionysiac' tablets and mystery cults. F., O. stress that no single approach can solve all the complex problems posed by this text. These points are elaborated by the authors of the volume. [In *SEG* LVII 2171, in bibliography for the Phalasarna incantations (*I.Cret.* II.xix.7), the cross-reference *SEG* LII 818 is an error for *SEG* XLII 818, Richardson.]

J.N.Bremmer, 21-29, collects parallels in early poetry for expressions used in this text (οὐ ἀτέλεστα, ἐπαείδω, κολάπτω γράμματα, εὐρεία χθών, βόσκει ἀγάστονος Ἀμφιτρίτη, ἀθάνατα θνητοῖσιν, ἀκαμαντορόας). Some words and expressions are unparalleled (ἀλέξιμα, ἔπεα ἀθάνατα, θαλερὸν γάλα, θεαῖς φαειναῖς); αὐτοκέλευστος is the earliest attestation of the word. The parallels, especially the use of expressions that are found in Euripides – such as μελαναυγής (*Hecuba* 152, in combination with the rare νασμός), τετραβάμων, and ἐκκλάζω – and the use of the *digamma*, lead B. to the conclusion that the text should be dated between Euripides' *Hecuba* and the destruction of Selinous in 409 B.C. [but as I have pointed out in *EBGR* 2012 (2015) no. 83, the archetype of the 'Getty hexameters' may have been a source for Euripides and not vice versa; as Bremmer himself observes, the author 'was original enough to coin new combinations of words', Chaniotis]. B. also observes that the parallel texts in early poetry for the 'Getty hexameters' display a geographical distribution similar to that of the 'Orphic-Dionysiac' tablets, which suggests a connection of the 'Getty hexameters' with mystery cults [but see below, Chaniotis]. Responding to S.I.Johnston's hypothesis of an Egyptian origin of the *historiola* (see below), B. points out that, if this is correct, no specific Egyptian detail survived the process of transmission. Since the healing power of milk was known to Greek medical authors, no Egyptian origin needs to be postulated. B. argues that several features of the text can be explained if one assumes a Selinountian provenance (e.g. Hekate is found in connection with Demeter and Persephone only in Selinous; only in Selinous have bones of sheep and goats been found near the altars of Demeter) [but see below, Chaniotis].

R.Janko, 31-56, identifies the text preserved in the 'Getty hexameters' as an incantation or paean intended for public recitation and aiming at protecting its users from witchcraft, poison, and disease. The main text is a series of prayers to Paian, Herakles and Asklepios. Such prayers would have been performed by priests on behalf of the city. He argues that the text was copied from a version in the Selinountian alphabet, without eta and omega and with a down-turned epsilon, which lacked a sign for the aspirate *h*, using ⊢ instead. He dates the tablets to the last quarter of the 5th cent. B.C. or shortly thereafter, while allowing that various sections may be earlier and of heterogeneous origins. Attempting to reconstruct the archetype from which the 'Getty hexameters' derive, he proposes that the archetype was in a post-Homeric form of the epic dialect with occasional Dorisms, written in East Ionic script. The text was disseminated through both memorization and writing. The embedded spell (*Ephesia grammata*), written in Doric dialect, may go back to an older original than the main spell (for his reconstruction of the archetype see also below).

C.A.Faraone, 57-70, discusses a peculiar feature of the text: the boasts concerning its efficacy. Such boasts are paralleled by early literary texts (esp. the Homeric *Hymn to Demeter* and Euripides' *Cyclops*). F. distinguishes three sources of the texts' efficacy: the authority of the oral performer, the divine source of the text (Paian), and the power of the inscribed text. He concludes that the text fits within a tradition of orality and within an (early) tradition of writing [see also *SEG* LXI 1683, Chaniotis].

With regard to the tension between oral performance and written text, F. points to the possibility that some of the 'Dionysiac-Orphic' tablets served as amulets.

A.Bernabé, 71-95, collects the evidence for various versions of the *Ephesia grammata* (ασκι κατασκι λιξ τετραξ δαμναμενευς αισια; cf. Clemens Alex., *Stromateis* 5.8.45.2; Hesychios, s.v.). The nonsense text known from the later tradition, consisting of six words, evolved from hexameters of meaningful words. The 'Getty hexameters' preserve both a poetic and a prose version. They represent an early stage in the development from a meaningful text to a nonsense prosaic formula. In this transformation, various factors were at play: sound-play, the selection of words with an attractive phonetic sequence, misinterpretations, popular etymology, and the abridgment of many verses. E.g. κατάσκι developed from the phrase κατὰ σκιερῶν; ἔσκε became ἄσκι as a magical pendant for κατάσκι; αἴξ became λίξ; τετραβάμων was shortened to Τετραξ making [redacted] homoeteleuton with αἴξ; in τετραγος there is a play with τε τράγος; ἀασία (bearer of ἄτη), an attribute of αἴξ, was re-interpreted as αἴσια. Originally placed after ασκι κατασκι, αισια was moved to the end of the formula, in order to preserve the two pairs of rhythmical words ασκι κατασκι αιξ τετραξ.

R.G.Edmonds III, 97-106, rejects the view that the *Ephesia grammata* originated in a mystery liturgy, since ancient references to them never associate them with mysteries (a late magical recipe from Egypt is the only exception). The early lead tablets invoke protective gods (Paian, Zeus Alexikakos, Iatros), and not typical mystery gods. It was only at a late period that the *Ephesia grammata* were connected with prestigious figures, such [redacted] Orpheus and the Idaean Dactyls. This formula was used against harmful creatures and magical attacks.

C.A.Faraone, 107-119, offers two explanations for repeated verses in the 'Getty hexameters'; they either serve [redacted] refrains (cf. Theokritos, *Idyll* 2) or as rubrics introducing different incantations. If the second hypothesis is correct, the 'Getty hexameters' were a handbook or an anthology of protective incantations to be used as needed, anticipating by many centuries the later magical handbooks.

S.I.Johnston, 121-156, recognizes narrative elements in allusions, invocations, and references to divinities and places in the 'Getty hexameters'. She focuses especially on the motif of a goat being led down from a mountain to be milked. In her view, the background of the 'Getty hexameters' is a *historiola*, whose narrative elements can be traced back to Egypt and came to Greece via the Near East, after [redacted] process of transformation [but see, above, Bremmer's contribution; see also below, in another study by J., Chaniotis].

I.Rutherford, 'The Immortal Words of Paean', 157-169, notes the central role played by Παιάν in these incantations and points out that paeans had originally been composed as purificatory songs. If the 'Getty hexameters' are a proto-paean, they provide important information on the origin and development of this genre of lyric poetry.

- Surveying the evidence for mystery rites as a context for the early composition of cult poetry, D.Obbink, 'Poetry and the Mysteries', 171-184, stresses the close association between poetry and mystery rites. He summarizes seven features of telestic song: 1) invocation; 2) myth (and *historiolae*); 3) catchwords, *synthemata*, and magical utterances; 4) aetiologies and rationalizations of rites and formulae; 5) requests or spells for aid or epiphany; 6) instructions for the performance of rites; 7) meter. Recognizing the presence of these features in the 'Getty hexameters', he concludes that these verses 'exemplify pretty well the features we would expect to see from cult poetry of the mysteries of the fifth century B.C.' O. makes numerous observations on individual passages, of which we present a selection. The garden of Hekate is suggestive of the idyllic meadow in the Homeric *Hymn to*

Demeter; Herakles (Col. III L. 4) may be mentioned as someone who overcame death in visiting the underworld. Lamps and night (Col. I LL. 13 and 15) might suggest the underworld setting of the *historiola* or 'the darkness of mystery exclusion of the initiate before the blinding image of brightness and light of revelation?' (181). Hekate was connected with Demeter in Eleusis and Demeter Malophoros in Selinous. Ἀλέξιμα (Col. I L. 6, Col. II L. 4, Col. III L. 7) 'is (apparently) not a Greek word', since it is hitherto unattested, and it should not be accented at all, as though it were a *Zauberwort* or ■ foreign word. 'Perhaps the best solution would be to think of 'alexi(ma)pharmaka' as a kind of *Zauberwort*' [ἀλέξιμος has plausible Greek etymology (from ἀλέξω) and composition (cf. φεύγω>φύξιμος); it is not a *Zauberwort* but an *addendum lexicis*, Chaniotis].

[The similarities between the 'Getty hexameters' and texts connected with mysteries observed by Bremmer, Faraone, and Obbink (see above) only show that the 'Getty hexameters' fall into the genre of ritual performative texts; the authors do not provide any decisive proof that the 'Getty hexameters' have some connection with mysteries or the 'Dionysia/Orphic' texts; cf. the objections of Edmonds (summarized above). As regards the 'Selinountian features' in this tablet one needs to ask whether they originate in a lost archetype (thus providing clues about where the archetype was composed, not about where the tablet was found) or in a later version, composed in Selinous, that contained additions and modifications; all things considered, the most plausible hypothesis is that we are dealing with a text composed in Selinous in the late 5th cent. B.C. by a specialist in incantations, who was aware of earlier material; if this is correct, then the speculations about ■ Egyptian origin, oral composition, and connections with mysteries need to be reconsidered. Chaniotis.]

S.I.Johnston, 'Goddesses with Torches in the Getty Hexameters and Alcman fr. 94', *ZPE* 191 (2014) 32-35, discusses Col. I LL. 12/13, where goddesses with torches are mentioned. Adducing Alcman fr. 94 (Ναΐδες τε Λαμπάδες τε Θυιάδες τε), where the Λαμπάδες are identified as Nymphs, she argues that the 'Getty hexameters' refer to torch-bearing nymphs. The ancient scholia on Alcman associate the Λαμπάδες with Hekate, who also appears in the very next words of the 'Getty hexameters' (L. 13). J. argues that Col. I LL. 8-20 are a continuous narrative, concerning a child, a goat, a garden, torch-bearing goddesses, and the arrival of Hekate. The god in Col. I L. 14 may be identified with Paian. The combination of child, goat, and garden – but without Hekate and the torch-bearing goddesses – can be found in tablets from Selinous and Himera (see Bernabé, *art.cit.*, texts nos. C, E-H) associated with the *Ephesia grammata*. J. proposes that Hekate was added to an existing *historiola* that was adopted from Egyptian models.

The linguistic features of the text are analyzed by L.Bettarini, 'Testo e lingua nei documenti con Ἐφέσια γράμματα', *ZPE* 183 (2012) 111-128.

R.Janko, 'The Hexametric Paean in the Getty Museum: Reconstituting the Archetype', *ZPE* 193 (2015) 1-10, attempts to reconstitute the archetype of this text, the only surviving hexametrical paean. His text 'is not a diplomatic transcript, but a version of the Getty hexameters that is made intelligible with the help of other sources for the text' (2). J. assumes that the archetype of the main text was in Homeric Greek, that of the embedded incantation in Doric. Col. I LL. 1-5 are a preamble, Col. I LL. 6-17 a first spell, Col. I L. 18-Col. II L. 2 a second spell, Col. II LL. 3-12 a third spell, followed by a spell in Doric ('the spell of the Idaean Dactyls') in Col. II LL. 13-22. Col. III contains a concluding spell. His edition is accompanied by a very detailed app.cr. in which he incorporates oral contributions made by numerous scholars who attended seminars in which the text was presented, based on his notes. [Although this edition is *not* an edition of the tablet but a reconstitution of an archetype, we present it in *SEG*, because it is of importance for the interpretation of this text, Chaniotis.] Besides the usual conventions the following sigla are also used: ˻α˼ = letter supplied from a parallel source by an editor in a gap; α̣ = letter altered by an editor.

Col. I

[. . .]ΤΑΙΣ[. . .]. . . καὶ οὐκ ἀτέλεστ' ἐπαείδω·
ϝόστις τῶνδ' ϝερῶν ἐπέων ἀρίσημα καλύψει
γράμματα κασσιτέρωι κεκολαμμένα λᾶος ἐν οἴκωι,
οὔ νιμ πημανέουσιν ϝόσα τρέφει εὐρεῖα χθών,
οὐδ' (ϝ)όσα πόντωι βόσκει ἀγάστονος Ἀμφιτρίτη.
Παιήων, σὺ δὲ πάντοσ' ἀλέξιμα φάρμακα πέμπεις,
καὶ τάδε φωνήσας {ϝ}ἔπε' ἀθάνατα θνητοῖσιν·
'{ϝ}Ὅσσα κατὰ σκιερῶν ὀρέων μελαναυγεῖ χώρωι
Φερσεφόνης ἐγ κήπου ἄγει πρὸς ἀμολγὸν ἀνάγκη[ι]
τὴν τετραβάμονα παῖς ˻α˼γιὴν Δήμητρος {ϝ}όπηδόν,
αἶγ' ἀκαμαντορόα νασμοῦ θαλεροῖο γάλακτος
βριθομένη(ν)· (ϝ)έπεται (δὲ) θεαῖς πεπιθοῦσα φαειναῖς
˻λ˼αμπάδας· [Ε]ἰνοδίαι δ' (ϝ)Εκάτε {ι} φρικώδεϊ φωνῆι
˻βά˼ρβαρον ἐκκλάζουσα θεὰ θεῶι ϝηγεμονεύ˻ει˼·
"[ἔρχομα]ι αὐτοκέλευστος ἐγὼ διὰ νύκτα β[αθεῖαν]
[ἐγ μεγάρω]ν προμολοῦσα λέγω [θ]εόφρασ[τα κέλευθα]
[ἀθανάτοις] θνητοῖσί τε δαίμο[ν]ος ἀγλα[οκάρπου]."'
'[- ca. 10 -]ος, τέλεσ[ο]ν χά[ριν ϝ]ῶι κε θε[λήσῃς]
[- ca. 10 -]ι καὶ [. .].[- ca. 12 -]Σ[- - -]
[- ca. 11 - κα]τὰ δω[μα- - - - - - - - - - - - - -]'

Two lines missing?

Col. II

[- ca. 11 -]ομ[- ca. 11 -]δε[- - - - - - - - - - - - - - - - -]
[ἀνθρώπ]ων τ' ἀνόμων ο[ἴκ]ων ἄπο χεῖ[ρας ἐρύκοις].
'˻Παιήων˼ - σὺ γὰρ αὐτὸς {ϝ}ἀ˻λ˼έξιμα φάρμα˻κα πέμπεις˼ -
[κηληθ]μοῦ κατάκουε φ(ρ)ασὶν γλυκὺν ϝ[ύμνον εὔφρων]
[πᾶσιν δ' ἀ]νθρώποισιν ἐπιφθέγγεσ{σ}θαι ἀν[ωγα]
[ϝως δήμ]ωι κἀν εὐπολέμωι καὶ ναυσίν, ϝότα[ν κὴρ]
[ἄφνω ἐπ' ἀ]νθρώποις θανατηφόρος ἐγγύ[θεν ἔλθηι]
[ϝως καὶ ἐπ]ὶ προβάτοις καὶ ἐπὶ τέχναισι βροτ[είαις],
[ϝούτω δὴ φ]θέγγεσ{σ}θαι ἐν εὐφρόνηι ἠδὲ κατ' [ἦμαρ],
[χρησμὸ]ν ἔχων ϝόσιον {σιον} στόματος θυ[ρέτροισιν ἐν αὐτοῖς]·
"[βέλτιόν ἔ]σ{σ}τι πόλει· τὰ γὰρ ἀρχῆς ἐστιν ἄριστα".
[Παιήων, σὺ δ]ὲ πάντοσ' ἀκεσ{σ}φόρος ἐσσὶ καὶ ἐσθ[λός]'.
˻ασκι κατασ˼κι {κατασκι} αασσια {ασια} ενδασι˻αν ἐν ἀμολγῶι˼.
[λέγ' ϝῶδ]ε· |'ἀμολγὸν(δ)' αἴξ, αἶγα βίαι ἐκ κά˻που ἐλαύνει˼·
| τῶι δ' ὄνομα Τετρᾶγος· (σοὶ δ' ὄνομα Τρᾶξ). ϝηδ[- - -]
| ΤΕΤΡΟΑΝΑΡΑΓΕ Τετρᾶγ[ος - ca. 16 -] ˻ἀνε˼-

| μώλιος ἀ⸤κ⸥τᾶ, (***) ϝυδάτων ιο[- - - - - -]
| ὄλβιος (ϝ)ωι ⸤κε⸥ τάδε σκεδαθ⸤ῆι κατ'ἀμαξι⸥-
| τ⸤ὸν⸥ αἰῶ, ⸤καὶ⸥ φρασὶν αὐτ⸤ὸς ἔχηι⸥
| ⸤μακάρων κατ' ἀμ⸥α̣ξ̣ι̣τὸ⸤ν αὐδάν⸥·
| "⸤Τρᾶξ Τετρᾶξ Τ⸥ε̣τρᾶγο⸤ς· Δαμναμενεῦ⸥,
| ⸤δάμασον δὲ κακῶς ἀ̣έκοντας ἀνάγκᾱι⸥'".
- -

Col. III

[- ca. 11 -]κηι θν[ητ -]
[- ca. 10 -]ο κέλεσ[θ]ε̣ [- -]
[- ca. 8 -]ΩΣΕΙΣΚ[- 1-2 -]ΟΚ[- - - - - - - - - - - - - -]
[ϝΗρακλῆ]ς Διὸς υἱός, [ἀ]ΐστε[ο π]άγκακ[α ἔργα],
[ϝυιω]⸤νός τ⸥ε Διός· μνῆσαι δ' (ϝ)Εκάτοιο φ[αεινῶν]
[ϝοῖς π]α̣[ί]ε[ι]ς τόξ{ξ}ων καὶ ϝύδρ̣ης πολύ[δειρα κάρηνα]·
[Παι]ήων, ϝὸ γὰρ αὐτὸς ἀλέξιμα φάρμακα πέ[μπει]·
⸤οὐ⸥κ ἂν δε̣{ι}λήσαιτ' οὐδεὶς {ΟΥΔΑΙ} πολυφάρ[μακος ἄλλος]
vacat

[We cannot reproduce here the app.cr. of Janko's edition; we only note the most important differences from the text that was presented in *SEG* LXI 755, Chaniotis] || Col. I 2. κολάψας || 3. (ἀλ)οῖ || 5. ὅσα || 6. παντός || 8. ὅσσα ... σκιαρῶν ... μελαναύγει || 9. ἄγαι || 10. τετραβήμονα ... ἁγίην || 12. ἕπεται ... ῥεπιθοῦσα || 13. Ἑκάτει || 14. ἡγεμονεύ[ει]· || 16. κὰκ ... προμολεῖσα; in fine, θεοῖσιν || 17. θνητῶισί; in fine, ἀγλα̣[ο – ×] || 18. [- ca. 10 -]ΟΣΤΕΛΕΣ[.]ΝΧΑ[2-3]Ω[.?]ΚΕΘΑ[- -] || 19/20. no restoration, *SEG* || Col. II 2. [ἀγγέλλ]ων (?) τ' ἀνόμων θ[νέ]ων ἄπο χεῖ[ρας ἔχεσθαι] || 4. initio, [καὶ φθόγ]γου; in fine, no restoration, *SEG* || 5-9. [θνητοῖς ἀ]νθρώποισιν ἐπιφθέγγεσσθαι ἄν[ωγα | κὰν πολέμ]ωι κἄνευ πολέμων καὶ ναυσὶν ὅτα[ν Κὴρ θνητοῖς ἀ]νθρώποις θανατηφόρος ἐγγύ[θεν ἔλθηι | ἠδὲ τ' ἐπ]ὶ προβάτοις καὶ ἐπὶ τέχναισι βροτ[είοις, | κἀπιφ]θέγγεσσθαι ἐν εὐφρόνηι ἠδὲ κατ' [ἦμαρ] || 10/11. no restoration, *SEG* || 13/14. †Ασκι Κατασκι Κατασκι Αασσιαασια Ενδασι[αν - - - πρὸς (?)] ἀμολγὸν {αἴξ}, αἶγα βίαι ἐκ κ[ήπου ἔλαυνε] || 15. in fine, Τετραγος ΗΔ[- ca. 9 -] || 16. ἄγετε ΤΡΑΓ || 17. ἀ[κ]τέ· {ὑδάτων ΙΘ[- ? -]} || 19. "Ἰω" || 20. [ἀμ]εξατό[ν αὐδήν] || Col. III 1/2. [- ca. 10 -]ΚΗΙΘΝ[- - - - - - | ἔρχομαι αὐτ]οκέλε(υ)σ[τος ἐγὼ διὰ νύκτα β - - - (?)] || 4. [Ἡρακλέη]ς ... [.]ΙΣΤΕ[- ca. 9 -] πάγκακ[ον ἦμαρ] || 5/6. [Ἴδμων (?) ὅς τ]ε Διὸς μνήσαιδ' ἑκάτοιό (τε) Φ[οίβου ; ἠδ' Ἡρακλῆο]ς τόξξων καὶ ὕδρης πολυ[κρήνου] || 8. {οὐδεὶς} οὐδ' αἱ πολυφάρ[μακος ἥκοι].

In view of the difficulties in understanding this text we print the translation of Faraone, Obbink, *op.cit.* 11/12, followed by that of Janko.

1) (Faraone, Obbink:) (I) '... and I sing incantations that are not ineffective. Whoever hides in a house of stone the notable letters of these sacred verses inscribed on tin, as many things as broad Earth nourishes shall not harm him nor as many things as much-groaning Amphitrite rears in the sea. Paean, for in every direction you send averting charms and you spoke these immortal verses to mortal men: "As down the shady mountains in a dark-and-glittering land a child leads out on Persephone's garden by necessity for milking that four-footed holy attendant of Demeter, a she-goat with an untiring stream of rich milk laden; and she follows, trusting in the bright goddesses with their lamps. And she leads Hecate of the Roadside, the foreign divinity, as she cries out in a frightening voice: 'I by my own command through the night ... having sallied forth, I recount divinely

[uttered?] ... to mortals and of the goddess of the splendid [gifts]'". (II) ... of/from lawless h[ou]ses... [Paean], for you yourself [send] averting charms, give ear in your mind to sweet h[ymnic song]! I command you to utter for mortals ... whenever [doom] among the ... good-at-war, and the ships [comes] near bringing death to mortals. ... [and] near the flocks-and-herds and the handiworks of mortals ... uttering night and by [day] ... keeping pure of mouth ... is for/to the city, for best are the things from the beginning (?). [Paean, for you] in every direction are cure-bringing and excellent. ...*kataskia assia asia endasia* a she-goat for milking ... the she-goat from the garden by force and for the one who has the name of sweet Tetragos. TETROAN lead, then, Tetrag[- -] windy headland of the waters ... Blessed is the one for whomever from overhead "Io" is scattered on the carriage-way and whoever himself [down along] the carriage-way [holds] in his heart the speech [of the blessed] ... T]etrag[os...] [a single letter] (III) [letters and traces of letters] ...command ...! ... [letters and traces of letters] ... son of Zeus, ... completely evil ... with your bow ... and of the Hydra, many – ... of the [so]n of Zeus. And be mindful of the Far-Shooting A[pollo - -] with your bow ... and of the Hydra, many – ... [Pa]e[a]n, for he himself [sends] averting charms. Nor would anyone harm [us?] armed with powerful dr[ugs] ...

2) (Janko:) (I) PREAMBLE '... and the spells that I sign are not unfulfilled. If a man graves on tin the meaning-filled letters of these sacred verses and hides them in a stone house, no creature that the broad earth rears shall cause him harm and no creature that roaring Amphitrite feeds at sea. *FIRST SPELL.* Paeon – to every place you send protective drugs – you uttered for mortals these verses immortal: "Ossa (?) the child, from the shadowy mountains in the black-lit place, leads from Persephone's garden by force to its milking the four-footed attendant of holy Demeter, the goat that weighs heavy with rich milk's tireless flow. She follows, obeying goddesses with torches ablaze. Hecate of the crossroads, screaming obscurely in hair-raising voice, ▪ goddess, leads the god: 'Self-commanded [go] I through the depth of the night coming [from the halls]. To [immortals] and mortals tell I the divinely shown paths of the bright harvest spirit'". SECOND SPELL. [O...], grant favour to whomever [you] wish, ...and... in the house... [lacuna of two (?) lines] ... (II) [grant] that [you keep] ... and lawless [men's] hands from our homes. THIRD SPELL. [Paeon] – you send protective drugs yourself – [kindly] hear in your mind the incantation's sweet song. [I bid you] intone it for all of the people, as in [folk] good at war and in ships, when some doom [comes suddenly] nigh bringing men to their deaths, [as too both] for flocks and for mortal mens' crafts, utter [what follows] by night and by day, keeping holy your [oracle in] the doors of your mouth: '[better] so for the city: for order is best'. [Paeon] – to every place you bring cures and are good.' SPELL OF THE IDAEAN DACTYLS. *aski kataski aassia endasiân en amolgôi.* [Speak thus]: 'Goat drives goat by force from the garden to milking. His name is Tetrâgos; your name is Trâx. *Hêdi ... tetroanarage* Tetrâgos. ... windy shore, ... of the waters ... Happy is he for whom these [words] are always spread along the road, who keeps in mind along the road the saying of the blessed gods: "Trâx Tetrâx Tetrâgos. Damnameneus, subdue by force those who are resistant in evil." (III) CONCLUDING SPELL. ... mortal ... you command ... Heracles, son of Zeus, [destroy] completely evil [deeds], and grandson of Zeus. Remember the Far-shooter's blazing arrows, with which you smite the many-necked heads of the Hydra. Paeon – since he sends protective drugs himself – no one else with many drugs could inflict harm.

831. Selinous. Cult regulation, ca. 460-450 B.C. Arena I² 53 bis (*IGDGG* II 18; *SEG* XLII 630, LX 1014*). N.Cusumano, in N.Cusumano, D.Motta (edd.), *Xenia. Studi in onore di Lia Marino* (Caltanissetta/Rome 2013) 99-111 (Italian translation), proposes to interpret Col. A as a document that reflects 'una dialettica tra la dimensione "politica" da un lato, e la "rete micro-sociale" che gestisce il culto dall'altro' (106). C. situates the rituals that involve the divine or human Τριτοπάτορες as being framed in the general category of the common ancestors. The reference to the common ancestors seeks on the one hand to activate the power of memory and thus of identity on multiple levels ('l'asse verticale'), and on the other hand to support the social network that keeps the community united ('l'asse orizzontale'). Both axes are equally important and necessary for the κοινωνία and the perfect integrity of the community, an integrity evoked by the term τέλειον, which qualifies the status of sacrificial victims and recurs several times in the text. In the realm of that interpretation, the final prescription in LL. 18-21 and especially the proclamation of the public sacrifices (τὰ δὲ hιαρὰ τὰ δαμόσια) present the final stage of the completed reconciliation within the community.

In his article in S.Cataldi, E.Bianco, G.Cuniberti (edd.), *Salvare le poleis, costruire la concordia, progettare la pace* I (Alessandria 2014) 419-430, C. discusses Col. B, interpreting it not exclusively in terms of purification from murder, but within a broader meaning of impurity, with probable reference to situations arising from illegitimate acts of violence that would have put the entire social fabric in danger. According to C., 'il vocabolario e la sintassi che ruotano intorno al complesso sistema di procedure di purificazione contenute nella Lex consentono di sciogliere, attraverso le forme di un linguaggio condiviso (sia pure con alcune punte di enigmaticità) e l'esecuzione di *dromena* socialmente approvati e ritualmente regolati, le tensioni che minacciano la concordia' (420). In his opinion, what binds the two parts of the inscription (Cols. A and B) is 'il sentimento della colpa, che produce contaminazione e disordine, e richiede perciò una soluzione che vada oltre il semplice oblio' (106).

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832. Tauromenion. Financial accounts, 3rd(?)-1st cent. B.C. *IG* XIV 423-430 (*SEG* XV 596, XLIX 1334*). L.Migeotte, "Les grands livres de Tauroménion en Sicile" ("The General Ledgers from Tauromenion, Sicily"), *Comptabilités* 6 (2014), discusses the annual recapitulative accounts to show the diversity of the financial transactions of the city. M. emphasizes the considerable importance of the sums invested in sitônia and several depots of the city, whose origin and destination remain mysterious. While many of these funds were placed in loans, others were simply hoarded and remained inactive for long periods. The city was not therefore constantly guided by the concern to make them grow by putting public and sacred money on the market. M. analyzes in a comparative way the accounts of the γυμνασίαρχοι attested for the years 144 and 137-135 B.C. (*IG* XIV 422; *SEG* IV 49, XXXVIII 975*).
URL: [https://journals.openedition.org/comptabilites/1483]

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833. Tauromenion. Financial accounts, 1st cent. B.C. *IG* XIV 423 (*Syll.*³ 954). On the basis of a new ph. ('snapshot of a *RTI* file, spectacular enhancement'), F.Battistoni, *ZPE* 191 (2014) 195-197 (ph.), reads in LL. 113-114 of the *Syll.*³ text: παρὰ ἀγέρ|ταις τοῖς ἀπὸ συγκλήτου (τοῖς ἀπὸ σιτωνίας, *Syll.*³). The σύγκλητος may have been a substitute for the βουλή, or the two councils may have 'coexisted alongside the assembly' (as in *SEG* LIX 1102 L. 4). The ἀγέρται were chosen from the members of the σύγκλητος and 'were probably in charge of collecting revenues in kind from sacred and public plots, which they then remitted to the σιτοφύλακες' (197). Brief remarks on ἀγέρται, σιτώνιον (σιτῶναι) and σιτοφύλακες and the relations between them.

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834. Tyndaris. Corpusculum. M.Fasolo, *Tyndaris e il suo territorio* I, *Introduzione alla carta archeologica del territorio di Tindari* (Rome 2013) and *Tyndaris e il suo territorio* II, *Carta archeologica del territorio di Tindari e materiali* (Rome 2014), presents an impressive diachronic archaeological, geomorphological, and historical study of the research and finds of this city (numerous geographical maps and excellent illustrations). In the first volume, after detailed chapters on the methodological approach (ch. 1: 7-17), the geomorphology and climate of the territory (ch. 2: 18-36) and a survey of the earlier scholarship (ch. 3: 37-54), F. collects in ch. 4 ('Fonti', 55-151) all ancient evidence (literary, epigraphic, numismatic, cartographic, and toponomastic). The second volume is devoted to the archaeology (places and catalogs of the lithic and ceramic finds) and ends with a 'storico-topografica' synthesis (205-228).

The 33 Greek inscriptions (55-68; text and commentary [the Greek texts are, unfortunately, misprinted, Stavrianopoulou]) contain: religious inscriptions (nos. 1-2; dedications to Ἄρτεμις Εὐπραξία and Ἑκάτη Σώτειρα, respectively); inscriptions of public character (nos. 3-4); a mosaic inscription (no. 5); epitaphs (nos. 6-16); a terracotta slab (no. 18) stamps and stamped tiles (nos. 17, 19-32). Inscriptions nos. 15, 16, and 33 are inedita.

For the inedita (see above) and for the published inscriptions never included in *SEG* (Fasolo nos. 3/4, 18-20), see our lemmata nos. 835-839. We provide a comparatio numerorum with *SEG* and the corpora.

57 no. 1 (ph.) = *IG* XIV 375
57/58 no. 2 (ph.) = *SEG* XXXIV 989
58-60 no. 5 (ph.) = *SEG* XXX 756
60 no. 6 = *IG* XIV 376
60 no. 7 = *IG* XIV 377
60/61 no. 8 = *IG* XIV 378
61 no. 9 (ph.) = *IG* XIV 379
61 no. 10 = *IG* XIV 380
61/62 no. 11 = *IG* XIV 381
62 no. 12 = *IG* XIV 382
62/63 no. 13 (ph.) = *SEG* XLIX 1338
63 no. 14 (ph.) = *SEG* XLIX 1337
65 no. 17 = *IG* XIV 2395, 4a
66-68 nos. 21-32 (stamped tiles) = M.Cavalier, A.Brugnone, *Kokalos* 32 (1986) 181-282 (cf. *SEG* XXXVII 765) nos. 1-11, 14, 16, 20-23, 46, 57, 60, 66/67, 90-91

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835. Tyndaris. Dedication, Hellenistic. Fragment of a limestone epistylion, found in a fortification wall at Tyndaris. Ed.pr. G.V.Gentili, *Fasti Arch.* 5 (1952) 164 note 1821; republished by G.Manganaro, *ArchClass* 17 (1965) 203; M.Fasolo, *Tyndaris e il suo territorio* I--- (see our lemma no. 834) 58 no. 4 (color ph.). We print the text of Fasolo: ὁ δᾶ[μος τῶν Τυνδαριτᾶν]

[Ἀριστ]όδα[μος] or [Κλε]όδα[μος], ed.pr.

836. Tyndaris. Honorary inscription for Antimachos, 1st cent. A.D. Sandstone statue base, found in Tyndaris, now at the Antiquarium. Ed.pr. G.V.Gentili, *Fasti Arch.* 5 (1952) 164 note 1821 (cf. L.Robert, *BE* (1953) no. 277); republished in a revised form by G.Manganaro, *ArchClass* 17 (1965) 203; M.Fasolo, *Tyndaris e il suo territorio* I--- (see our lemma no. 834) 58 no. 3 (color ph.). We print the text of Fasolo: ὁ δᾶμος | Ἀντίμαχον | Φίλωνος | [ε]ὐεργέταν

[We correct the line division from the photo, Stavrianopoulou] 1-4. [Ἀριστ]όδα[μος] Ἀντίμαχον [--- ε]ὐεργέταν, ed.pr.

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837. Tyndaris. Epitaph of Timon, Hellenistic. Block of gray sandstone with a quadrangular base above it (perhaps part of a funeral monument), deriving from the area of a now-destroyed villa (1st/2nd cent. A.D. constructed over a preexisting Hellenistic building); found in 1970 at the Contrada San Leo (municipality of Oliveri) during excavations associated with construction of the Messina-Palermo motorway; now in the magazine of the Villa Romana at Patti Marina. Ed.pr. M.Fasolo, *Tyndaris e il suo territorio* I--- (see our lemma no. 834) 63/64 no. 15 (color ph.): Τίμωνος

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838. Tyndaris. Epitaph of Drakon, 2nd cent. B.C.-1st cent. A.D. Rectangular parallelepiped block of sedimentary rock found in 2010 during survey at the Contrada SS. Salvatore di Patti. Ed.pr. M.Fasolo in F.Bianco (ed.), *Da Halaesa ad Agathyrnum. Studi in memoria di Giacomo Scibona* (Sant'Agata di Militello 2011) 185-192 (ph.); republished in M.Fasolo, *Tyndaris e il suo territorio* I--- (see our lemma no. 834) 64/65 no. 16 (color ph.): Δράκων

The name is attested on four stamped tiles from Lipara (*SEG* XXXVII 765; cf. L.Bernabò-Brea, M.Cavalier, *Meligunis Lipára* vol. II (Palermo 1965) 152, 332 [tomb 422]) and on a further, still inedited, from Tyndaris (cf. M.Cavalier-A.Brugnone, *Kokalos* 32 (1986) [= *SEG* XXXVII 765] 224 no. 23). F.: 'Potrebbe trattarsi comunque del medesimo individuo, un fabbricante di tegole, la cui area di produzione era ubicata sulla costa nei pressi di Tindari' (188). ed.pr. On 185 note 1, ed.pr. provides a list of all known Greek inscriptions from Tyndaris, for which see now our lemma no. 834.

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839. Tyndaris. Inscriptions on various objects. Late Republican period (?). Ed.pr. R.V.Scaffidi, *Tyndaris, Storia, topografia, avanzi archeologici* (Palermo 1895) [non vidi]; republished by M.Fasolo, *Tyndaris e il suo territorio* I--- (see our lemma no. 834): 1) Scaffidi 102/103 no. 27; Fasolo 65 no. 18; fragment of a terracotta slab: ἄβα | καιν|ινων; F. suggests to interpret ll. 2/3 as an ethnicon in the genitive plural as 'parte dell'indicazione del monumento cui la lastra era riferita più che indicare un'officina di provenienza' [perhaps a variant of the name Ἀβάσκαντος/Ἀβασκαντίων (cf. e.g. *IGUR* 160, 264, 932?. Stavrianopoulou]; 2) Scaffidi 102/103 no. 28; Fasolo 65 no. 19; brick stamp: Ῥ|ηγίνων; 2) Scaffidi 103 no. 29; Fasolo 65/66 no. 20; brick stamp: Ῥη|γίνων.

SARDINIA

840. **Sardinia. Stamped Rhodian amphoras.** V.Porceddu, *Epigraphica* 76 (2014) 515-533, reviews earlier scholarship on the stamped Rhodian amphoras found in Sardinia and provides lists of the attested eponyms and manufacturers, dated on the basis of G.Finkielsztejn's chronology, together with the inscriptions and the respective bibliographical references (mostly from the 19th and early 20th cent.). Rhodian amphoras have been found mainly at the sites of Tharros and Karales, with sporadic finds in Alghero (Nuraghe Palmavera), Calasetta, Nurachi, S.Gavino Monreale, Olbia, Nora and Neapolis. P. argues that the re-dating of the amphoras and the analysis of the archaeological contexts seem to contest the earlier hypothesis of the supplying of troops stationed on the island with Rhodian wine, and that the presence of the Rhodian amphoras in the necropolis of Tharros and in the Villa of Tigellio in Cagliari rather implies a link to the elites.
Attested eponyms: Ἀγέστρατος II, Ἀγλούμβροτος, Ἀγορᾶναξ, Αἰσχίνας, Ἀλεξίμαχος, Ἀναξίβουλος, Ἀνδρόνικος, Ἀρατοφάνης I, Ἀρίστακος, Ἀριστόδαμος, Ἀριστόνομος I, Ἀστυμήδης II, Γόργων, Θέρσανδρος, Καλλικράτης III, Ξενόφαντος II, Παυσανίας III, Πεισίστρατος, Πυθόδωρος, Τεισαγόρας, Τιμαγόρας I, Τιμόδικος
Attested manufacturers: Ἀγαθοκλῆς II, Ἀμύντας, Ἀνδρικός, Ἀντίμαχος, Ἀριστοκράτης II, Βρόμιος, Δαμοκλῆς, Δαμοκράτης I, Διόκλεια, Εὔκλειτος, Εὐφράνωρ, Ζωΐλος, Ἡράκλειτος, Ἡφαιστίων, Θεύμναστος, Ἴασων II, Ἱέρων, Ἶμας, Κάλλων, Νύσιος, Μίδας, Πανχάρης, Πολύξενος, Σωσίλα, Τιμώ II

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841. **Sardinia. Bronze seals.** R.Zucca, in *Instrumenta Inscripta V* 241-255, presents a collection of 38 signacula, most of them with Latin inscriptions. The signacula with Greek inscriptions are: 1) 244 no. 4: Ἀντωνία | Ῥουφῖνα (*IG* XIV 2412, 2; 2nd cent. A.D.; ph.); Antonia Rufina perhaps belonged to a senatorial family (cf. the case of the vir clarissimus Lucilius Rufus (246 no. 15)); 2) 249 no. 24: Εὔβουλι | ζήσαις (ed.pr. P.Spano, 'Iscrizioni figulinarie sarde', *Rivista Sarda* 1 (1875) 29 no. 85; Imperial period); 3) 249 no. 27: Γ. Ἰουλ(ίου) Μάγ(νου) (*SEG* XXXVIII 980).

ITALY

842. **Italy (and Sicily). Archaic epigrams.** F.Dell'Oro, *Gaia* 16 (2013) 307-332 (ph.; French translations), analyzes the epigrams *CEG* 147 (*IGDS* 127; Arena II² 136; *LSAG*² 276 no. 17; *GV* 322; *SEG* XXXIV 946 [XLII 847]; Kamarina: funerary epigram for Choroi and Apelos?/Atelos?; ca. 550-500?/ca. 485-450? B.C.), 392 (*IGDS* 8; Arena III 45; *SEG* LX 1006; Himera: dedication to Athena by Thripylos; late 6th cent. B.C.), 394 (*IGDGG* II 5; Arena IV 2; *LSAG*² 456 no. 1 (a); *SEG* LX 1047; Sybaris: dedication to Athena by the Olympian victor Kleom(b)rotos; 600-550 B.C.), 396 (*IG* XIV 652; *LSAG*² 261 no. 16; Arena IV 79; *IGDGG* II 75; *SEG* LII 958*; cf. LXI 1596; Metapontion: dedication to Herakles by the potter Nikomachos; ca. 525-500 B.C.), and 454 (*SEG* XIV 604 [LXII 711*]; Pithekoussai: Nestor's cup; ca. 740-725 B.C.; see our lemma no. 845), by focusing on three aspects: 1) the importance of the graphic layout of the text on the object and the possible presence of punctuation; 2) the definition

of the intertextual relationship between the inscriptions and the literary tradition; 3) the tension between textual needs and aesthetical pursuit in a metrical inscription. Regarding the text layout, the separation of metrical units is not relevant in *CEG* 147, 392, and 394, while in *CEG* 396 the separation does not make the text easier for the readers to read. Although the text layout can be considered in connection with the presence of punctuation (*CEG* 394), the criteria for punctuation are not completely clear (cf. *CEG* 454) partly due to the brevity of the texts. The intertextual relationship with the texts of the literary tradition is visible in linguistic choices and in the repetition of epic formulas. A possible case of quotation, albeit adapted to the local dialect, can be discerned in *CEG* 396, while *CEG* 147 illustrates well the case of the loss of a common tradition: the fact that the phrase θα[ν]|άτοιο λαχόντε|ς (LL. 1-3) is not to be found in the literary evidence, but does correspond to a funerary epigram from Rome (*IG* XIV 1612 L. 3; Imperial period?), indicates the existence of a repertoire now lost to us.

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843. Italy (and Sicily). Cults of river-gods. T.Alfieri Tonini, in *Dinamiche culturali ed etniche* 69-79, discusses cults of river-gods in terms of the numismatic and epigraphic evidence (the cult of Eloros [*IGDS* 101 (ph.); dedication to Ἔλωρος and Τίμασσα (probably a nymph)]) and onomastics (Ἔλωρις [*IG* XIV 211/212, 421/422; cf. *SEG* XLVIII 1233]).

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844. Italy. Inscriptions recording Greeks from Asia Minor. D.Feissel, in S.Demougin, M.Navarro Caballero (edd.), *Se déplacer dans l'Empire romain. Approches épigraphiques* (Bordeaux 2014) 157-168 (cf. *BE* (2014) no. 585 and (2016) no. 602), discusses a series of Christian Greek inscriptions attesting Greeks who emigrated from Asia Minor to Italian cities. **Rome:** There are 40 epitaphs of Greek migrants from Asia Minor (especially Galatia). In A.Ferrua, *Epigraphica* 1 (1939) 148 no. 10, the village of Ξιτα ([χ]ωρίου Ξιτων) can be localized near Paphlagonian Gangra-Germanicopolis (cf. *SEG* XXXII 1260: Ξειτηνοί rather than Ζειτηνοί [so *SEG* XLIII 910 ad Marek no. 15]). In *IGUR* 870 (cf. *SEG* XXX 1149) in addition to Galatians from the χωρίον Πιτερμῶν [cf. *SEG* XLVII 1541] an Εὐστόχι(ο)ς Γορδη[νός] is mentioned: not from Gordion but from Lydian (Iulia) Gordos. Galatians are also on record in inscriptions from Venice and Florence. **Aquileia:** *IG* XIV 2379 (epitaph of a Galatian κώμης Διενκαυνων [this village is also on record in an ineditum from Tunisia]) has been erroneously attributed to Forum Iulium (Cividale); it was found near Aquileia; *IG* XIV 2350 (also from Aquileia) concerns a Phrygian: F. restores [ἐπαρχίας Φρυγίας] τῆς Πακατ[ιανῆς] (L. 2). **Rimini:** *IG* XIV 2255. F. argues that frr. (a) and (c) join: Ἔνθ[α κῖται ὁ τῆς] μακα[ρ(ίας) μν]ήμης [Ἀ]ντίπατ[ρ]ος Λαδικίου [for Λαοδικίου] χωρ(ίου) Ισκινδων: in view of the ending in -ινδα, this village is likely to have been situated in Asia Minor (cf. our lemma no. 593)].

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845. Aenaria (Pithekoussai). Epigram on Nestor's cup, ca. 740-725 B.C. *SEG* XIV 604 (LXII 711*; *CEG* 454; *IGDGG* I 2; *LSAG*[2] 239 no. 1). M.Voutiras, in P.Valavanis, E.Manakidou (edd.), *Ἔγραφσεν καὶ ἐποίεσεν. Essays on Greek Pottery and Iconography in Honour of Professor Michalis Tiverios* (Thessaloniki 2014) 85-93, argues that the cup may have been an heirloom produced in Euboea (cf. the – probably – verse inscription on a Rhodian bowl found in a domestic context in Eretria [*LSAG*[2] 434 B (*SEG* XXXIX 939; cf. LIX 1939*)]) and then brought to Pithekoussai by a colonist.

M.Wecowski, *The Rise of the Greek Aristocratic Banquet* (Oxford 2014) 127-139, 251-266, deals with the 'Cup of Nestor' in the context of the symposium. W. seeks to link the intended literary effect of its epigram with the principle of cup circulation ('the rule of epidexia') which indicates the existence of the egalitarian banquet in Late Geometric Pithekoussai and the literacy of the majority of the Pithekoussan élites who must have been able to appreciate short literary forms in writing. 'What we are presented with is a culture-oriented drinking-party, involving the participants' active deployment of their "cultural capital". Finally, and most importantly, the very act of ritually destroying this symbolically laden vessel on the pyre of a prematurely deceased élite member, combined with other meaningfully convivial elements of the equipment of this burial, leaves us in no doubt that ceremonial and culture-oriented wine drinking was a crucial element of the self-identification for the Pithekoussan élite of the time' (134). See also A.S.Reitermann, in C.Pieper, J.Ker, J. (edd.), *Valuing the Past in the Greco-Roman World. Proceedings from the Penn-Leiden Colloquia on Ancient Values VII* (Leiden 2014) 150-154 who includes the 'Cup of Nestor' in her discussion of keimêlia in archaeological contexts, and the article by Dell'Oro discussed in our lemma no. 842. [Cf. now J.Gaunt, in N.W.Slater (ed.), *Voice and Voices in Antiquity* (Orality and Literacy in the Ancient World 11, Leiden/Boston 2017) 92-120, for the reception of the Homeric Nestor's cup in later periods (96/97 on the epigram), Stavrianopoulou.]

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846. Falerii Veteres (modern Civita Castellana). Inscribed gold leaves, ca. 475-450 B.C.? Two thin gold leaves, probably from Falerii Veteres, offered for sale in the Roman Antiquities Market in 1894; leaf (a) bears inscriptions on both sides, while the fragmentary leaf (b) only on the one side. Ed.pr. L.Pollak, *Archäologisch-Epigraphische Mitteilungen aus Österreich-Ungarn* 17 (1894) 65-66 (dr.); republished by L.Ambrosini, M.L.Lazzarini in J.M.Álvarez Martínez, T.Nogales Basarrate, I.Rodá de Llanza (edd.), *XVIII Congreso Internacional de Arqueología Clásica. Centro y periferia en el Mundo Clásico / Centre and Periphery in the ancient World, Mérida, 13-17 Maggio 2013* (Madrid 2014) 1409-1412 (reproduction of Pollak's drawing):

(a) (obverse) Κάλος ἐποίησε (reverse) ΣΑ
(b) ho παῦ[ς - - -]

The use of H for aspiration, epsilon for both short and long vowels, and the shape of sigma and lambda indicate a date around 475-450 B.C., ed.pr.; A., L. || leaf (a), obverse. Because of the verb ἐποίησε(ν) which is used to express an artist's signature, A., L. exclude a reading of ΚΑΛΟΣ as καλῶς; the name Κάλος, attested as an artist's name in Delos (*I.Délos* 1416 B 1 LL. 62, 83, 112; 1417 C 24; 156-155 B.C.) is an option, as is Κάλ(λ)ων (with haplography) 'se la lettera finale del nome fosse un *ny* scritto sottosopra' (1410). A., L. || leaf (a), reverse. Perhaps numerals, ed.pr. || leaf (b). The beginning of the phrase ho παῖς καλός, but with the variant παῦς instead of παῖς; this vocalization of the digamma is not usual, although attested in black- and red-figured vases, and is above all an indication of the authenticity of the gold leaves, A., L. || A., L. suggest interpreting these gold leaves as part of a gold crown. In addition, the leaves indicate that such objects circulated or even were produced in Falerii Veteres prior to the Peloponnesian War. -

847-848. Fondi. Jewish epitaphs. Cf. *SEG* LXIII 1046. Ed.pr. H.Solin in G.Lacerenza (ed.), *Gli Ebrei a Fondi e nel suo Territorio: Atti Del Convegno, Fondi, 10 Maggio 2012* (Naples 2014) 33-48.

847: 36/37 no. 2. **Epitaph of Ioudas, undated.** Fragment of a white marble slab, allegedly deriving from the port of Fondi; ed.pr. expresses serious doubts about its authenticity: ἐνθάδε | κεῖται | Ἰούδας | menorah

848: 41/42 no. 4. **Epitaph, ca. 3rd cent. A.D.** Fragment of a white marble slab; supposedly coming from a place at Via Appia, a little north of Terracina:

[- - -]IC | [- - -]ΦH | [- - -] IOYΔAIEIC̣

2. An appellative such as ἀδελφή or a substantive like νύμφη which would match the plural Ἰουδαιεῖς of the next line is expected, ed.pr. || 3. Ἰουδαιεί(ῳ) (Ἰουδαιείῳ) is also possible, ed.pr.; the form Ἰουδαιεῖς is attested only here, perhaps a badly conceived secondary form: cf. Ἀσκληπιῷ to Αἰσκλαπιεῖ (*IG* IV².1.151) and Ἀσκλαπιεῖ (*SEG* XLIX 511), ed.pr.

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849. Gela? List of names on a gold leaf, undated. *SEG* L 999. Republished by F.Cordano, in *Dinamiche culturali ed etniche* 105/106, who points out that the name of one of the sons of Πυρ(ρ)ῖνος (L. 4), Ἄπελος (L. 3), is of Siculan origin; cf. *IGDS* 38 (Arena I² 63; *LSAG*² 277 no. 38 c; *SEG* XVI 573 [LVII 887]; Bettarini, *Defixiones* 23); *IGDS* 127 (Arena II² 136; *LSAG*² 276 no. 17; *CEG* 147; *GV* 322; *SEG* XXXIV 946 [XLII 847]). Cf. *SEG* LX 1001.

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850. Herakleia. Tabulae Heracleenses, late 4th cent. B.C. *IG* XIV 645 (*SEG* LXI 721*). M.Lombardo, in *Epigrammata* 2, 373-395, discusses the collegium of ὁρισταί, consisting of five (I LL. 2-7; 97-99) or three persons (II L. 5), which, appointed by the assembly, undertook complex operations of measurement, delimitation, and recovery of the sacred lands of Dionysos (I LL. 8-11) and Athena Polias (II LL. 6-10). Together with the two annual πολιανόμοι they were responsible for the leasing in perpetuity of the plots from the estate of Dionysos (I L. 96), and they assisted the γαμέτρας who came from Neapolis (I L. 187) for measuring operations relating to the same estate. They were not, however, involved in the collection of the rent (or the fines in case of non-payment), entrusted to the πολιανόμοι and the σιταγέρται (I LL. 102/103; 110/111; 177), nor in the controls of the lessors (carried out occasionally, annually, or every 15 years), which were entrusted to the annual elected collegium of polianomoi or other commissions (I LL. 104-105; 116-118; 121-128). All of these indications seem to favor the hypothesis that the collegium of (h)oristai did not constitute a regular magistracy. See also our lemma no. 2149.

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851. Kaulonia (area of: Punta Stilo). Dedication and metrical inscription by Pythokritos (Tabula Cauloniensis), ca. 480-470 B.C. C.Ampolo, E.Rosamilia, in C.Ampolo, M.C.Parra, E.Rosamilia, *ASNP* 6/2, *Supplemento*, (2014) 72-76 (color ph.; dr.), report on a bronze tablet ("tabella"), to be published by the three authors, found in 2000 near the terracing wall to the south-east of the temple of Punta Stilo, an area of ancient bothroi and votive deposits. Now in the Monasterace Archaeological Museum, inv.no. 139365. Consisting of 35 fragments the bronze tablet is almost entirely preserved with some lacunae in the lower part and holes for suspension. The inscription can be dated according to the archaeological context and the letter forms in the first half of the 5th cent. B.C., probably in the years 480-470, very close to the new dating of the Doric temple. The inscription, a dedication by Pythokritos son of Euxenos, 'son of a noble father' (LL. 1/2), preserves parts of 18 lines engraved stoichedon in the Achaian alphabet. At least 14 of the 18 lines (engraved kata stichon) bear hexameters or pentameters, which seem to belong to several poems. The text is concluded by the signature of an artist, Apollodotos, who had made the dedicated object (agalma, "statue") together with the bronze tablet. The dedicated statue is mentioned three times and twice the place where it stood (hestake), namely in the agora. Zeus is attested with several epicleses (megas, Olympios and basileus). Besides Zeus, there is mention of Apollo and Artemis, of the Charites, the Muses, and of 'chants' (poetic competitions?, A.). It seems that these deities – through statues or places of worship – were close to the statue of Zeus, to the same sanctuary in which he was venerated, and to the agora. See also our lemma no. 852 for a dedication of a helmet to Zeus; see also C.Ampolo in M.T.Iannelli, C.Sabbione (edd.), *Le spose e gli eroi: offerte in bronzo e in ferro dai santuari e dalle necropoli della Calabria greca* (Vibo Valentia 2014) 123/124; E.Rosamilia, ebd. 122 (cat.no. 304; color ph.); and M.Parra, 110-115 (on the sanctuary).

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852. Kaulonia (area of: Punta Stilo). Dedication of a helmet to Zeus, ca. 480-470 B.C. C.Ampolo, in C.Ampolo, M.C.Parra, E.Rosamilia, *ASNP* 6/2 (2014) 75, reports on a dedication to Zeus (see our lemma no. 851), namely a Chalcidian helmet, found in the sanctuary of ancient Kaulonia in the area with deposits (cf. M.C.Parra, *op.cit.* 76-80; A.Scarci, in *Le spose e gli eroi* 116 (cat.no. 291; color ph.); now in the Monasterace Archaeological Museum, inv.no. 156232. The inscription, in the Achaian alphabet, is engraved with large characters on the upper right side of the dome. The name of Zeus is in the genitive preceded by the article and followed by the adjective hiaros.

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853. Lokroi Epizephyrioi. Thesmophorion: the epigraphic evidence. L.Del Monaco, in R.Agostino, M.Milanesio Macrì (edd.), *Il Thesmophorion di Locri Epizefiri* (Reggio Calabria 2014) 295-310 (ph.), presents the epigraphic evidence (17 inscriptions, including 5 inedita) from the Thesmophorion, giving a full catalog with commentary. Del Monaco notes that the epigraphic evidence suggests that within the Thesmophorion of Parapezza, besides Demeter, other deities were venerated, including Πλοῦτος or Πλούτων (no. 351), Παλαίμων or Zeus Παλαμναῖος (no. 352) and possibly Kore/Persephone (no. 359).

The corpusculum contains: a) dedications: 302-304; nos. 348 (*I.Locri* 82; *SEG* LXIII 787), 349 (*I.Locri* 81; *SEG* LXIII 777), 350 (*I.Locri* 85; *SEG* LXIII 786 [2]), 351 (*I.Locri* 86; *SEG* LXIII 786 [3]), 352 (*I.Locri* 84; *SEG* LXIII 786 [1]), 353 (*I.Locri* 87; *SEG* LXIII 788), 354 (*I.Locri* 83; *SEG* LXIII 778); b) instrumentum: 1) stamps on tiles: 305-307 nos. 355-360 (see our lemma no. 854), and 308 no. 364 (*I.Locri* 109; *SEG* LXIII 779); 2) stamped roof tiles: 307 nos. 361/362 (see our lemma no. 855); and c) varia: 307/308 nos. 363 (*I.Locri* 96; *SEG* LXIII 789).

854. Lokroi Epizephyrioi. Thesmophorion. Stamps on tiles, 4th-3rd cent. B.C. L.Del Monaco, *art. cit.* (see our lemma no. 853) 305-307 nos. 355-360 (ph.), (re-)publishes six stamped tiles. Four of them (nos. 355-358), probably made in the workshop of the Thesmophorion, can be attributed to a further, not yet identified, sanctuary of Demeter Thesmophoros ἐμ πεδίωι. The topographic indication ἐμ πεδίῳ as an epithet can be paralleled with the one attested for Hera in Sybaris (*IG* XIV 643 (Arena IV 15; *SEG* XLIV 843): τᾶς hέρας hιαρός ἐ̄μι τᾶς ἐν πεδίōι).

1) Ed.pr. L.Del Monaco, *art.cit.* 305 no. 355: ἱερὰ Θε[σμοφόρου] | τᾶς ἐ[μ πεδίωι]; 2) ed.pr. M.Milanesio Macrì in S.Settis, M.C.Parra (edd.), *Magna Grecia. Archeologia di un sapere. Catalogo della mostra Catanzaro 19 giugno-31 ottobre 2005* (Milano 2005) 235 no. II 72; republished by L.Del Monaco, *art.cit.* 305 no. 356: [ἱερὰ Θ]εσμοφ[όρου] | [τᾶς ἐ]μ πε[δίωι]; 3) ed.pr. L.Del Monaco, *art.cit.* 305 no. 357: [ἱερὰ Θε]σμοφόρο[υ] | [τᾶς ἐ]μ πεδίωι; 4) edd.pr. C.Sabbione, M.Milanesio Macrì in C.A.Di Stefano (ed.), *Demetra: la divinità, i santuari, il culto, la leggenda ; atti del I congresso internazionale, Enna, 1-4 luglio 2004* (Pisa/Rome 2008) 197; republished by L.Del Monaco, *art.cit.* 305/306 no. 358: ἱερὰ [Θεσμοφόρου] | τᾶς ἐ[μ πεδίωι]; 5) ed.pr. M.Milanesio Macrì in *Magna Grecia* —, 235 no. II 71; republished by L.Del Monaco, *art.cit.* 306 no. 359: (a) Θεσμοφόρου (b) Ξενιχᾶς; Del Monaco thinks a reading of stamp (a) as Θεσμοφόροι, thus referring to Demeter and Kore, also possible; Ξενιχᾶς may derive from Ξενιχός; cf. the next text; 6) ed.pr. L.Del Monaco, *art.cit.* 307 no. 360: Ξενᾶς

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855. Lokroi Epizephyrioi. Thesmophorion. Stamped roof tiles. Terracotta roof tiles found in the Thesmophorion. Ed.pr. L.Del Monaco, *art. cit.* (see our lemma no. 853) 307 nos. 361/362 (ph.): 1) 307 no. 361, 4th cent. B.C.: Δάμ[ατρος]; from the workshop of the sanctuary like the tiles nos. 355-358 (see our lemma no. 854 [1-4]); 2) 307 no. 362, undated: Διός; from the workshop of the sanctuary of Zeus.

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856. Kroton. Dedication to Hera Lakinia, 4th cent. B.C. *SEG* XXXIV 998 (XL 829, XLVII 1479). A.C.Cassio, in *Epigrammata* 2, 56-58, proposes to read the beginning of the dedication, which according to ed.pr. (P.Orsi) and G.Spadea Noviero (*SEG* XLVII 1479) is intact, as ὀερῶν εἶμειν or οἐρῶν εἶμειν (accusative of οἰρών/οἶρος), 'sia (questo) il confine (o lo spazio) di Hera Lacinia'.

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857. Kroton (area of Capo Lacinio). Honorary decree, 3rd cent. B.C. Six fragments of a bronze tablet, including 5 joining fragments (A), found within the area occupied by Roman houses at the eastern end of Cape Lacinio. Ed.pr. M.L. Lazzarini in R.Spadea (ed.), *Kroton. Studi e ricerche sulla polis achea e il suo territorio* (Rome 2014) 519-524 (ph.).

(A) -----
[--]ΩΙΓΕΙ[--]
[--]άσων ἀεὶ [--]
[-- π]όλεως καὶ τ[--]
4 [-- εὐεργε]σίαν τὰν [--]
[-- ἐνδέ]δεικται · ἔδοξε [--]
[--]θεται . . NEK[--]
[--]NIA[--]
8 [--]ΣΙΑΙΚ[--]

(B) -----
[-- τ]ῶι δάμωι [--]
[--]ΙΑΣ[--]
[--] στεφαν[ῶσαι --]
4 [--]ΑΙ καὶ α[--]

A 2. A personal name ending in -άσων (such as Ἰάσων, Μνάσων, Θράσων), the name of the honorand, ed.pr. || 5. initio [ἐνδέ]δεικται, concluding the motivation of the decree; cf. e.g. *IG* II² 1214 LL. 5/6 ἐνδέδεικται; in fine ἔδοξε [τῶι δάμωι] or ἔδοξε [τᾶι βουλᾶι καὶ τῶι δάμωι] (cf. B 1), ed.pr. || B 3. the infinitive στεφαν[ῶσαι] reveals that the document is an honorary decree, ed.pr. || 4. καὶ ἀ[ναγράψαι] vel sim.: indicates the beginning of the provisions for the publication and erection of the inscription, ed.pr. || This is the first decree from Kroton (see also our lemma no. 858) which perhaps stems from the same document); however, there are several critical moments in the history of Kroton during the 3rd cent. B.C. and the inscription does not provide enough clues to identify the specific background out of which the honorand accomplished his εὐεργεσία toward the city, ed.pr.

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858. Italy. Kroton (area of Capo Lacinio). Public document, 3rd cent. B.C. Upper part of a bronze tablet, with traces of holes for suspension; found within the area occupied by Roman houses at the eastern end of Cape Lacinio. Ed.pr. M.L. Lazzarini, *op.cit.* (see our lemma no. 857) 524-526 (ph.):

ἐπὶ ἱερέως Μεγα[--] | Σ . . . . . Ε | -----

Perhaps the beginning of an honorary decree (see our lemma no. 857), ed.pr. || 1. The dating formula (ἐπί + genitive) shows that the ἱερεύς was the eponymous magistrate. In documents of the 5th and 4th cent. B.C., the δαμιοργός is attested as the eponymous magistrate (Kroton: *SEG* LIII 1077 (4th cent. B.C.); Petelia: *IG* XIV 636 [Arena IV 51; *IGDGG* II 93; 5th cent. B.C.]; Crimissa: *SEG* IV 75 [*LSAG*² 261 no. 30; Arena IV 53; *IGDGG* II 94; 5th cent. B.C.]; Kaulonia: *SEG* IV 71 [LI 1409; *LSAG*² 261 no. 29; Arena IV 52; *IGDGG* II 100; 5th cent. B.C.]). However, a roof tile found in Crimissa (ph.), but certainly deriving from the sanctuary of Apollo Alaios, bearing a bilingual, Oscian-Greek text (A.La Regina, 'La formula onomastica osca in Lucania e nel Bruzio', *Eutopia* N.S. II, 2 (2002) 65-67; 3rd cent. B.C.) attests on side (a) the dating formula ἐπὶ ἱερ(έως), thus reflecting the fact of the change in the eponomy of Kroton which obviously took place in the 3rd cent. B.C., ed.pr.

859-862. Neapolis. The Sebasta. *SEG* LVIII 1085; LX 1032/1033; LXII 726; LXIII 795. E.Miranda De Martino, *CRAI* (2014) 1165-1188, briefly summarizes the results of her earlier studies on the inscribed marble plaques (21 in number) used as revetment of the wall of a stoa (probably part of a gymnasion) excavated on the Piazza Nicola Amore in association with the construction of a metro. She notes that 845 inscribed marble fragments have been registered and that so far 11 marble

plaques have been reconstructed. Various stonecutters were at work, which makes it attractive to assume that after each celebration of the quadrennial (Ἰταλικὰ Ῥωμαῖα) Σεβαστά, new texts were inscribed on the wall. All texts now available seem to concern celebrations during the Flavian emperors (cf. the tabular survey on 1170 of seven celebrations between 70 and 94 A.D.; for this survey cf. already *SEG* LXIII 795). Each new entry consisted of dating formulas (cf. *SEG* LX 1032/1033: ἀγωνοθέται; sometimes the consuls of the year), followed by the names of the victors in the athletic, artistic and equestrian disciplines in two columns below the introductory section. Cf. also eadem, 'Augusto e i *Sebastà*' in T.E.Cinquantaquattro, C.Capaldi, V.Sampaolo (edd.), *Augusto e la Campania da Ottaviano a Divo Augusto 14-2014 d.C.* (Naples 2014) 28/29 and 'Augusto e i Sebasta. L'identità greca nell'impero', *MAIA* 68 (2016) 389-398.

On 1171-1188 the author (re)publishes the following inscriptions (ph.).

859: 1171-1173 no. 1. **List of victors, 94 A.D.** *SEG* LX 1033 (dating formula only). **Below the dating formula a new fragment has been added, containing the beginning of the righthand column, with a list of athletic victors:** [- -]ων πάλην | [- - Σερ]απίωνος | [- -]ν πυγ[μήν] | - - - -; we have a total of 18 fragments of this marble plaque and the names of thirteen ἀγωνοθέται, chosen 'sans doute exclusivement parmi les *consulares*' (172) (the reigning emperor and/or his son included).

860: 1173-1183 no. 2. **List of victors, 86 A.D.** *SEG* LX 1032 (LL. 1-10; M.De M. **points out** that the agonothetes Fabricius Veiento (L. 3) and Manius Acilius Aviola (L. 2) also occur in other, as yet unpublished new fragments). Two columns below LL. 1-10 are now added. **We have a total of three marble plaques broken into 74 fragments.**

Col. I (at left):

vacat
[- - Σεβασ]τὰ <ο>ἴδ' ἐνείκων·
[- - ξυ]σταρχούντων
[- - Κλαυ]δίου Θεοπόμπου τὸ γ',
[Ἰουλ]ίου Ἰουλιανοῦ Ἀφθόρου,
[- -]ου Λονγείνου,
[- -]λίου Αὐγουστάλεως·
[εἰ]σαγωγέων
[- -]ου Παωνείνου καὶ
[- -]ου Ῥωμύλου καὶ
[Οὐαλ]ερίου Μαξίμου καὶ
[- -]ίου Καισιανοῦ καὶ
[- -]ου Προβάτου καὶ
⟦[- -]λίου Ἀσκληπιάδ(ης)⟧
⟦[θεοῦ] Σεβαστοῦ λαμπάδ(α)⟧
⟦- -⟧

1. ΑΙΔΕΝΕΙΚΩΝ, lapis; if the stonecutter did not make a mistake, one could read [λαμπαδισ]ταί, ed.pr. || 2-6. four xystarchai, ed.pr. [for ξυστάρχαι cf. D.Rousset, J.-Y.Strasser, *REG* 130 (2017) 1-22 and B.Fauconnier, *Historia* 66 (2017) 451-454, Pleket] || 7. six εἰσαγωγεῖς: ed.pr. writes about six *eisagogeis*, which implies that L. 13 mentions the final sixth one || 13-15. in rasura, ed.pr., who adds that in the rasura in LL. 13-14 a new text has been inscribed [if there are six eisagogeis, one should read L. 13 ⟦[- -]λίου Ἀσκληπιάδ[ου]⟧, Pleket] || ed.pr. points to the Neapolitan cult of the Siren Parthenope and to a torch-race in her honor; the λαμπάς for Augustus implies 'une sorte de continuité, ou peut-être de substitution, entre un culte ancestral et le nouveau culte impérial' (1176) [for Parthenope and the torch-race see also E.Miranda De Martino, 'Augusto e i Sebasta. L'identità greca nell'impero', *MAIA* [redacted] (2016) 394-398, Pleket].

Col. II (at right):

Μενεκλῆς Διογένους Ἀλ(εξανδρεύς)
παῖδας παγκρατιαστάς
Τ(ίτος) Φλάουιος Λεωνᾶς Ἐφέσιο[ς]
σεβαστῆς κρίσ(εως) πύκτας
Τ(ίτος) Φλάουιος Μητρόδ(ωρος) Προυσ[αεύς]
σεβαστῆς κρίσ(εως) παλαισ[τάς]
Τ(ίτος) Φλάουιος Ἀπολλινάρις [ὁ καὶ]
Θεόπομπος Ἀλεξαν[δρεύς]
κλαυδιανῆς κρίσ(εως) πανκ[ρατιαστάς]
Ἀνδρόνεικος Ἀνδρονίκ(ου) Δ.[- -]
Τραλλιανός vacat
ἀποβάτας vacat
Γλύκων Ἀρχεστράτ(ου) Κυζικη[νός]
ἄνδρας δολιχαδρόμ(ους)
Ἡρακλείδης Σεραπίων(ος) Ἀλεξ(ανδρεύς)
παῖδας σταδιαδρόμους
Ἡλιόδωρος Νικοστράτου Ταρσεύς
ἄνδρας σταδιαδρόμ(ους)
Ἑρμογένης Δημητρίου Ξάνθιος
ἄνδρας πεντάθλους
Τίτος Φλάουιος Ῥοῦφος Νικοπολ(είτης)
ἄνδρας διαυλοδρόμους
[Ἑρμ]ογένης Δημητρίου Ξάνθιος
[π]αρθένων στάδιον
[Φλαο]υία Θαλασσία Ἐφεσία
[π]αῖδας παλαιστάς
[Τ(ίτος)] Φλάουιος Βιονᾶς Σάμιος
[π]αῖδας πύκτας
[Ἀπολλ]ώνιος Ἡλιοδώρου Ἀλεξ(ανδρεύς)
[ἄ]νδρας πύκτας
[Τίτο]ς Φλάουιος Ῥοῦφος Ζμυρν(εύς)
[σ]εβαστῆς κρίσεως πανκρατ(ιαστάς)

[Τ(ίτος) Φλά]ουιος Ἀπολλινάρ(ις) ὁ καὶ Θεόπομ(πος) Ἀλεξ(ανδρεύς)
[ἄ]νδρας παλαιστάς
[- -]ων Φιλίππου Ἀλεξανδρεύς
36 [ἄ]νδρας παγκρατιαστάς
[- - Ο]ὐιβιανὸς Ἀθηνόδωρος Ταρσ(εύς)
ὁπλίτας
[Ἑρμ]ογένης Δημητρίου Ἀλεξ(ανδρεὺς) καὶ Ξάνθιο(ς)
vacat

4 (and 6). Σεβαστὴ κρίσις: cf. *I.Napoli* 56; an age-category introduced under Augustus, with unknown age-criteria, ed.pr. || 6-8. for this athlete cf. also LL. 32-33, where he wins the pankration in the Σεβαστὴ κρίσις || 9. Κλαυδιανὴ κρίσις: cf. *I.Napoli* 60 (*IAG* 72); cf. *IvO* 56 for Κλαυδιανοὶ παῖδες, ed.pr. || 19. for this athlete see *SEG* LXIII 795 sub (3); he is also on record in another Neapolitan fragment as victor in the hoplite-race (ὁπλείτας [Ἑρμογέν]ης Δημητρίου Ξάνθιος ὁ καὶ Ἀ[λεξ(ανδρεύς)]; cf. in our fragment LL. 38-39; the athlete may have obtained seventy victories between 81 and 94/98 A.D., ed.pr. || 37. Vibianus Athenodoros may have been identical with the Athenodoros mentioned by Dio of Prusa as a youth-friend of Melankomas (*Or.* 28.10), ed.pr. || on the basis of the present list and other fragments, ed.pr. presents a list of 46 cities from which the athletes performing in the Σεβαστά originate; 29 cities are from Asia Minor! [Since the discipline in which the Ephesian Flavia Thalassia won must have been the παρθένων στάδιον (LL. 24-25), there must have been a change in the order in which disciplines and victors are mentioned. Whereas in LL. 1-9 the victor's name precedes the discipline [unless one assumes that before L. 1 the name of a discipline was omitted by the mason], the change in the order may have occurred in L. 12; in LL. 10-11 the name of the discipline may have been erroneously omitted; with ἀποβάτας in L. 12 the discipline begins to precede the victor's name; ed.pr. herself also presupposes a change in the order, because she calls Vibianus Athenodoros (L. 37) the victor in the pankration of the ἄνδρες (L. 36); for female athletes in Neapolis cf. also *SEG* LVIII 1085 and *SEG* XIV 602; in the latter a girl (Seia Spes) won in the στάδιον for daughters of βουλευταί; in other Neapolitan fragments Ἰούστα, victor in the same category as Seia Spes, and Κάστα, victor in a footrace for παρθένοι συνκλητικαί, are on record: see *MAIA* 68 (2016) 393. Pleket.]

861: 1183-1186 no. 3. **List of equestrian victors, reign of Domitian.** Marble plaque broken into 16 fragments.

- - - - - - - - - - - - - - - - - -
Μ(ἄρκος) Οὔλπιος Ἡ[- -]
τὸν διὰ πά[ντων]
Λ(εύκιος) Τάμπιος [- -]
4 ἱππι[κὸν ἀγῶνα]
κέλητι πῷ[λων]
Τ(ίτος) Φλάουιος [- -]
συνωρίδι [πώλων]
8 Ῥοίζος Διον[υσίου? - -]
κέλητι τ[ελείων]
Θεογένης Μ[- -]

συνωρίδι [τελείων]
12 Τ(ίτος) Φλάουιος Ε[- -]
ἅρματι πώ[λων]
Γ(άϊος) Ἑρέννιος Λọ[- -]
ἅρματι τελ[είων]
16 Ἀντιοχιανός [- -]
vacat
θυγ(ατέρα?)
- - - - - - - - - - -
vacat

2. διὰ πάντων: cf. *SEG* LVI 2152; this fragment shows that the equestrian disciplines came after the διὰ πάντων (final discipline of the μουσικὸς ἀγών), ed.pr. || 18. θυγ(ατέρα): these letters seem to belong 'presque certainement, au texte gravé sur la plaque précédente', ed.pr., who refers to another list recording a contest in prose and poetry εἰ[ς Ἰουλίαν] Σεβα[στὴν Τίτου θυγα]τέρα (cf. also our lemma no. 862 L. 5).

862: 1186-1188 no. 4. **List of victors in musical contests, 82 or 86 A.D.** Four fragments of a marble plaque.

- -
[ἐνκωμιολόγους εἰς Δο]μίτιλλαν θεά̣ν
[- -].οδιος
[ποιητὰς ἔπους εἰς] τὴν αὐτήν
4 [- -]ς Πανορμείτ(ης)
[ἐνκωμιολόγους εἰ]ς Ἰουλίαν Σεβ(αστὴν) Τίτου θυγατ(έρα)
[- - Ἀντ]ιοχεύς
[ποιητὰς ἔπους εἰ]ς τὴν αὐτήν
8 [- - Ζμ]υρν(αῖος)
[ἐνκωμιολόγους εἰς Δο]μιτίαν Σεβαστ(ήν)
[- -]υς
[ποιητὰς ἔπους εἰς τὴ]ν αὐτήν
12 [- -]
[ἐνκωμιολόγους εἰς] ⟦Δομιτιανὸν Σεβασ⟧τ(όν)?
- -

1. Δομίτιλλαν θεάν: Diva Domitilla, wife of Vespasian and mother of Domitian, ed.pr. || 5. Ἰουλίαν: Flavia Iulia, daughter of Titus; died probably in 89 and became Augusta in 79 (?; before Jan. 3, 81 A.D.), ed.pr. || 9. Domitia Augusta: wife of Domitian; Augusta since Sept. 81 A.D., ed.pr.; for comment on these three Imperial women cf. D.Di Nanni Durante, *MAIA* 68 (2016) 408/409 || 13. Domitian's name erased after his death in 96 A.D. || on 1185 ed.pr. gives a tabular survey of the artistic disciplines || [cf. D. Di Nanni Durante, 'Iscrizioni in marmo: catalogo agonistico', in T.E.Cinquantaquattro, C.Capaldi, V.Sampaolo (edd.), *Augusto e la Campania: da Ottaviano a Divo Augusto, 14-2014 d.C., Catalogo della Mostra* (Milan 2014) 38/39 (ph.) who offers only in translation an inedited

text with the lists of artistic victors who performed in the Sebasta in two columns: column I displays the ἐνκωμιογράφοι λογικοί, the ἐνκωμιολόγοι, and the ποιηταὶ ἔπους (LL. 5-14 are now published in D.Di Nanni Durante, *art.cit.* 404-408) starting with the winners in the competitions for Θεὸν Καίσαρα Σεβαστόν and Θεὰ Ἰουλίαν Σεβαστήν; column II contains the names of the winners in music (for the two famous αὐληταί cf. already *SEG* LX 1032-1033) and scenic (references to the κωμῳδοὶ ἐν πλάσματι, 'definizione chi potrebbe riferisi alla modalità espessive o al contenuto fantastico dei brani rappresentanti' and the category διὰ πάντων with which concludes the column II) competitions, Pleket].

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863. **Puteoli?. Grave epigram of Theodora, ca. late 3rd cent.** B.C. *SEG* IV 91 (*GV* 868). Republished by R.De Vita, *ZPE* 184 (2013) 73-84 (ph.; Italian translation), who offers an elaborate analysis of the epigram, now at the Museo Archeologico Nazionale of Naples, and of its provenance. De Vita's original assumption was that the use of the Doric dialect; the Doric form of Θευδώρα (L. 2), the name of the mother of the deceased; and above all the name of the deceased Κλειορόδη (L. 2), a compound name (Κλειο-/Κλεο- and Ῥόδος) with parallels (Κλεύροδος/Κλεύρροδος; Ἀγλουρρόδη, Ἀλιορόδη, Ἀριστουρόδη, Καλλιρόδη, Κλειορόδη, Πεισιρόδη, Ῥοδοβούλα, Ῥοδοκαλλίστα, Τιμουρρόδα, Φιλορόδη) only in Rhodos and the Rhodian Peraia, indicate a provenance of the inscription from Rhodos and not from Puteoli and led her to further research in the archives of the museum. De Vita was able to demonstrate that the inscription did not derive from excavations in the 1920's at Puteoli, but rather represented 'un arrivo "non ufficiale" della lastra in Italia, legato ai militari italiani giunti a Rodi presumibilmente nei primi tempi dell'occupazione italiana' (83).

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864. **Ravenna. Christian grave epigram of Gregorios, 625-642/3** A.D. *CIG* IV 9870 (M. Bollini, *Le iscrizioni greche di Ravenna* (Faenza 1975) no. 16). A.Rhoby, *Byzantinische Epigramme*— (see our lemma no. 2115) 444-446 no. IT15 (color ph.), republishes the epigram with some restorations. See also E.M.Schoolman, *Dumbarton Oaks* 67 (2013) 69 (color ph.; translation). We print R.'s text.

[Γρηγορίου μ]ὲν σῶμα κρύπτεται κάτ[ω],
[ἄνω δὲ πρ]ὸς τὸ θεῖον ἡ ψυχὴ μέ[νει],
[ποθοῦσα φ]ῶς ἄφθαρτον ὃ τρανῶς β[λέπει]
[τὸ πᾶν ῥύπ]ος φυγοῦσα τῆς ἁμαρτία[ς]·
[παῖς μὲν γὰρ] οὗτος ἦν ἐτῶν ὡς ἕνδε[κα],
[ἀστεῖ]ος ἁπλοῦς εὐγενὴς γλυκὺς λ[ίαν]
ὃν Ἰσαάκιος ὅστις ἔξαρχος μέγα[ς]
ἔργοις ἐδείχθη τῶν Ἰταλῶν στρατευμά[των],
ἔκλαυσε πικρῶς ἐκ βάθους τῆς καρδία[ς]
ὡς πρὸς πατρὸς μὲν θεῖος αὐτοῦ τυγχάνω[ν],
ἔχων δὲ πρὸς αὐτὸν σπλάγχνα πατρικοῦ πόθ[ου]

1. [Γρηγορίου μὲ]ν σῶμα, R.; [τάφῳ τὸ γὰρ μ]ὲν, *CIG*; C.Di Stefani, *BMCR* 2015.07.19 (URL below), proposes the restoration [τοῦ Γρηγορίου μὲ]ν σῶμα, because 'in einem (noch) spätantiken Trimeter (Anfang VII J.) sollte es vielleicht keine "falsche Prosodie" des Eigennamens geben (was später völlig normal wird)'; the restoration of the name of the deceased goes back to the reading of C.Spreti, *Desiderii Spreti historici ravennatis de amplitudine, eversione, et restauratione urbis Ravennae, I.* (Ravenna 1793) 211 no. 54, R. || 3. initio, [στέργουσα] also possible, R. || 5. the indication ὡς ἕνδε[κα], 'about eleven years old', surprises, since one would have expected the exact age; perhaps the number of the lines (11) corresponds to the the age of the boy (11 years), R. || 6. [ἀστεῖ]ος ἁπλοῦς, R.; [- -] . . ος ἁπλοῦς, *CIG*; ἀστεῖος has the meaning of 'schön/wohlgestaltet', cf. Hebr. 11.23: ἀστεῖον τὸ παιδίον, R.; the adjective ἁπλοῦς should be understood not 'modest', but rather as 'sincere', R. || 7. his uncle and ἔξαρχος Isaakios is also attested in a further epigram from Ravenna (*CIG* IV 9869 = M. Bollini, *Le iscrizioni greche di Ravenna* (Faenza 1975) no. 17 = Rhoby, 439-444 no. IT14; 643 A.D.), R.

URL: [http://bmcr.brynmawr.edu/2015/2015-07-19.html]

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865. **Rome. Magical inscriptions.** Cf. *SEG* XLI 1767. G.Bevilacqua, *ArchClass* 65 (2014) 513-532, offers a preview of the corpus to be published of around 130 Greek and Latin magic inscriptions (defixiones, phylakteria, invocations of religious character) in the urban and suburban areas of Rome. The context of the inscriptions, found largely in the 19th cent. and early decades of the 20th cent. and mainly in sepulchral areas, is often poorly documented, sometimes dubious or unknown. The following inscriptions are cited: *IG* XIV 1047 (Audollent, *DefixTab* 188; *SEG* XLIV 840), 2409, 2413 (1) (invocation of Sarapis): *IGUR* 1662; *SEG* XLVII 1510; *SEG* LIII 1102 (ph.; dr.), 1105, 1110; *SEG* LIV 975; *SEG* LVI 2140; Audollent, *DefixTab* 138; 155-170 (*SEG* LV 1070*; dr.); M.Guarducci, *BCAR* 74 (1951/52) 57-70; R.Kotansky, *Greek magical amulets. The inscribed gold, silver, copper, and bronze Lamellae. Part I: Published texts of known provenance* (Opladen 1994) (cf. *SEG* XLIV 1737) no. 27 (dr.), 28 (*SEG* XV 619, LV 1068*; ph.; dr.). See our lemma no. 875.

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866. **Rome. Stationes of cities of Asia Minor, mid-2nd cent. to mid-3rd cent.** A.D. K.Sion-Jenkis, in J.France, J.Nelis-Clément (edd.), *La statio. Archéologie d'un lieu de pouvoir dans l'empire romain* (Paris 2014) 319-338, collects and comments on the epigraphic evidence on the stationes of cities of Asia Minor at Rome. Nos. 1-5 originate from the Via Sacra. 1) Tralleis: *IGUR* 84 = *IG* XIV 1064 + 1079 = *SEG* XVII 448 (211-217 A.D.; French translation); 2) Sardis: *IGUR* 85 = *IG* XIV 2236 (2nd/3rd cent. A.D.; French translation); 3) Tarsos: *IGUR* 79/80 = *IG* XIV 1066a-b (239-241 A.D.; French translation); 4) Anazarbos: *IGUR* 78 = *SEG* XVII 450 (after 207 A.D.; French translation); 5) Mopsouhestia: *IGUR* 24 = *IG* XIV 1051 (140-161 A.D.); 6) Ephesos(?): *IGUR* 26 = *IG* XIV 1052 ('L'hypothèse qu'il puisse s'agir d'un local commercial semble assez probable' (323); 140-160 A.D.); 7) Nysa: *IGUR* 162 = *IG* XIV 980 (although statio of Nysa existed at Rome, it is undetermined whether the dedication of the altar by Iulius Maior Antoninus from Nysa to Ἑστία πατρῴα should be interpreted an indication for a meeting-place; 140-161 A.D.); 8) other foreign stationes in Rome: Tyros (*IG* XIV 830 (*IGR* I 421; *OGIS* 595; *SEG* XLIX 1366, LXIII 799*); Tiberias/Klaudiopolis (*IGUR* 82; before 194 A.D.); Tibur (*CIL* VI 342 = 30742); Signia (*AE* (1973) no. 77); Noricum (*CIL* VI 250 = 30723). S.-J. points out that despite the concentration of this epigraphic documentation in the second half of the 2nd cent. A.D., the institution of the stationes is older. Further discussion of the establishment of a statio (cf. the building of the στατιῶνα of Tralleis by a certain Galene; cf. also the, perhaps similar, case of Ephesos), and the political, religious, representative, and economic functions of the stationes (inter alia S.J. discusses on 331/332 the case of Tyros with the two stationes in Rome and Puteoli).

867. Rome. The religious identity of Eastern immigrants, Imperial period. N.Belayche, *L'altare bilingue. Immigrati orientali e religioni nella Roma imperiale* (Modena 2014), presents a study on the (religious) identity of Eastern immigrants at Rome, employing as a methodological tool the use of language(s) as attested in their dedications. She seeks to demonstrate phenomena of interpretatio or assimilation of divine figures (in all possible variations), and to analyze religious practices and modes of expression of the immigrants in relation to those of their host society. It appears that the linguistic uses of Eastern immigrants are more conditioned by the local mechanisms of social communication than by a desire to transplant traditional religious practices. As a result, religious dedications varied depending on whether the intended audience was their own community or a multicultural one. Although faithful to their traditions, the immigrants were eager to integrate by opting in public for Roman religious forms and for the Latin language, thus acquiring for their divinities an audience and respectability, without having to betray their identity. The following inscriptions are cited: *IGUR* 77 (*RICIS* 501/0118); 96 (*CIL* VI 427); 98 (*IG* XIV 961; *RICIS* 501/0117); 100 (*IG* XIV 1029; *RICIS* 501/0153); 101 (*IG* XIV 1039; *CIL* VI 8440; *RICIS* 501/0119); 110 (*CIL* VI 36803); 111 (*CIL* VI 36802; *SEG* XXXVI 927; LV 1062); 117/118 (*IG* XIV 969/970; *CIL* VI 50/51; *SEG* XXXVII 801); 119 (*IG* XIV 971; *CIS* II 3902); 120 (*IG* XIV 972; *CIS* II 3904; *SEG* XXXVII 802); 122 (*SEG* XXXVII 801); 124 (*IG* XIV 997); 131 (*IG* XIV 991; *CIL* VI 32591); 132 (*IG* XIV 981); 177 (*IG* XIV 1007; *RICIS* 501/0140); 179 (*IG* XIV 996; *CIL* VI 732); 187 (*IG* XIV 1027; *RICIS* 501/0113); 189 (*IG* XIV 1023; *RICIS* 501/0144); 190 (*IG* XIV 1024; *RICIS* 501/0107); 191 (*IG* XIV 1026; *RICIS* 501/0134); 192 (*IG* XIV 1028; *RICIS* 501/0215); 193 (*IG* XIV 1030; 250 (*RICIS* 501/0206; *SEG* XVI 595); 719 (*RICIS* 504/0301); 926 (*IG* XIV 1987); 1042 (*IG* XIV 2098; *RICIS* 501/0196); 1150 (*IG* XIV 1366; *CIL* VI 32458; *RICIS* 501/0174); 1567 (*IG* XIV 1093; *CIL* VI 10091; *SEG* LI 1429; LIII 1096); 1588 (*IG* XIV 1264; *CIL* XVI 857; *RICIS* 501/0123); *IG* XIV 830 (*IGR* I 421; *OGIS* 595; *SEG* LXIII 799*); 831 (*IGR* I 419; *CIL* X 1601; *SEG* LXI 790*); 916 (*I.Porto* 16; *RICIS* 503/1206; cf. *SEG* LV 1060); 924 (*RICIS* 503/1213); *IGR* I 34, 74, 193 (*RICIS* 501/0145), 458, 460 (*RICIS* 504/0215). Cf. also N.Belayche, in A.Laronde, J.Leclant (edd.), *La Méditerranée d'une rive à l'autre. Culture classique et cultures périphériques. Actes du 17e colloque de Villa Kérylos à Beaulieu-sur-Mer, les 20 & 21 octobre 2006* (Paris 2007) 243-260.

868. Rome. Christian(?) epigram, Antonine period. *SEG* XVI 603, XLVII 1500*. H.G.Snyder, *Journal of Early Christian Studies* 19.2 (2011) 157-195 (pl.; Greek text; translation), supports and strengthens the case for an Antonine date of this text (138-192 A.D.). (In the 'Nuovo Catalogo Epigrafico' of the Capitoline Museum the inscription is listed as no. 156; hence S. refers to the text as NCE 156.) He adopts the text of *SEG* XLVII 1500, except for the end of L. 1, where he does not restore the word beginning with συ[ν - - -], and for L. 4, where in fine he prefers ῥύ[σις ἐστιν] to ῥύ[σις εἴη]. He suggests interpreting the text as a funerary epigram for a Valentinian Christian rather than as a baptismal inscription (for this problem cf. especially 186-192; the text 'was commissioned by a Valentinian Christian who — wanted to commemorate the event [i.e., death] as a joyous occasion: to make a statement that for one of our faith, death is a liberating return to one's true spiritual home' (192)). Above all he underlines the 'connections which an ancient reader would have — sensed between this inscription and the extensive Corpus of [Hellenistic funerary] epigrams in which the language of marriage and death are intertwined' (157). Detailed analysis of the letter forms of the inscription and comparison with the Greek inscriptions in *IGUR* and *I.Napoli* virtually

exclude a date in the late 4th cent. A.D. and make attractive a date in the 2nd cent. A.D. The author of the epigram deliberately used conventions of pagan funerary poetry in order to protect himself from persecution by the pagan authorities. The Christian character of the text is 'somewhat veiled'. S. offers a detailed analysis of various terms in the epigram along the lines mentioned in our lemma no. 851: the same words in pagan epigrams and the present one but different connotations, and a few typically Christian or, rather, Valentinian expressions. Pagan epigrams analyzed by S., with special reference to the symbolism of torches (cf. δᾳδουχοῦσιν in L. 1) and of παστός (ibidem), are: *GV* 719, 1522, 1989, 2038; *SEG* XXX 1426 (Merkelbach-Stauber, *SGO* II 137 09/01/04). On 176-185 detailed discussion of literary sources with a Valentinian or a more generic Christian-wisdom flavor, similar to that of the epigram.

869. Rome. Funerary epigram for Attalis, late 3rd cent. A.D. *IG* XIV 1320 (*IGUR* 1167; *GV* 1443; *SEG* LVIII 1116). M.Tentori Montalto, *QUCC* 107 (2014) 151-158 (Italian translation), argues that the emendation of LL. 6/7 proposed by E. Cougny, *Epigrammatum Anthologia Palatina cum Planudeis et appendice nova epigrammatum veterum ex libris et marmoribus ductorum* III (Paris 1890) no. 490 and p. 262: ἧς ἔσχον σπουδῆς νῦν κατέχεις χάριτα· | τοῖς δ' ἐπὶ σοὶ ἐτύπωσε τὰ γράμματα, εἰμὶ τὸ πρὶν σου (instead of ἧς ἔσχον σπουδῆς ἐπὶ σοὶ νῦν κατέχεις χάριτα· | τοῖς δ' ἐτύπωσε τὰ γράμματα, εἰμὶ τὸ πρὶν σου, *IG*) demonstrates the errors which occurred during the process of the engraving (L. 1 ἐπιγράψας, L. 7 ἐτύπωσε, 'con il valore causative di "far incidere"' (153)) of the ἀντίτυπον (L. 4) of the poem composed by Agathon, the brother of the deceased Attalis ('Il lapicida potrebbe aver copiato un ripensamento mal cancellato dall'autore o aver male interpretato l'indicazione dello spostamento di una parola', 154). Cf. also id., *Epigraphica* 76 (2014) 23-26.

870. Rome. Epitaph of Semne(?) Didyma, first half of the 2nd cent. A.D. *IG* XIV 1539; *CIG* 6221b. A.Soler, *art.cit.* (see our lemma no. 872) 146-149 no. MCB 234b, offers the following new interpretation: Μήτηρ μοι Σεμνή | Διδύμα παρακοιμηθεῖσα (LL. 2/3). S. suggests attributing σεμνή to the name of the deceased person (Σεμνὴ Διδύμα) and not to μήτηρ, citing for this interpretation the epitaph of Claudia Semne (*CIL* VI 15593). The epitaph *IG* XIV 1539 was found in San Sebastiano, the same place where a well-known dealer of antiquities, Robert Fagan, excavated in 1793. S. considers it likely that Semne Didyma and Claudia Semne belonged to the same family.

871. Rome. Epitaph of a man from Kyzikos, 2nd/3rd cent. A.D. *IGUR* 453; *SEG* XIV 636. A.Hagerty, in M.Peachin (ed.), *Greek and Latin Inscriptions at New York University* (Rome 2014) 114/115 no. 43 (ph.; translation), republishes the inscription from the collection of New York University. According to M.Peachin in the introduction (pp. 1-7) the epitaph derives from Rome, probably a private purchase of C.Kraemer (chair of the Classics department 1930-1948). H. proposes to restore L. 1 with the invocation Θεοῖς Καταχθονίοις usual in epitaphs from Rome (cf. *SEG* L 1055).

872. Rome. Epitaphs, 2nd to 3rd cent. A.D. A.Soler, in F.Mestre, P.Gómez (edd.), *Three Centuries of Greek Culture under the Roman Empire. Homo romanus graeca oratione. Biblioteca universitària* (Barcelona 2013) 135-154, republishes five epitaphs from the collection of Cardinal A.Despuig i Dameto (Mallorca 1745-Lucca 1813), all of them deriving from excavations in Rome (Via Appia; Ariccia), now in the Museum of Castell de Bellver (Palma de Mallorca): **1)** 138-140 no. MCB 222 (*IG* XIV 1570; *CIG* 6510b): see our lemma no. 873; **2)** 141/142 no. MCB 227 (*IG* XIV 1979; *CIG* 6522b), ca. 2nd cent. A.D.: epitaph of Ῥουφῖνος (Ῥουφῖναι for Ῥουφῖνε); **3)** 142-144 no. MCB 229 (*ICUR* 11680; *CIG* 9551), after the 2nd cent. A.D.: Christian epitaph of Ἄννιος Στατωρνιανός; although there are no further Christian symbols, S. thinks because of the indication of the exact date of the death that the epitaph is a Christian one; **4)** 144-146 no. MCB 234 (*IG* XIV 1882; *CIG* 6616b), after the 2nd cent. A.D.: epitaph of Μαρκία; **5)** 146-149 no. MCB 234b (*IG* XIV 1539; *CIG* 6221b): see our lemma no. 847.

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873. Rome. Epitaph of Elpis, 3rd cent. A.D. *IG* XIV 1570; *CIG* 6510b. A.Soler, *art.cit.* (see our lemma no. 872) 138-140 no. MCB 222, offers a new reading: Ἐλπὶς | ΣΑΠΙΟ| ΟΛΠΙΟ (?) Μαικηνιανή

Ἐλπὶς Μαικηνιανῇ, *IG* || 2. Σ is perhaps the abbreviation for Σ(εξτίῳ); the following letters ΑΠΙΟ do not make sense, but perhaps Π stands for Π(ίῳ); Ο(ὔ)λπιο(?) with omikron instead of omega; the lines must have contained the name of the deceased person, perhaps the husband of Elpis, S. || 3. Μαικηνιανή derives either from Maecius/Maecianus or from Maecenas (as a freedwoman).

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874. Rome. Christian grave epigram of Flavia Sophe, Imperial period. *ICUR* VI 15884 (*SEG* LI 1437 [Greek text]; LX 1041; LXII 735). On the basis of archival material relating to the discovery of the inscription, H.G.Snyder, *VChr* 68 (2014) 1-59 (ph.; Greek text; translation), argues that the stone was found in situ near a tomb along the Via Latina. He suggests dating the text to the 2nd cent. A.D. He compares the lettering with that of *IGUR* 1652 and 1653 (ph. of both) and concludes that, even if that does not provide 'a positive argument for a second-century date', at least it 'does not preclude it' (19). Given Valentinian features in the text (cf. *SEG* LI 1437) such a date would be very fitting [for criticism of a 4th-cent. date see E.Thomassen's article summarized in *SEG* LX 1041 (ignored by S.), Pleket]. On 21-25 brief comment on the shape of the stone ('cippus fastigiatus') and photos of similar cippi: *CIL* VI 37553, *IGUR* 1344, *ICUR* 4246.

S. proposes the following new revisions in the text as presented in *SEG* LI 1437: **L. 2:** Σόφη μου (*SEG*: Σόφι μου) [the ph. confirms S.'s reading, Pleket]; **L. 3:** χρεισαμένη and a supralinear stroke above ΧΥ (both not noted in *SEG*); L. 8: the stone has ΥΪ: ὑϊόν (diairesis; references to *IGUR* 1273, 1368, 1376, 1432 and 1461; typical of 2nd/3rd-cent. A.D. inscriptions); **L. 9:** a midline point between καί and εἰς [clear on the photo, Pleket]; **LL. 9-10:** εἰς || [παστ]οὺς (*SEG*: εἰς || [οἴκ]ους); **LL. 10-11:** κα[ὶ . . | . . . . . .]ον ἐστ[εφα]γώ[θης] (*SEG*: κ[- - - | - - -]ΟΝΕΣΤ[- -]; on 34-36 detailed analysis of the traces of letters resolving into γω). For ἀνοροῦσα in L. 10 (irregular feminine participle of ἀνορούω) S. refers to *GV* 1773; in *GV* 1763 the aorist ἀνόρο[υσ]ε occurs. In L. 10 S. rejects [οἴκ]ους (too short; kappa incompatible with the serif of the letter before omicron) and [θαλάμ]ους (too long); [πασ]τούς: 'bridal bedroom', 'bridal bed'. S. refers to the epigram *SEG* XVI 603 (*SEG* XLVII 1500); for this inscription, and S.'s reference to it as "NCE 156," cf. our lemma no. 868.

On 39-58 a protracted discussion of various words occurring in both the Flavia Sophe-epigram and in Hellenistic-Roman pagan epigrams that carry various connotations (φῶς, ποθέω, σπεύδω, σύναιμος and σύνευνος, παστός, κοινὸν βιότου τέλος) in an attempt to see 'what aspects of the inscription would a reader have found familiar and what aspects would have seemed novel, striking, or subversive' (39). In some expressions S. discerns a Valentinian flavor (αἰώνων πρόσωπα ['gnostic ambience' (48)], βουλῆς ἄγγελος, νυμφῶν and παστούς: 'the bridal chamber ceremony is a deathbed ritual' and 'the tomb is the site of triumph' (54)).

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875. Rome. Defixio against athletes, 1st cent. A.D. *SEG* LXII 745. Rectangular folded lead tablet inscribed on one side in retrograde script and pierced by a nail; inside a piece of woolen fabric; found in 2003 during an emergency excavation in the Catacomb of S.Domitilla. Ed.pr. G.Bevilacqua, *ZPE* 188 (2014) 215-229 (ph.; dr.; Italian translation) [for another defixio found in the same place and engraved in the same script cf. G.Bevilacqua, *ArchClass* 66 (2015) 493-510, Pleket].

[- - - ca. 12-14 - - - κ]ατορύσσω καὶ
δέδεκα καὶ καταδεσμεύω
εἰς ψυχρὸν τάφον, εἰς πυρὰν και-
ομένην, εἰς θάλασσαν, βάλλω εἰς
ποταμόν, εἰ[ς λο]υτρῶνα, εἰς μέγαρο[ν]
Εὔφρονα Τρύφωνος Σιφύου υἱὸν Ἀλε-
ξανδρέα καὶ Φίλιππον Ἐζανίτην
ἀθλητὴν καὶ Ἀπίωνα Ἀρίστωνος
Ἀλεξανδρέα ἐπικαλούμενον Πῶ[λο]ν
ἀθλη[τ]ήν, [- - - - - - - -]να[. .]ω[. . ?]
Ἀλεξανδρέα ἀθλητήν, Ἀρτέμωνα
Νικολάου Ἐφέσιον παλαιστήν,
Πρωτογένην Τρύφωνος Ἀλεξανδρέα
ἀθλητήν, Τρύφωνα Λευκίου Ἀλεξανδρέα
ἀθλητή[ν], Ἀγά[θ]ανδρον Ἀριστάρχου
Κῷον ἀθλη[τήν], Μαρίωνα Διοδώρου
Τραλλιανόν, Διονύσιον Σαρδιανόν,
Μηνόφαντον Ἐφέσιον, Λεύκιον Πινά-
ριον Ἡρακλείδου υἱὸν Ἀλεξανδρέα
[Ἀ]ντιπᾶν Τιμ[- - - Ἀ]λεξανδρέα
[- - - - - - - - - - ca. 20 - - - - - - - - - -] Ἀλε-
[ξανδρέα] ἀ[θλητήν?], Ἄμμωναν
[- - ca. 8 - -] Ἀλεξα[νδρέ]α παλαιστήν,
[- - ca. 6 -]ην[- ca. 5 - -]νο[. . .]ν[.], Λεωνᾶν
[- - -]αλκαμ[. . . . Ἀλεξ]α[νδ]ρέα παλαιστήν,
[Ἀντίπα?]τρον παν[- - ca. 8 - -]ε[- - ca. 5 -]ρας
[- - -] πόδας γ[ό]να[τα? - - - - - - - - - - - - - - - -]
[- - -]κρα[- -]

[- - -]ι[- -]
[- -]
[- -]
32 [- -]
[- -]
[- - - - - - - - - - - - - -]μ[.]ι[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - λ?]οιποὺς τοὺς λ[- - - - - - - - -]
36 [- - - - - - - - - - - - - - -]μένους

For the date cf. now G.Bevilacqua, *ArchClass* 66 (2015) 502-504 || 1. possibly [καταγράφω καὶ κ]ατορύσσω or [τούτους ἅπαντας κ]ατορύσσω, ed.pr., who in *ArchClass* 66 (2015) 497 suggests [κατορύσσω καὶ κ]ατορύσσω (same formula in the new defixio) || 2. δέδεκα: for the use of the perfectum ed.pr. adduces parallels like καταγέγραφα ('tutti costoro seppellisco e ho legato') || 5. λουτρῶνα: refers to the cold baths in the gymnasion, ed.pr. (cf. ψυχρόν in L. 3); μέγαρον: a room/space in 'il mondo infero', ed.pr. || 6-25. a list of at least seventeen athletes who are cursed (the majority is called ἀθλητής; three are παλαισταί); ten athletes are from Egypt (Alexandria), ed.pr. || 6. Σιφύου: papponym, ed.pr. || 7. Ἐζανίτην = Αἰζανίτην (from Phrygian Aizanoi), ed.pr. || 10. perhaps [Ἀθα]νά[δ]ω[ρον] (or -ου), ed.pr. || 18-19. Λεύκιον Πινάριον: the only athlete with a Roman name, ed.pr., who refers to the gens Pinaria || 24-25. two athletes in these two lines; the second is Λεωνᾶς: a wrestler called Leonas is on record as participant in the Καπετώλια in the second half of the 2nd cent. A.D., ed.pr. || 27. feet and knees of the athletes were cursed || 28. [- - ἄ]κρα[ποδῶν? -], ed.pr., with three parallels || 36. [- - - ἐνγεγραμ]μένους?, ed.pr. || this is the only agonistic defixio from Rome addressed against athletes; all the other ones concern horses or charioteers, ed.pr., who wonders whether the athletes were in Rome to perform in the Kapitolia. A.Chaniotis, *EBGR* (2014) no. 20, points out that the verbs in LL. 1-5 denote actions which 'seem mutually exclusive; are they to be understood as cumulative actions, to be performed — in succession? Or were they different options mentioned in ■ formulary, meant to be offered for selection?'

876. **Rome. Magic inscriptions, late 4th/early 5th cent.** A.D. *SEG* LVIII 1121; LXII 752-754. J.Blänsdorf, in D.Boschung, J. Bremmer (edd.), *The Materiality of Magic* (Paderborn 2014) 293-308 (ph.), offers an overview on the magic inscriptions found in the Nymphaeum of Anna Perenna, discussing their typology, the graphic components and the deities of the sanctuary. Regarding this last point, B. notes that Anna Perenna was never invoked for helping in the defixiones, in contrast to Abrasax. In addition, B. suggests interpreting the invocation found on the five small cylindrical containers (ΙΧΝΟΠ or ΙΧΝΟΥ | ΧΝΚΘ | ΘΘ), which according to the interpretation of G.Németh, in R.Friggeri, M.G.Granino Cecere, G.L.Gregori (edd.), *Terme di Diocleziano. La collezione epigrafica* (Milan 2012) 619 [see now G.Németh, 'Jesus in Ancient Pagan Magic: the Anna Perenna drawings', in G.Bakowska Czerner (ed.), *The Wisdom of Thoth Magical Texts in Ancient Mediterranean Civilisations* (Oxford 2016) 43-48, Stavrianopoulou], are acrophonic abbreviations for Ἰησοῦς Χριστὸς Ναζωραῖος ὁ παῖς (or ὁ υἱός) | Χριστὸς Ναζωραῖος καὶ θεός | θεός, θεός, making Jesus the son of Ἀβρασάξ. The texts may have thus been testimony of the heresy attested in the Fathers of the Church Irenaeus (*Adv. haeres.* 1.24.3 ff.), Tertullian (*De praescript.* 46), and Hieronymus (*Ep.* 75.3), who report that Basileides, an Alexandrian theologian of the 2nd cent. A.D., thought Jesus was not the son of God, but of Abrasax (298) [contra G.Németh, 'Jesus in Ancient Pagan Magic'— 43, who rejects the identification of Abrasax with the bird-headed daimon with human feet depicted next to the invocations, Stavrianopoulou].

877. **Rome. Work contract, ca. first half of the 2nd cent.** A.D. *IG* XIV 1790 (*IGUR* 731; *CIL* VI 16621). I.Di Stefano Manzella, *ZPE* 191 (2014) 297-301, revises the text of the graffito, commonly interpreted as an epitaph, which he transcribes as follows: Γαι Κουριατι | Αθιcκτι (!) | φηκες (!) Cυρο|ς ('(L'*opus figulinum*) di *Caius Curiatius Athicktus* (!) (lo) fai-farai tu, *Syros*'). Di Stefano Manzella explains the φηκες ■ the equivalent of *fece* (= *fecit*) *s*(*epulcrum*), while the sequence of cκ in the name of Athictus 'non come efetto di un raddopiamento, ma come esito di una momentanea confusione di chi impiegava caratteri alieni per capire da un figulus grecofono, Syrus, capace di comprendere il latino, ma di leggerlo solo se scritto lettere greche. Il successivo K risolse il problema, ma la lettera precedente non sembra sia stata cancellate' (299). According to his interpretation the inscription, incised before firing, represents a *locatio operis figulini* between the owner of ■ workshop Gaius Curiatius Athictus, freedman of C. Curiatius Cosanus, and the potter Syrus.

878. **Tarentum. Inscribed sherd,** ca. 450-425 B.C. Fragment of the rim of an open shape vessel, found during the excavations of 2005 at the Castello Aragonese; inscription incised after firing and written upside down. Ed.pr. G.Abruzzese Calabrese in C.D'Angela, F.Ricci (edd.), *Il Castello aragonese di Taranto. Studi e ricerche 2004-2006. Atti del II Seminario* (*Taranto, Castello aragonese, 6-7 giugno 2007*) (Taranto 2009) 209-214 (ph.); republished by G.Vallarino, *ArchClass* 64 (2013) 545-556 (ph.; dr.), with a revised text. We print V.'s text: KNI ⁝ ϝορθύλωι

KNI ⁝ ϝορθύας ι[- - -], ed.pr. || KNI is probably a civic siglum and not an abbreviation for a word such as κνίδη, κνίσα, κνίψ, or the toponym Κνίδος. The ethnikon Κνίδιος is theoretically a possibility, but this presupposes the rather unlikely hypothesis of the integration as an ethnic group of new citizens from Knidos. The existence of the similar siglum KN in the Tabulae Heracleenses (*IG* XIV 645 (*SEG* LXII 721*), LL. 5, 98, 184; cf. see our lemma no. 812) indicates, despite the chronological distance between these documents, that 'entrambe le sigle facciano riferimento a una stessa denominazione di ripartizione civica, tradizionalmente riportata ad Eraclea dai coloni tarantini' (549); cf. the case of the sigla ΞΑ and ΞΑΝ in Terina and Kaulonia respectively, both cities linked to Kroton, from which they possibly derived the name of the civic unity, V. || ϝορθυλος is unattested, but the name surely derives from *ϝορθ- (e.g. ὀρθός, Ὀρθία) with the hypocoristic ending in -υλλος, here with haplography (ϝορθύλ<λ>ος), V. || Ed.pr. interpreted the inscription as a dedication to (Artemis) Orthia and proposed to restore the text as κνί(σα) ϝορθ<ί>ας ἱ[αρὰ ἐμι]. V. proposes instead to classify the inscription ■ an instrumentum publicum. In that case the inscribed sherd can be interpreted either as an allotment token for the assignment of a post or the redistribution of an asset belonging to Orthylos (cf. *SEG* XLIII 655) or an ostrakon-vote against Orthylos in the frame of the practice of ostracism, ■ practice also attested epigraphically besides Athens in cities such as Argos (*SEG* XXXVI 340), Chersonesos (*SEG* LVII 702*), Kyrene (*SEG* XLIV 1540), Megara (*SEG* XXXVII 371, LVII 420*), and Thourioi (*SEG* LX 1048), V.

879. **Velia. Medicine and physicians.** *SEG* LIII 1114. M.Galli, in J.Griesbach (ed.), *Polis und Porträt. Standbilder als Medien der öffentlichen Repräsentation im hellenistischen Osten* (Wiesbaden 2014) 155-169, discusses at great length the archaeological context of the so-called school of doctors by focusing especially on the display of the statues. Discussion of the well-known inscriptions on statues of Παρμενίδης (*I.Velia* 21; ph.) and three ἰατροὶ φώλαρχοι (*I.Velia* 22-24; *SEG* XLVIII 1302*; cf. also LVI 1162), recording the names Οὖλις, on pp. 161/162.

880. Velia. Signature of the potter Publius, ca. 3rd cent. B.C. Fragment of a lekanis found in the excavations of 1966 in the Pozzo 'sacro'; inscription incised on the rim. Ed.pr. L.Vecchio, in C.Lambert, F.Pastore (edd.), *Miti e Popoli del Mediterraneo antico. Scritti in onore di Gabriella d'Henry* (Salerno 2014) 137-144 (ph.): Πόπλιος [ἐ]πόησε

The name Πόπλιος may have been the Greek transcription either of the Latin praenomen Publius or of an Italian name, ed.pr. || For a similar example of a potter with a Latin name transcribed into Greek cf. Πλάτωρ ἐποίησε (*SEG* LI 1452 [1]), ed.pr. According to ed.pr., the transcribing of the names into Greek indicates that the activities of Plator and Poplius took place either within the context of a Greek city or in connection with the destination or distribution of their pottery products. Ed.pr. notes that both Plator and Poplios did not use stamps to put their name on the vases, but rather incised inscriptions, after firing in the case of Plator, before firing in the case of Poplios, which suggests a non-standard practice and a non-serial production, ed.pr.

881. Velia. Inscribed bronze seal, 1st/2nd cent. A.D. Bronze signaculum consisting of a thin plaque in the shape of a dolphin, with a circular handle; found in the excavations of 1961 at Insula I (Ambiente no. 27); text (a) is framed and a further inscription (b) is placed on the handle; mirror writing. Ed.pr. L.Vecchio in *Instrumenta Inscripta V* 393-403 (ph.).

a: AIMI Ἰάσωνος b: ZMF

■ Αἰμι(λίου), ed.pr.; Ἰάσων was a person of Greek origin who might have been adopted or manumitted by the gens Aemilia (a possible link between the gens Aemilia and the city of Velia could have been established by the presence of Lucius Aemilius Paulus in Velia); cf. the example of Σεξτείλιος Ἐπαφρόδειτος in Velia (*SEG* LIII 1135 [B]), ed.pr. || b. The sequence of the letters zeta - my - digamma can perhaps be interpreted as 'dracme 46', with the zeta used as a symbol for drachma and the other two as numerals. It is likely that it indicates perhaps a weight (46 drachmas are equal to about 200 grams), but that, however, does not correspond to the weight of the stamp (134 gr), but to the weight of the object to be marked with the signaculum, ed.pr. || on the basis of the archaeological finds the finding place of the signaculum may have been a taverna, ed.pr.

882. Vercelli (Piedmont). Signature of Ennion and adhortation on a glass cup, ca. 1-50 B.C. Translucent cobalt blue two-handled cup; found in 1981 in the necropolis of San Bartolomeo, now in the Museo di Antichità in Turin. Edd.pr. A.Gabucci, G.Spagnolo Garzoli, in M.G.Diani, L.Mandruzzato (edd.), *Per un Corpus dei bolli su vetro in Italia: XIV Giornate Nazionali di Studio sul Vetro; Trento, 16-17 ottobre 2010* (Venice 2013) 44 no. 3; republished by C.S.Lightfoot (see our lemma no. 2138) 102/103 no. 20 (color ph.) who observes that the cup might have been made from the same set of molds as cups that are now at the museums of Pavia (99 no. 18) and the Louvre (100/101 no. 19): (A) Ἐννίων| ἐποίη|σεν (B) μνη<σ>θῇ| ὁ ἀγοράζων.

GAUL

883. Collioure Bay (area of Port-Vendres). Stamped amphora stopper, end of the 2nd/beginning of the 1st cent. B.C. Fragment of a circular plaster amphora stopper with a circular stamped inscription; found during the underwater excavations between 1980 and 1990; edd.pr. J.Bénézet, L.Savarese, *Rev.Arch.Narb.* 47 (2014) 143 (ph.; dr.): Λυκαίθο[υ]

Amphora stoppers of Dressel 1 amphoras, stamped with the same name and a star in the middle, are also found in the wrecks of Maïre 4 and Riou 3 in Marseille (A.Hesnard, P.A.Gianfrotta, in *Amphores romaines et histoire économique, dix ans de recherche, Actes du colloque de Sienne* (22-24 mai 1986) (Rome 1989) 419 no. B20 [ph.], who state that "Λύκαιθος est certainement un *mercator* grec qui transportait une cargaison du vin italien vers la Gaule"; L.Long, S.Ximénez, *Cahiers d'Archéologie Subaquatique* 7 (1988) 159-183 [non vidimus]), edd.pr.

884. Sigean (area of: Pech Maho). Commercial transaction on a lead tablet, ca. 480-460 B.C. *IGF* 135 (*SEG* XXXVIII 1036 [LXIII 817*]. M.J.Pena, *REA* 116 (2014) 10-15, proposes for L. 1 in fine πρι[- - - ὑπὲρ τῶν] and interprets the transaction as being conducted by a "'courtier" des Emporitains, qui aurait acheté quelque produit et l'aurait partagé peut-être avec un autre "courtier"' (12). Regarding the trade product, P. thinks that it was not oil, but salt, perhaps from the saltworks of Languedoc, thus making Pech Maho an important 'comptoir du sel' (14). See also our lemma no. 887.

R.A.Santiago Álvarez, in M.Oller Guzmán (ed.), *Contacto de poblaciones y extranjería en el mundo griego antiguo. Estudio de fuentes* (*Faventia Suppl.* 2. Barcelona 2013) 224-227 (ph.; Spanish translation), discusses the commercial transaction by juxtaposing it with the lead tablets from Emporio (see our lemmata nos. 887, and 889-890).

E.M.Harris, *op.cit.* (see our lemma no. 2160) 118-120 rejects the interpretation of a business letter (cf. J.-P.Wilson [*SEG* XLVIII 1308]: 'written contract'; M.Bats (*SEG* L 1055), 754: 'une lettre de solicitation'; J.-C.Decourt [see our lemma no. 2163]40: 'Ce n'est donc pas une lettre, mais plutôt une sorte d'aide-mémoire') because not only on the verso only a single name is attested ("Ηρων ὁ "Ιιος) instead of the name of the sender followed by the person(s) to whom a letter is addressed, but also because the structure of the text resembles that of private documents recording sales (so already M.Faraguna, *Dike* 5 (2002) 237–254). H. reconstructs the transaction, the recording of the sale of a ship, as follows: The buyer has paid a deposit to initiate the agreement (LL. 6–7, 10), then paid the balance (L. 11). The document appears to indicate that the ἀρραβῶν was paid "where the boats are moored" (ὅκο τἀκάτια ὁρμίζεται) and that the seller received the final payment "on the river" (ἔλαβεν ἐν τῶι ποταμῶι). H. thinks that the reason for the different places of payment 'may have to do with the nature of the transaction and the rights and duties incurred by a contract of sale', according to which 'the seller had to provide ■ warranty against latent defects' (119). For this reason, the final payment took place on the ship "on the river", so that 'all presents could see that there were no leaks in the hull at the time of conveyance'.

885. **Vienne. Incertum, undated.** *IG* XIV 2488 (*ILN* 255; *IGF* 94; *SEG* LIV 979). F.Adjadj, with R.Lauxerois and B.Helly, *Carte archéologique de la Gaule, 38-3; Vienne* (Paris 2013) 310, **refers to the** now lost fragment attesting Ἰουλιανός and notes the different readings of the second word as ἰατρῶν or πάτρων; see also the suggestion Ματρῶν[α] by P.-L.Gatier, *BE* (2005) no. 506. Cf. J.-C.Decourt, *BE* (2015) no. 751.

SPAIN

886. **Spain (and Lusitania). Corpus.** *SEG* LX 1059. For the corpus M.P.de Hoz, *Inscripciones griegas de España y Portugal* (Madrid 2014) [abbreviated *IGEP*] (see *SEG* LX 1059), we provide a comparatio numerorum with corpora and major collections.

CIG III	*IGEP*
6802	221
6803	212
6805	395

CIG IV	*IGEP*
8545	A III 2.3

CIL II	*IGEP*
410, 411	12
562	395
2395	429

CIL II	*IGEP*
4315	212
4623	135
p. 251 s.	327

CIL II *Suppl.*	*IGEP*
5171	344
5665	440
6085	213
6146	201
6248 a - b	251
6254 I a	125
6254 I b	253

CIL II *Suppl.*	*IGEP*
6254 II	366

CIL II *Suppl.*	*IGEP*
6254 III	254
6254 IV	283.1
6254 V a	265
6254 V b	264

CIL II *Suppl.*	*IGEP*
p. 1025 XII3	430
p. 1025 XII4	356

CIL II² 5	*IGEP*
184	325

CIL II² 14	*IGEP*
806	238
1108	213

EGH	*IGEP*
1.1	165
1.2	166
2.2	135
2.3	136
2.4	137
2.5	138
2.6	140
2.7	139
2.8	141
2.9	142
2.10	143
2.11	144
2.12	145
2.13	146
2.14	129
2.15	130
2.16	131
2.17	132
2.18	133
2.19	148
2.20	150
2.21	152
2.22	151
2.23	122.1
2.25	121.4
2.27	120.32
2.28	120.31
2.29	121.2
2.30	121.5
2.31	120.28
2.32	120.33
2.33	120.16
2.34	120.14
2.35	120.7
2.36	120.13
2.37	125
2.38	1
2.39	5
2.40	4
2.41	17
2.42	18
2.43	2
2.44	15
2.45	10
2.46	31
2.47	22
2.48	14
2.49	3
2.50	127
2.50a	108
2.51	19
2.52	128
2.53	25
2.54	13
2.55	124
2.56	126
2.57	153

EGH	*IGEP*
3.1	173
3.2	178.1
3.3	168
4.1	201
5.1	205.1
5.2	224
5.3	221
5.4	212
5.5	217
5.6	213
5.7	220
7.1	240
8.1	257
9.1	255
9.2	251
9.3	253
9.4	254
10.1	261
10.2	263
11.1	269
11.2	268
11.3	272
12.1	290
13.1	313
13.2	314
14.1	316.1
15.1	327
16.1	328
17.1	331
18.1	353
18.2	355
18.3	356
19.1	358
19.2	362
20.1	343
21.1	A II 7
22.1	339
22.2	341
23.1	366
23.2	365
23.3	368
23.4	369
23.5	371
23.6	372
24.1	373
25.1	395
25.2	393
25.3	397
25.4	398
26.1	436
26.2	437
26.3	438
26.4	439
26.5	440
27.1	430
28.1	429
29.1	346
30.1	344
31.1	454
32.1	444
33.1	474
33.2	476
33.3	477
34.1	479
35.1	492
36.1	A II 5
37.1	A III 1.1

IG XIV	*IGEP*
2417.1	A III 2.3
2538	201
2539	212
2540	327
2541	395
2542	344

SEG IV	*IGEP*
164	369
165	343

SEG XIII	*IGEP*
485	3

SEG XVII	*IGEP*
121	220
486	205.1
487	224
488	261
489b	263
490	326
491	365
492	361

SEG XIX	*IGEP*
640	269

SEG XXVI	*IGEP*
1215	368
1216	355
1217	217

SEG XXVII	*IGEP*
711	368
712	327
713	213
714	220
827	138
827 bis	1, 17

SEG XXXII	*IGEP*
1082 bis	437
1082 ter	440
1082 quater	436
1083	417
1084	410
1085	368
1086	342

SEG XXXIII	*IGEP*
834	268
835	269
836	371
837	136
838	127
839	481
840	497
841	165
842	A III 1

SEG XXXIV	*IGEP*
1039	358
1070	438
1071	131
1072	492

SEG XXXVI	*IGEP*
953	369
954	339

SEG XXXVII	*IGEP*
837	295
838	129
839	1

SEG XXXVIII	*IGEP*
1038	474-477
1039	129
1040	152
1041	373

SEG XXXIX	*IGEP*
1085	268
1086	269
1088	130
1753	A III 2.3
1847	A II 1

SEG XL	*IGEP*
915	129
916	124

SEG XL	*IGEP*
917	346

SEG XLI	*IGEP*
892	132, 133
893	344
894	375
895	376
896	385
897	386

SEG XLI	*IGEP*
898	385
970	368
972	129
973	131
974	140
975	148, 152
976	125
977	377
978	380
979	381

SEG XLIII	*IGEP*
684	A II 7

SEG XLIV	*IGEP*
851 bis, 1	201
851 bis, 2	444
851 bis, 3	360
851 bis, 4	387
852	129
1679	290

SEG XLV	*IGEP*
1494	129, 139
1495	331
2205	A II 1

SEG XLVI	*IGEP*
1368	294
1368 bis	368
1369	A II 7

SEG XLVI	*IGEP*
1370	332
1371	446.1
1373	429
1374	344

SEG XLVII	*IGEP*
1535	440
1536	165
1537	136
1538	132

SEG XLVII	*IGEP*
1539	133
1540	461
1541	227
1542	388

SEG XLIX	*IGEP*
1405	455
1406	263
1407	185
1408	290, 291
1410	224

SEG L	*IGEP*
1082	440
1083	A II 1
1084	234
1085	375

SEG LI	*IGEP*
1468.1	330
1468.2	329
1468.3	331
1468.4	342
1468.5	388
1468.6	339
1468.7	261
1468.8	326
1468.10	318
1468.11	313
1468.12	321

SEG LI	*IGEP*
1470	266
1471	464-468
1472	225
1474	400
1475	424

SEG LII	*IGEP*
1000	A II 6
1001	368
1002	207
1003	423

SEG LII	*IGEP*
1004	405
1005	411
1006	409
1007	401
1008	402
1009	419
1010	406
1011	418
1012	420
1013	421
1014	412
1015	413
1016	414
1017	415

SEG LIII	*IGEP*
1153	129
1154	232

SEG LIV	*IGEP*
985	269
986	279
987	281
988	317
989	196
990	19
991	A II 4
993	409
994	140

SEG LIV	*IGEP*
996	66
997	A II 3
998	266
999	359
1000	185.8
1001	388
1002	255
1003	251
1004	212
1005	232
1006	223
1007 [1-3]	205.2-4

SEG LV	*IGEP*
1061	250
1080	448
1082, 1	294
1082, 2	295
1082, 3	296
1082, 4	293
1083	2
1084	354
1084 bis	354
1085	265
1086	225
1087 bis	345

SEG LVI	*IGEP*
1174	269
1175	258
1176	375
1177	396
1178	408
1180	374
2115	444

SEG LVII	*IGEP*
989	225
990	368

SEG LVII	*IGEP*
991	358

SEG LVII	*IGEP*
992	246-248
993	p. 440
1131	140, 429
1133 [1-3]	431-433
1134	369
1135	367
1136	446

SEG LX	*IGEP*
1052	125, 129, 139, 240
1059 [1]	336, 338
1059 [3]	348
1059 [4]	235/236; A II3
1059 [5]	470-472
1059 [6]	290
1059 [7]	140
1059 [8]	350
1059 [9]	A III 1.3

SEG LX	*IGEP*
1060	337

SEG LXI	*IGEP*
820 [2]	429

SEG LXI	*IGEP*
821	450/451
822	369
824	180
825	186
826	340
827 [1]	207
827 [2]	227
827 [3]	217
827 [4]	224
827 [5]	223
827 [6]	226
827 [7]	225
827 [8]	213
827 [9]	215

SEG LXI	*IGEP*
827 [10]	212
827 [11]	228
827 [12]	229
827 [13]	230
828	214
829	209
830	220
831	221
832	236/235
833	232
834	233

SEG LXI	*IGEP*
835	238

SEG LXII	*IGEP*
769	256
770	129-131
773 [1]	272
773 [2]	261

SEG LXII	*IGEP*
774	446
1935	455
821 [1-4]	148, 151/150, 153
821 [5]	249
821 [6]	376
821 [7]	360
821 [8]	387
821 [10]	201
821 [11]	398
821 [12]	A III 3
821 [13]	444
821 [14]	424
822	129/130
823	241

RICIS	*IGEP*
602/0501	429
603/0901	440

887. **Emporion. Professional trade.** Cf. *SEG* LXII 770. In her article on professional trade in the Archaic period, R.A.Santiago Álvarez, *art.cit.* (see our lemma no. 884) 205-231, surveys the vocabulary of the commercial trade (ἔμπορος, ναύκληρος, κυβερνήτης, πρῳρεύς, νεωρός, ναυφύλαξ, δίοπος/διοπεύω, ἀγώγιμον, φόρτος/φορτίον/φορτίς (ναῦς), φορτηγός/φορτηγέσιον, ὁλκάς, ἀκάτιον, μονόξυλον), using literary texts and the evidence from the two lead letters from Emporion (*IGEP* 129-130) (see our lemmata nos. 889 and 890) and the transaction document from Pech Maho (*IGF* 135) (see our lemma no. 884). She concludes that commercial practice was not a simple bilateral relationship between seller and buyer and that the participation of people of different origins and with different responsibilities attests complexity in the organization of commercial trade as early as the Archaic period.

The organization of the commercial trade is also discussed by M.J.Pena, *art.cit.* (see our lemma no. 884) 3-21, who conducts a close analysis of the two lead letters from Emporion and the transaction document from Pech Maho, and suggests that these transactions share a common pattern that involved three agents – Greeks and locals (15-18).

888. **Emporion. The development of the site between the 6th and the 4th cent.** B.C. Based on archaeological, literary, epigraphic and numismatic evidence, M.Oller Guzmán, in M.Oller Guzmán (ed.), *Contacto de poblaciones y extranjería en el mundo griego antiguo. Estudio de fuentes* (*Faventia Suppl.* 2. Barcelona 2013) 75-86, deals with the development of Emporion by focusing on aspects of

trade, territorial occupation, and the political and juridical status of the city as a framework for the integration of Greeks and indigenous populations. The following inscriptions are cited: *IGEP* 1 (*SEG* XXXVII 839; Spanish translation); 125 (color ph.); 129 (see our lemma no. 889); 131 (*SEG* XXXV 1071; cf. LXII 770); *IGF* 135 (see our lemma no. 884); see also our lemma no. 887.

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889. Emporion. Business letter on a lead tablet, ca. 530-500 B.C. or the first half of the 5th cent. B.C.? *IGEP* 129 (*SEG* XXXVII 838; LIII 1153*; cf. also *SEG* LXIII 822). M.J.Pena, *art.cit.* (see our lemma no. 884) 3-21, discusses the date of the inscription (5/6) on the basis of the archaeological evidence, which seems to support a date in the first half of the 5th cent. B.C. P. also proposes to interpret Σαιγάνθη (L. 2) as the 'form grecque du nom de l'*oppidum* de Pech Maho ("colline mauvaise, maudite"), sur la commune de Sigean' (7) (*Σαιγαν/Segan/Sigean). In that case, the direction of the trade would not have been toward the north but toward the south. Based on a 5th-cent. B.C. date for the inscription, on the identification of Σαιγάνθη with Pech Maho, and on the attestation of the same mode of transaction (τῶμυσυ) in the lead tablet of Pech Maho (*IGF* 135, L. 3) and in the tablet of Emporion (L. 12), P. argues that some kind of 'reciprocité' may have existed between the two documents: 'dans le texte de Pech Maho il est question des Emporitains (cela est assuré) et dans celui d'Emporion il serait question de Pech Maho' (20). See also our lemma no. 887.

E.M.Harris, *art.cit.* (see our lemma no. 2160) 122 argues that the letter appears to give instructions to slaves or business partners about goods to be purchased and probably about shipping them to the sender, but 'there is no reason to think there was an "employee-employer relationship" or that the addressee was [redacted] agent. In no case does the sender ask the addressee to conclude a contract on his behalf with a third party'.

R.A.Santiago Álvarez, *art.cit.* (see our lemma no. 884) 215-221 (ph.; Spanish translation), republishes the text (minor changes from her 2003 text [*SEG* LIII 1153]), who also suggests to date the inscription on the basis of linguistic and paleographical criteria in the first half of the 5th cent. B.C. We reproduce S.A.'s new text.

[- -]γ [- -]?
[- -]κελεύε ọ[κ]ως ἐν Σαιγάνθηι ἔσηι, κἂν [- -]
[- -] Ἐμπορίταισιν οὐδ' ἐπιβạ [- -]
[- -]νες ἢ ἔχοσι κοῖνος οὐκ ελσω[. . ⁴ . .]δ[- -]
[- - ἐν Σαιγ]άνθηι ὀνωνῆσθαι Βασπεδ[. . .] π[λοῖο- -]
[- -]αναρσαν παρακομίσēν κὰς [. .]ε[. . . . . ⁹ . . . .]ọ [- -]
[- -]λ. .εωνι τί τούτων ποητέον [. .]ν[- -]
[- -]τα καὶ κελεύē σε Βασπεδ[. .]εδει[- -]
[- - ἔρε]σθαι ẹ τις ἐστιν ὃς ἔλξει ἐς δ[.]οστ.α[- -]
[- - ἡ]μέτερον · κἂν δύο ὦισι, δύο προ[έσ]θ[ω - -]
[- -]ἀ[ρ]χός δ' ἔστω · κἂν αὐτὸς θέλ[ηι - -]
[- - τῶ]μ[υ]συ μετεχέτω · κἂμ μὴ ὁ[μο]γ[όηι - -]
[- -]ṭω κἀπιστēλάτω ὀκόσō ἂν[- -]
[- -]ν ὡς ἂν δύνηται τάχιστα [- -]
[- - κεκ]έλευκα · χαῖρε vacat

2. [- -]ọ[κ]ως, *SEG* LIII || 6. [- -]αν ἄρσαν, *SEG* LIII.

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890. Emporion. Incertum on a lead tablet, late 5th/early 4th cent. B.C. *IGEP* 130 (*SEG* XXXIX 1088; XLV 1494; cf. also *SEG* LXIII 822). R.A.Santiago Álvarez, *art.cit.* (see our lemma no. 884) 222-224 (ph.; Spanish translation), comments briefly on the commercial transaction and republishes the text with minor changes.

A. front

[- -]ΑΙ[- -]
[- -]δις [τ]ό[σσον - -]
[- -] ὠν[ήσομαι - -]?
[- -] ὀνονῆσ[θαι - -]
[- -] ἤν τις [- -]
[- -] αὐτῶι δ[ὲ - -]
[- -] ọὐκ ⟦η⟧ ἡδύ[- -]
[- - οἶ]νος ἐς Ἀ[- -]
[- - ἕλ]ξẹ κεῖνο [- -]
[- -]λλοι καὶ ὁ[- -]

B. back

[- - παρ]ὰ Τιελαρ[- -]
[- -]Α[. .]Λ[- -]
[- -] ἄνδρα νạ[- -]

Date: The archaeological context indicates a date in the first half of the 4th cent. B.C.; dialectal features indicate an earlier date (but later than *IGEP* 129), S.A. || A 3. ὢν[ησ]θ[ε - -], *SEG* XXXIX; 'Mera conjetura: en caso de tratarse del verbo ὠνέομαι, esta es sólo una entre las varias formas reconstruibles', S.A. || 4. [- -]ον ὀνῆσ[αι - -], *SEG* XXXIX; the same perfect infinitive form is attested in *IGEP* 129 L. 4, S.A. || 5. [- -] ἤν τις [θέληι - -], *SEG* XXXIX || 7. [- -] οὐ[η]κ ἡδύ [- -], *SEG* XXXIX || 8. [- -]νος ἐς, *SEG* XXXIX || 9. [- - ἔπρη]ξε, *SEG* XXXIX || B 1. [Ἀ]τιελάρ is also possible, S.A. || 3. [- -] ἄνδρα να[ύκληρον - -], *SEG* XXXIX.

LUSITANIA

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891. Panoias (Villa Real). Rock-cut dedication to Serapis, late 2nd/early 3rd cent. A.D. *CIL* II 2395 c; *RICIS* 602/0501; *SEG* XLVI 1373, LVIII 1131*. Using the Morphological Residual Model (MRM) method (3-D scanning and morphological filtering algorithms) in a study of the inscriptions of Panoias, M.J.Correia Santos, H.Pires, O.Sousa, *SEBarc* 12 (2014) 213-218 (ph.; dr.), publish the following text.

Ὑψίσ(τῳ) · τῷ Σεράπιδι σὺν ἂν Κόρᾳ καὶ μυσταρίοις · p(osuit?) C(aius) C(?) Calp(urnius)
Rufinus · v(ir) · c(larissimus)

1-2. Ὑψίστῳ Σεράπιδι, *SEG* XLVI 1373; the interpunct between ὑψίσ and τῷ suggests an abbreviated acclamation (cf. *CIL* II 6186), C.S., P., O.S. || 2-3. σὺν γάστ|ρα, *SEG* XLVI 1373; Kore in association with Serapis is attested only in dedications to Serapis Sanctus, Isis Myrionymos/Merionymos, Core invicta, Apollo Grannus, and Mars Sagatus by C. Iulius Silvanus Melanio (*IRPLe* 13 (Astorga); *CIL* III 12732 (Gradina); second half of the 2nd/beginning of the 3rd cent. A.D.), C.S., P., O.S.; for a possible identification of Kore with Isis see the dedication of a statue to 'Isidi puella' (*CIL* II 3386), C.S., P., O.S. || 4/5. the new reading of *CIL* II 2395a L. 1 as a dedication to 'Diis Serapidi Isidi', instead of to 'Diis Seve[r]is in hoc', provides further evidence that Serapis with Isis and Kore were the main deities venerated by C. Calpurnius Rufinus, C.S., P., O.S.

PANNONIA

891 bis. Pannonia. Christian epigraphy. Cf. *SEG* LIII 1162. G.S.Bevelacqua, in A.Brent, M.Vinzent (edd.), *Early Christian Iconography* (Studia Patristica LXXIII, Leuven/Paris/Walpole 2014) 75-111, discusses several aspects of the 139 preserved Christian inscriptions (9 Greek, 128 Latin and 2 bilinguals) in Pannonia, inter alia the dating (two Greek inscriptions are the sole dated inscriptions among the Greek and Latin evidence: *CIGP*² 129 (352 A.D.) and 138 (*SEG* XXXIX 1096; 579-582 A.D.: ph.)), the onomastics (Ἰωάννα (*CIGP*² 135; *SEG* LIII 1162), Βασιλιανός (*CIGP*² 50)), the variety of attested occupations as a valuable indicator of the heterogeneous early Christian communities (the above-mentioned Βασιλιανός was probably a Syrian wandering πραγματευτής), and the evolution of Latin and Greek in this province. Regarding the morphological and phonetic phenomena attested in the Greek inscriptions, B. points to the change of the diphthongs αι into ε (Κέσαρος, κεῖμε) and ει into ι (βήτι for βοήθει), the interchange of labials (πύλαξον for φύλαξον) and dentals (ἐθόθη for ἐδόθη, βήτι for βοήθει), the elision of vowels in hiatus context (βήτι for βοήθει), the dropping of ν at the end of the word (μνήμι for μνήμιν), and iotacism (μνήμι).

CARIA

892. Caria. Carian ethnicity and onomastics. A.Herda, in A.Mouton, I.Rutherford, I.Yakubovich (edd.), *Luwian Identities* (Leiden, Boston 2013) 421-506, as part of a wide-ranging overview of ancient Greek perceptions of the Carians, adduces i.a. the following inscriptions, briefly commented on and with a particular focus on onomastics: *Syll.*³ 1 (*SEG* VIII 870, cf. XLVII 2157; identification of the co-author Πέλεϱος as a Carian, which is doubted by D.Schürr apud H. 422-423 note 1 [see S.Struffolino, *Axon* 2.1 (2018) 12, accepting the Carian identification by O.Masson, Carbon]); *IG* I³ 1344 (*SEG* LVII 73*, LX 1068; H. 426 note 6, restores the name in L. 1 as Τύρ[ο] or 'more probably' Τυρ[ί], stressing a lack of space available in the lacuna in L. 3 if a patronym [cf. L. 2, Σκύλ[ακος]] is also to be restored in the Carian version of the Greek text found in L. 3 [while conceivable, H.'s reading would leave much empty space at the end of L. 1: the restorations in LL. 2 and 4 show that the lengths of the lacunae to the right are ca. 4-6 letters, possibly more, Carbon]); *I.Sinope* 73 (*SEG* XLVIII 1504, LIV 1258); *SGDI* 5727 (*SEG* XLIII 713); *SEG* XLVIII 1330 (LIV 1070); *IG* XII.5.444 (cf. *SEG* XXXIX 862; LII 796); *Milet* I.3.122 (*SEG* LVI 1237; cf. LIII 1324); K.Tuchelt, *Die archaischen Skulpturen von Didyma* (Berlin 1970) 119/120 no. 7bis: [- - -] Ιννιαδεω (H. thinks of a Luwian name [but according to Tuchelt, given the preceding lacuna, it is not sure that the name *Ιννάδης is even complete; no such name appears in *LGPN*, Carbon]); *SEG* LVIII 1207 (H. 440 note 80 would like to date the Gergakome inscriptions to the Hellenistic period rather than to the 2nd or 3rd cent. A.D.); *IG* XII.6.558 A-D (*SEG* XXXIV 867); *Milet* VI.2.788 (on Νεῖλος cf. *SEG* LVI 2119). – See also our lemmata nos. 1146 and 1167.

893. Caria. Sympoliteia and ethnicity. J.LaBuff, in J.Che, N.Pappas (edd.), *The Traditional Mediterranean* (Athens 2011) 21-34, presents a theoretical discussion of Carian ethnicity and the process of Hellenization under the lens of sympoliteia and syngeneia. While L. adduces only a few inscriptions (*OGIS* 234 [on which L. comments 'Alabanda sought to attain *asylia* recognition from a number of *poleis*. Only the response from the Delphic Amphiktyony [to Alabanda] survives'; see, however, *SEG* XXVIII 75 (now *IG* II/III³.1.5.1178) for the Athenian response, Carbon]; *I.Labraunda* 5, the Chrysaoric league [see *SEG* LIII 1229, LXII 795, Carbon]), the short study is framed by the case of the agreement and treaty between Miletos and Pidasa, *Milet* I.3.149 (cf. *SEG* LI 1608, esp. LL. 10/12: εἶναι Πιδασεῖς Μιλησίων πο|λίτας καὶ τέκνα καὶ γυναῖκας, ὅσαι ἂν ὦσιν φύσει Πιδασίδες ἢ πόλεως Ἑλλη|νίδος πολίτιδες, which is used to demonstrate that the Pidaseis already considered themselves Greek but also had a Carian identity). [Cf. now also L., *Polis Expansion and Elite Power in Hellenistic Karia* (London 2016), Carbon.]

894. Caria. Milestones and toponyms. Hild, *Meilensteine*, as part of the ongoing work on the 'Karien' volume of the *Tabula Imperii Byzantini*, presents a study of the road networks of the region in the late Roman and Byzantine periods. An annotated catalogue of milestones is provided (13-19), but without any texts or illustrations. Many of the milestones were already catalogued by D.French (cf. *SEG* XXXVIII 1987), but that catalogue is now augmented by several recent finds: *SEG* XXXVIII 1073; XLI 938, 938A (XLV 1526), 939-942; XLII 991 (XLV 1509 [on this inscription see now Hild, in *Vir Doctus*

Anatolicus 426/427, Carbon]); XLIX 1426; LIX 1198 (cf. our lemma no. 906); *I.Kibyra* 14 and 18. See also our lemma no. 2168.

The catalogue is followed by a detailed study: identifications of eight principal roads or routes in the region, discussion of toponyms and related inscriptions. Many inscriptions are cited: e.g., at 38, mention of *Milet* I.3.149 LL. 44/45 (cf. *SEG* LI 1608; ox-cart road built by the Milesians from Pidasa to Ioniapolis), *I.Mylasa* 814 L. 11 (road from Euromos to Olymos), *I.Mylasa* II p. 99 (the inscriptions rebuilt in the bridge on the Sarı Çay, ancient Kenios; cf. *I.Mylasa* 805 L. 4); at 46/47, brief survey of the Late Antique and Byzantine inscriptions of Stratonikeia (at note 376, the road mentioned in *I.Stratonikeia* 203 LL. 22/23, where distributions of sweet and normal wine were held, is identified as the 'Heilige Straße' running south from the city to the sanctuary of Zeus at Panamara); at 50, importance of Aphrodisias as a transportation hub in the Carian road network (adducing i.a. *ALA* IX.12 [*I.Aphr.* 1.504]: Victorinus ἀπὸ πρωτηκτόρων ἔπαρχος | βεκούλων, i.e. exprotector praefectus vehiculorum, and Robert, *Hellenica* XIII 164-166 [*I.Aphr.* 12.1015] L. 5, an Ἀντιοχικὴ πύλη, the western gate of the city, leading toward Antiocheia on the Maeander); at 52, Kibyra as a toll-collecting hub ('Zollstation', *I.Kibyra* 107) at the eastern end of the Carian network, connecting it to Lycia (cf. *SEG* LVII 1639). Cf. the brief summary in *BE* (2015) no. 627. – See also our lemmata nos. 901/902, 906, 908, 930, 956, 969 [and H.'s other study of Carian toponyms in *Vir Doctus Anatolicus* 425-434, which returns to several of these toponymic discussions and identifications, Carbon].

895. **Alabanda. Dedications to Zeus (?), 4th cent. B.C.** Three inscriptions, by the same hand, consisting of the letters ΔΙ; one each on the north stylobate of the temple between the seventh and eighth column (ph.), on the south stylobate next to the ninth column (ph.), and on an architectural block (without context). Ed.pr. S.Ateşlier, *Anatolia Antiqua* 22 (2014) 249-251 (cf. id., *AST* 35.3 [2014] 488), who interprets them not as mason's marks, but as dedicatory inscriptions addressing the god who was worshipped in the temple, i.e. Zeus, which would conform with the many double-axes on ashlar blocks and altars. The temple was thus most probably dedicated to this god and not to Artemis, to whom it had previously been assigned.

896. **Alabanda. Honorary epitaph for an anonymous citizen.** *SEG* LXII 796. In the article summarized in *SEG* LXIII 1774, P.Fröhlich (on 232, with note 28) reports that he has examined the squeeze of this inscription in the Fonds Louis Robert; as a result he suggests dating the text to the period 150-100 B.C. (*SEG*: period of the Mithridatic Wars).

897. **Amos. Land leases, 220-201 B.C.** *I.Rhod.Per.* 352-354; Bresson, *Recueil Pérée* 49-51 (*SEG* XIV 683-685, cf. LII 1030, LIII 1188); *SEG* LII 1029 [*I.Rhod.Per.* 352 and 354 = Bresson, *Recueil Pérée* 49 and 51; now also in N.Badoud, *Le Temps de Rhodes. Une chronologie des inscriptions de la cité fondée sur l'étude de ses institutions* (Munich 2015) 448-451 nos. 69/70, dated to ca. 222 B.C., Carbon]. Pernin, *Baux* (see our lemma no. 2103) 445-458 nos. 255-258, re-edits these documents followed by a brief commentary. In no. 255 B (*SEG* XIV 683) LL. 25-26, P. prints [παρα]|δειξάτω; in no. 256 B (*SEG* XIV 684) LL. 16/17, P. hesitantly restores παραδειξάτω [δὲ καὶ τὰς | χάρακας πάσ]ας αἷς κα ἐσταμέναι ὦντι ταὶ ἄμπελοι [- - -] comparing no. 257 B (*SEG* XIV 685) L. 8.

898. **Aphrodisias. Semitic cults.** F.Özgümüş, in A.Özfırat (ed.), *Scripta: Arkeolojiyle Geçen Bir Yaşam İçin Yazılar. Veli Sevin'e Armağan. Essays in Honour of Veli Sevin. A Life Immersed in Archaeology* (Istanbul 2014) 355-361, attempts to show that the 'Semitic cults' of Νινόη and of Ζεὺς Νινεύδιος were brought to Aphrodisias by Assyrian soldiers who helped the Lydian kings fight the invading Kimmerians. He gives photographs of *SEG* LIV 1037 and LVIII 1154 B (no texts) [the carelessness of the author is obvious from the constant misspelling of 'Chaniotis' as 'Choniates', and 'Brandenstein' becomes 'Barendestain'; it is rather bold to write that 'almost all of the Lydian kings ... asked the military help of The Super Power of their time Assyria' who 'sent an enourmous (sic!) number of soldiers to Lydia' who 'must have stayed in Lydia and joined the Carian and Ionian expeditions of their Lydian Rulers in later years', all this supposedly taken from 'Literary sources', Corsten].

899. **Aphrodisias. Testament of Attalos Adrastos, 2nd cent. A.D.** *I.Aphr.* 12.1007. F.Mitthof, in *Beitrag Kleinasiens* 298, suggests restoring in L. 30 [τὸν ἀ]νὰ δ[ηνάρια ἑκατὸ]ν τόκον ὀκτασσαριαῖον (*I.Aphr.*: [- ca. 5 -]ναδ[- - - ca. 17 - - -]ν τόκον ὀκτασσαριαῖον).

900. **Aphrodisias. Inscriptions on wall revetment, Late Antiquity.** Fragments of wall revetment from the Late Antique phase of the Hadrianic Baths, several of them with painted inscriptions. R.R.R.Smith, E.Öğüş, *AST* 53.1 (2014) 304 (Turkish) and 311 (English) (ph.) mention the inscription [Ἀνα]τολίου τῶν με[- - -] preserved on some of the fragments.

901. **Aşagı Mazı. Milestone, Imperial period.** *SEG* LIII 1206. Hild, *Meilensteine* 15 no. 9, reports that the milestone, now in the garden of the public school in Gökbel (Bargasa), was found at Aşagı Mazı (not Yukarı Mazı in the area of Keramos as reported in *SEG* LIII 1206). R.Descat, cited per ep. (note 28), does not read the letter M (μίλια) on the stone.

902. **Aşagı Mazı. Incertum, early 283 A.D.** *SEG* XLVII 1558. Hild, *Meilensteine* 30 with note 128, alludes to a forthcoming revision by R.Descat and K.Konuk (*À l'est d'Halicarnasse*) of this inscription, located in the foundation of a Byzantine basilica. The text does not mention Emperor Anastasios but rather Carus and his sons Numerianus and Carinus.

903. **Attouda (Hisarköy). Honorary inscription for the pankratiast M. Aur. Attikos Alexandros, 2nd/3rd cent. A.D.** *SEG* XXVIII 1247; XXXI 1103. P.Baker, G.Thériault, *REG* 127 (2014) 99 note 4, point out that this inscription, about which L.Robert (*SEG* XXVIII 1247) wrote that he had seen and photographed it in Xanthos, in fact comes from Attouda. On the squeeze, made by R. and

now in Princeton, R. wrote 'Attouda 1962'. A.R.R.Sheppard in fact saw the stone in Hisarköy (Attouda) and published it in 1981 (*SEG* XXXI 1103; neither S. nor the editors of *SEG* realized that it was the same text as *SEG* XXVIII 1247).

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904. **Bargasa (Haydere; area of: Koyuncular). Dedication to the river-god Harpasos, Imperial period.** Marble altar moulded above and below; inscription on the upper moulding; on the shaft a representation of a nude man (Bargasos?), wearing a helmet with crest and holding a dagger in his right and a small round shield in his left hand; in the lower right corner a twisting snake with many heads; found by antiquities-dealers in the bed of the river Akçay (the ancient Harpasos), one of the southern tributaries of the Maeander, and subsequently confiscated in Koyuncular, a village in the Harpasos valley. Edd.pr. H.Malay, F.Ertuğrul, *EA* 47 (2014) 13-15 (ph.; English translation).

Φλάβις Οὐλιάδης [θε]ῷ | Ἁρπάσῳ κατὰ ὄναρ ἀν[- -]

1. Οὐλιάδης: for the name cf. *SEG* XXXVIII 1996 bis, edd.pr. || 1-2. Harpasos is known as a river-god from coins of Harpasos, edd.pr., who suggest that the relief may represent a local myth 'about Bargasos' fight against the ravaging river - - -, as his father (Heracles) had done in the Argolid, so that the river turned into a beneficial deity'. [Cf. now also R.Parker, 'River cults in Graeco-Roman Anatolia' in M.Paz de Hoz, J.P.Sánchez Hernández, C.Molina Valero (edd.), *Between Tarhuntas and Zeus Polieus. Cultural crossroads in the temples and cults of Graeco-Roman Anatolia* (Leuven-Paris-Bristol 2016) 1-13, Pleket] || 2. ἀν[έθηκεν] or ἀν[έστησεν], edd.pr.

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904 bis. **Bargylia. Honorary decree for the foreign judge Τύρων from Teos, ca. 270-261 B.C.** *I.Iasos* 608. See our lemma no. 2187.

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905. **Bargylia (area of: Hasanbağı). Rhodian decree or arbitration, after ca. 203/202 or early second cent. B.C.** *SEG* LI 1496, LII 1038. Except for the first seven, badly eroded lines, the inscription is edited (ph.) and commented on in *Guide Milas* no. 46. J.Ma's restoration [Κιλλα]ρῶν is further validated, on the basis of the new reading [Κιλλ]αρων (L. 12 initio). The provenance of the stone, a block from a wall, is confirmed as Hasanbağı, an indication that the document was very probably displayed in the sanctuary of Ἄρτεμις Κινδυάς (see our lemma no. 907). Exactly what sort of document it was, its Rhodian character, and its precise historical context, remain to be further elucidated. [The inscription now also in J.LaBuff, *Polis Expansion and Elite Power in Hellenistic Karia* (Lanham etc. 2016) 122-129 (ph.; English translation, commentary), Corsten.]

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906. **Bargylia (area of: Meşelik). Milestone, 251-253 A.D.** *SEG* LIX 1198. Hild, *Meilensteine* 14 no. 4 with note 19, discusses the findspot of this inscription (reused in an early Byzantine basilica, which may have been built on an earlier temple) and announces its reedition by R.Descat and K.Konuk (*A l'est d'Halicarnasse*, forthcoming). R.Descat, in S.Demougin, M.Navarro Caballero (edd.), *Se déplacer dans l'Empire romain. Approches épigraphiques* (Paris, Bordeaux 2014), 121/122, publishes a short summary of this forthcoming edition. The milestone, situated ca. 2 km south of the ancient city on the coastal road between Mylasa and Halikarnassos, was dedicated by the city of Bargylia to the emperors Trebonianus Gallus and Volusianus. The historical interest of the inscription lies in the mention of a new governor of the province of Caria-Phrygia, whose name was erased in an act of damnatio memoriae (as in *I.Laodikeia am Lykos* 39 and *IGR* IV 814 [Hierapolis]). Since the erasure is incomplete in this milestone, it is possible to restore the name: Publius Petronius Polianus.

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907. **Bargylia (area of: Hasanbağı). Cult regulation for the cult of Artemis Kindyas, ca. 130-100 B.C.** *SEG* XLV 1508 A (XLVIII 1328), 1508 B (XLVII 1559, L 1100), XLVII 1560; cf. also *SEG* XLIV 687 (*I.Iasos* 612), L 1101. As reported in *Guide Milas* 72, the location of the temple of Artemis Kindyas has been identified by W.Blümel as near the village of Hasanbağı, NE of the bay of Bargylia, on the shore opposite the ancient city. The provenance of the regulations is unknown, but all are inscribed on wall-blocks and are thus likely to come from the sanctuary (see our lemma no. 905).

The following readings and restorations are reported: *Guide Milas* no. 47 (*SEG* XLV 1508 A) L. 1 initio [- τὸ ἵ]σον· οἱ δὲ κτλ. (P.Hamon per ep., on the basis of *SEG* L 1101 LL. 16/19). *Guide Milas* no. 48 (*SEG* XLV 1508 B) L. 2 [Νο]υμηνίου (following K.Zimmermann, *Chiron* 30 [2000] 456 note 32); in L. 10 restore the name of the month as [Ἑρμαιῶνος]; L. 15 initio [βουτροφοῦσιν] (P.Hamon, per ep.); L. 17 [καθότι περὶ τῶν (ἄλλων) βουτροφούντων προεψήφιστα]; (P.Hamon, per ep.); L. 21 [προπ]ομπευέτωσα[ν] (following K.Zimmermann, *art.cit.* 457 note 43); L. 22 initio [τῶν ἄλλων βουτροφούντων] (P.Hamon, per ep.); L. 26 instead of [κυρωθέντος] (P.Gauthier) perhaps [κεκυρωμένου], on the basis of *SEG* L 1101 L. 25. – Cf. also *BE* (2016) no. 452.

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908. **Barzovası (Sparza?). Location.** Hild, *Meilensteine* 52, argues that the plateau of Barzovası, which he considers to be part of Caria, is to be connected etymologically with Σπαρζηνή, the epithet of Μήτηρ attested in *La Carie* 188 (Kidrama). The toponym could thus indicate an ancient place known as Sparza; see E.Honigmann, *Byzantion* 10 (1935) 738/739 (*La Carie* p. 367).

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909. **Chalketor. History and political status.** T.Boulay, A.-V.Pont in *Chalkètôr* 33-64, provide a detailed picture of the political vicissitudes of this city in the Classical and Hellenistic period. In the *ATL* Chalketor is taxed as an independent city; the same status appears from *SEG* XXXVI 982 A (Greek text; French translation; 5th cent. B.C.; a citizen receives privileges from Iasos) and *I.Mylasa* 911 (no. 1 in 'Annexe 1' ['Corpusculum des inscriptions de Chalkètôr'; cf. infra in fine]; Greek text; French translation; 4th cent. B.C.). In the Hellenistic period the city's status changed. B., P. write about a period of 'déchéance', adducing *I.Mylasa* 913 (*RC* 29 bis; no. 2 in 'Annexe 1'; ca. 197/196 B.C.?; Greek text; French translation) and 912 (no. 6 in 'Annexe 1'; 2nd cent. B.C.?; Greek text; French translation). They argue that the decree in *I.Mylasa* 913 was issued by Iasos and that the sympoliteia of Chalketor and Iasos, mentioned in that decree, was initiated by Antiochos III. The latter occupied Iasos in 197 B.C. and wanted to strengthen Iasos' citizen body by imposing that sympoliteia (cf. the support given by the king to Iasos in 197 B.C. and mentioned in *SEG* XLV 1517). B., P. suggest connecting *I.Mylasa* 915 and 916 (nos. 3 and 4 in 'Annexe 1') and the fragmentary ineditum in our lemma

no. 942 with the sympoliteia-project. *I.Mylasa* 912 (see above) admittedly shows that Chalketor still issued decrees; but B., P. refer to the case of Myous which, though united with Miletos, still continued to publish decrees; *I.Mylasa* 912, therefore, does not attest Chalketor's independence. Iason, who was to supervise the συμπολιτεία (cf. *I.Mylasa* 913 L. 7) is to be identified with Ἰάσων, son of Μιννίων, and στρατηγὸς ἐ[πὶ Καρίας] on record in the inscription in our lemma no. 992.

B., P. present a long and exhaustive survey of the involvement of various kings (Antigonids, Seleukids, Ptolemies) in Caria and the consequences for various cities (Euromos, Mylasa, Miletos, Pidasa, Herakleia-under-Latmos). Cf. P.Hamon, *BE* (2015) no. 634: 'La démonstration, qui passe par de longs excursus, paraît convaincante'.

In the Imperial period, part of Chalketor's territory became part of a senatorial estate. On 115-122 B., P. discuss *I.Mylasa* 920/921 and conclude that Appia Alexandra was the owner of that estate (cf. for more details our lemma no. 940.

For the Corpusculum of inscriptions from Chalketor, presented in 'Annexe 1' on 123-134, we provide a comparatio numerorum. For the inedita nos. 5 and 16 see our lemmata nos. 941/942.

I. Mylasa I	*Annexe* I	*I. Mylasa* I	*Annexe* I
911	1	918	12
912	6	919	11
913	■	920	13
914	7	921	14
915	3	*SEG* LIV 1069	11
916	4	*RC* 29 bis	2
917	15	*LSAM* 70	7

910. Halikarnassos. Halikarnassos and Salmakis. A.Piñol Villanueva, in M.Oller Guzmán (ed.), *Faventia Supplementa* 2 (Bellaterra 2013) 169-185, investigates the political, juridical and cultural status of Salmakis in the Classical period, taking as his starting point *Syll.*³ 45 (*SEG* XXXVIII 1056) and 46 (*SEG* XLIII 713) as his starting point. Introducing the discussion is a brief but helpful contextualization of the famous law of Halikarnassos and Salmakis (*Syll.*³ 45) concerning disputed property (dated here 475-450 B.C.). The author remarks that the phrase ὁ σύλλογος ὁ Ἁλικαρνασσέων καὶ Σαλμακιτέων (LL. 1-3, rather than e.g. ὁ σύλλογος ὁ Ἁλικαρνασσέων καὶ ὁ Σαλμακιτέων), underscores the political unity of the two communities, as does the mention of only two eponymous officials, the πρύτανις and the νεωποίης, in the dating formula of the inscription (LL. 5-8). The expression Ἁλικαρνασσέων τῶν συμπάντων (LL. 41/42, comparing ὁ σύμπας δῆμος vel sim.) and the impossibility for a contravenor sold into slavery to 'return to Halikarnassos' (LL. 39/40: καὶ μη[δ]αμὰ κάθοδον εἶναι ἐς Ἁλικαρν|ησσόν) further underline the circumstance that Halikarnassos and Salmakis already constituted 'un estado único', the result of a process not unlike the later forms of synoikismos or sympoliteia (several examples are adduced; comparison also with *I.Cret.* IV 64 [Gortyn and Aulon]). P.V. argues that Salmakis maintained some measure of autonomy in the resulting political union (notably its own officials, μνήμονες). P.V. further brings into the discussion the evidence of *Syll.*³ 46 (list of debtors to Apollo, Athena and Parthenos, usually dated ca. 425-350 B.C), which attests to several properties located ἐν Σαλμακίδι as opposed to ἐμ πόλει (= in the ἄστυ).

Following the earlier views of P.Pedersen, *REA* 96 (2004), 215-235 and P.Flensted-Jensen, in *An Inventory of Archaic and Classical Poleis* (see *SEG* LV 1986) 1115, the mention of a wall (A L. 14), presumably around the core of the city of Halikarnassos (brief discussion of its Acropolis, 'Zefiria' [= Zephyrion], and the temple of Apollo, 178 note 30) may suggest that the terminus ante quem of the inscription is ca. 370 B.C. At any rate, it should belong to a time before the Maussollan synoikismos of Halikarnassos [yet this is difficult to date precisely, Carbon], when the much larger circuit wall of Halikarnassos, encompassing Salmakis and other areas, was constructed. According to P.V., Salmakis had by this time lost any remnants of political independence and was fully incorporated as a district in the substantial territory controlled by Halikarnassos (comparison of A L. 47, ἐν Ἄργει, likely a reference to the polis of Argos [St.Byz. s.v.] in Caria, now part of the territory of Halikarnassos). P.V. finds the mention of a Πηδασεύς by his ethnic in D L. 4 to be 'ambigua', arguing that the reference could testify to the full or partial autonomy of Pedasa at the time (comparison, 181 note 42, notably with the Οὐρανιῆται delegates in *SEG* XL 992 LL. 16/17, still representative of their community in 353/352 B.C. near the end of Maussollos' life, though Ouranion was part of the synoikismos). The rich study concludes (182-185) with a general analysis of the names in Classical Halicarnassian inscriptions, which are argued to exemplify a longstanding process of cultural contact, anterior to the passing of *Syll.*³ 45, by which time both Halikarnassos and Salmakis were 'mixed' communities, where the Greek and 'indigenous' elements were 'profoundly imbricated' with one another [for a helpful edition and commentary on the law *Syll.*³ 45, see now also R.Fabiani, *Axon* 1.2 (2017) 29-42, Carbon].

911. Halikarnassos. Sale of a priesthood, ca. 275-250 B.C. Marble stele broken below and at right. Now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 277/278 no. 14. Republished by R.Parker, P.Thonemann, *ZPE* 194 (2015) 132-134, who argue that the text concerns the sale of a priesthood. We present the text of P. and T. which fully supersedes that of the edd.pr.

Ἐπὶ νεωποίου Διοδότου τοῦ Φιλονίκου, μ[η]-
νὸς Ἀνθεστηριῶνος, ἐπὶ πρυτανείας τ[ῆς]
vacat
γραμματεύοντος Διαγόρου τ[οῦ]
Εὐβούλου· ἔδοξεν τῆι βουλῆι καὶ τ[ῶι δή]-
μωι· γνώμη πρυτανίων· ἀγαθῆι τύχ[ηι· ὁ]
πριάμενος τὴν ἱερητείαν τ[ῆς Ν]ί[κη]ς ἔσ]-
τω μὲν ἀστὸς ἐξ ἀστῶν ἐπὶ [τρεῖς γενεὰς]
γεγενημένος, ἱεράσεται [δὲ ἐπὶ ζωῆς τῆς]
αὑτοῦ κατὰ τάδε· θύσει τὰ [ἱερὰ τὰ δημόσια]
μετὰ τῶν πρυτάνιω[ν (?) ἐπὶ τοῦ βωμοῦ]
[τ]ῆς Νίκης μηνὸ[ς (month name, date) ἱ]-
[στ]αμένου, λα[μβάνων παρὰ τῆς πόλεως]
[δρ]αχμὰ[ς ---------------------]

1-5. P., T. adduce *LSAM* 73 and *SEG* XXVI 1222 (both from Halikarnassos) as parallels for this dating formula; in *LSAM* 73 Diodotos, son of Philonikos, is on record as γραμματεύς; in L.Migeotte, *Emprunt* no. 101 (also from Halikarnassos) he is prytanis; in no. 102 he is honored as benefactor (all of these inscriptions date to ca. 275-250 B.C.). L. 3 was left uninscribed; apparently, at the time when the stone was inscribed, the name of the president of the prytaneis was unknown (ἐπὶ πρυτανείας τ[ῆς] | (μετὰ τοῦ δεῖνος)), P., T. || 6-10. the conditions of the sale are the same as in *LSAM* 73; cf. also *SEG* XXIX 1088, P., T. || 10-14. in LL. 11-12 an alternative could be [ἐν τῆι ἑορτῆι] or [ἐν τῶι τεμένει]; the priest receives an amount of money from the city to pay for the sacrifices (LL. 13-14), P., T.

912. Halikarnassos. Honorary decree for a college of strategoi, 1st cent. B.C. *GIBM* IV 893 (*ISE* III 172). T.Boulay, *Arès dans la cité* (cf. our lemma no. 2253) 372-376 (French translation), discusses this fragmentary decree concerning financial misery (caused by Roman impositions) and urban ambassadors sent to a certain Λόλλιος. B. suggests identifying him with L. Lollius, the legate of Pompey in 67 B.C. (*ISE*: M. Lollius, sent by Augustus as tutor of Gaius Caesar in 1 B.C. and legate in Galatia in 25-21 B.C.). Cf. P.Hamon, *BE* (2016) no. 454, with comment on evidence supporting a date in the 1st cent. B.C.

913. Halikarnassos (?) (now Kos). Honorary inscription for Menestrate, 1st cent. A.D. *Iscr.Cos* EV 256 + 125. K.Hallof, in *Beitrag Kleinasiens* 153-155 (ph.), shows that the two fragments *Iscr.Cos* EV 256 and 125 belong to the same honorary inscription. Adducing an honorary inscription for the same woman, Μενεστράτη, also named Χωτίς, from Halikarnassos (*SEG* XXXIV 1067), he presents the following text.

ὁ δῆμος [καὶ οἱ πραγματευόμενοι ἐνταῦθα?]
Ῥωμαῖο[ι ἐτείμησαν Μενεστράτην]
Μελανθ[ίου τοῦ Δρ]άκοντ[ος φιλοπάτριδος]
υἱοῦ φιλο[πάτριδο]ς φιλορω[μαίου, τὴν]
καλουμ[ένην Χ]ωτίδα, γυ[ναῖκα δὲ]
γενομ[ένην Δη]μητρίο[υ τοῦ Νέωνος]
Κορρᾶ, ὑ[πόμνη]μα σωφρο[σύνης καὶ]
ἀρετῆς [τοῖς βο]υλομέν[οις - - - - - - - - -]
ἐν νεότ[ητι τῆς] ἑαυτῆς [ζωῆς - - - - - - -]
vacat κ[αταλιπ]οῦσαν vacat

6. γενομένην: Menestrate had already died (*SEG* XXXIV 1067 also depicts her as having already died) || H. wonders whether the inscription originated in Kos or in Halikarnassos, later transported to Kos [see also id., *DNO* 3977: 'offenkundig aus Bodrum... verschleppten Fragmente', Carbon]. D.Rousset, *BE* (2015) no. 640, points out that the names Κορρᾶς and Χωτίς betray a Carian origin for Menestrate and her family and proposes on that basis that both texts originated in Halikarnassos.

914. Halikarnassos. Honorary inscription, 2nd cent. A.D. Marble block broken on all sides. Now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 274 no. 8 (ph.), who identify the text as an honorary inscription for a (high-)priest for life of the Σεβαστοί.

[- - - τῶ]ν Σεβαστῶ[ν - - - - - -]
[- - - διὰ] βίου Σεβα[στοῦ? - - -]
[- - - Κ]αρποφόρου [- - - - -]
[- -]ΟΥ υἱοῦ ΟΠ[- - - -]

3. Καρποφόρου: epithet of a deity or a personal name, edd.pr. [in the former case, we might restore LL. 2/3 Σεβα[στῆς (θεᾶς) Δήμητρος Κ]αρποφόρου vel sim.; the cult of Demeter Karpophoros, identified with that of Agrippina Minor, is well attested on nearby Kos in ca. 50 A.D. (cf. *IG* XII.4.643, 1182; and earlier, in 19-23 A.D., *I.Ephesos* 4337 LL. 17-19 [cf. also our lemma no. 918, Carbon]); that the inscription recorded the titles of a priestess is also possible; for an example, now attested at Halikarnassos, cf. S.Isager, in *Death and Burial in Karia* (*Halicarnassian Studies* 6 [2016]) 124 no. 2: (M(άρκου) Αὐρ(ηλίου) Καρποφόρου | τοῦ Χαρείνου), Carbon].

915. Halikarnassos. Dedication of a dining room to Zeus Akraios, 4th cent. B.C. *SEG* LIX 1199. White marble block, reused in the Bodrum castle. Ed.pr. K.Jeppesen, *AArch* 35 (1964) 202/203 (ph.) (cf. *SEG* LIX 1199); cf. *BE* (1966) no. 421. Republished by S.Isager, P.Pedersen, in *LABRYS* 458-461 no. 1 (ph.; English translation). For another dedication of a dining room see our lemma no. 918.

Μέλας Πύργωνος | ἀνέθηκε τὸν ἀνδρῶνα | καὶ τὴν κατασκευὴν Διΐ | Ἀκραίωι εὐξάμενος

Date: first half or middle of the 4th cent. B.C., I., P., who compare *SEG* LVIII 1211 from Iasos || 1. Melas is otherwise unknown; the name of his father, Πύργων (Πύρπωνος, ed.pr.; Πύργωνος, *BE* from a ph. of a squeeze apud J.) is uncommon, but it appears several times in a confiscation and re-sale of property (*SEG* XLIII 713) 'which might be contemporary', I., P., who cautiously suggest that Pyrgon may be the same in both inscriptions || 3. καὶ τὴν κατασκευήν: this phrasing recalls the inscription on the architrave of Maussollos' andron at Labraunda (τὸν ἀνδρῶνα καὶ τὰ ἐνεόντα), ed.pr., I., P. || 3-4. the inscription is the earliest evidence for the cult of Zeus Akraios in Halikarnassos; for further evidence see *LBW* 501; *SEG* XLVIII 1330, I., P. [for the latter text see *SEG* LXIII 864 and our lemma no. 892, Corsten].

916. Halikarnassos. Dedication to Demeter and Kore and the Demos, 2nd cent. B.C. Edd.pr. W.R.Paton, J.L.Myres, *JHS* 16 (1896) 217 no. 6. S.T.Schipporeit (see our lemma no. 997) 79-80, II.19 E 1, presents the following text of this inscription: [- - - -]ρος Πανταινέτη Διοτίμου τοῦ Ἀρέως | [δὲ γυνὴ - - Δη]μητρι καὶ Κόρῃ καὶ τῶι δήμωι (L. 1 Ἄρεως, L. 2 [ἱερατεύσασα], edd.pr.). Ἀρέως is not the name of the god, but a personal name, the husband of Pantainete (S.) [in that case the text would have been γυνὴ δὲ Ἀρέως· Ἄρης (gen. Ἄρεως) or Ἀρεύς (gen. Ἀρέως) was Diotimos' father, Chaniotis]. In L.1 ([τὸ - - τοῦ? κρατῆ]ρος, edd.pr.), S. suggests restoring [ἱερὴ Δήμητ]ρος or reading the name of another 'Stifterin' [the title of priestess is relatively plausible, without perhaps excluding another official title for the dedicant, e.g. [καλαθηφό]ρος, Carbon].

917. Halikarnassos. Dedication to (Artemis?) Phosphoros, 2nd/1st cent. B.C. **Marble column** broken above and below; now in the Museum of Underwater Archaeology **in Bodrum. Edd.pr.** H.Bru, E.Laflı, *DHA* 40.2 (2014) 272/273 no. 6 (ph.). Cf. P.Hamon, *BE* (2015) no. 641, whose suggestions we incorporate in the text: [Ἀρτέμιδι?] Φωσφόρωι | [ὁ δεῖνα Φ]ιλάγρου

Φωσφόρωι | [Φ]ιλάγρου, edd.pr., who interpreted this as the epitaph of Phosphoros, son of Philagros; H. prefers to interpret it as a dedication [from the ph., one can read some of the effaced dative ending of the theonym: [Ἀρτέμι]δι Φωσφόρωι, Carbon] and adds that the name Φίλαγρος is attested in Caria in general and in Halikarnassos in particular.

918. Halikarnassos (Cape Zephyrion). Dedication of dining halls to Claudius and Augusta Artemis Delia, 41-54 A.D. Marble block with the relief of a round shield; built into the north wall of the Italian Tower (built in 1436). Ed.pr. T.C.Newton, *A History of Discoveries at Halicarnassus, Cnidus and Branchidae* (London 1862-1863) 698 no. 6a. Republished by S.Isager, P.Pedersen, in *LABRYS* 461-466 no. 2 (ph.; English translation). The knights most probably found the block near the summit of Zephyrion, where Leto, Artemis and Apollo were worshipped (for the sanctuary cf. B.Haussoullier, *BCH* 4 [1880] 398-399 no. 7; P.Pedersen, in F.Rumscheid, *Die Karer und die Anderen. Internationales Kolloquium an der Freien Universität Berlin, 13.-15. Oktober 2005* [Bonn 2009] 331-332).

Ὁ δῆμος
Τιβερίῳ Κλαυ-
δίῳ Καίσαρι Σεβαστῷ
4 Γερ(μ)ανικῶι καὶ Σεβαστῇ
Ἀρτέμιδι Δηλίᾳ τὰ
διπ⟦νιστήρια στρατη[γήσαν]⟧-
⟦τος καὶ ἐργεπιστα[τήσ]αν⟧-
8 ⟦τος - - - - - - - - - - - - - - - -⟧
⟦τοῦ - - - - - - - - - - - - - -⟧
⟦Ἰουλιανοῦ⟧

4-5. Artemis Delia was perhaps titled Sebaste because of the 'imperial context'; cf. B.Haussoullier, *BCH* 4 (1880) 398 no. 6 (Σεβαστῆς Ἀφροδείτης Δημοσίας); alternatively, the second dedicatee (LL. 4/5) could have been the empress Agrippina Minor who was identified with the goddess; she was granted the title Sebaste in 50 A.D., I., P. || 4. ΓΕΡΒΑΝΙΚΩΙ, lapis || 5-6. Ἀρτέμιδι Δηλιά|δι, Newton || 6. the term δ(ε)ιπνιστήριον is not very common; its plural form suggests that there was more than one room, 'most probably a portico-building', cf. the dedication of deipnisteria in Mantineia (*IG* V.2.268 LL. 35-37), I., P. || 8-10. all text connected with the person behind the project is erased; according to the still legible faint letters, he might have functioned as στρατηγός and ἐργεπιστάτης (LL. 6/7); nothing of his name is left apart from traces of his *cognomen* Ioulianos (L. 10); he probably suffered a damnatio memoriae, or the knights of the castle started erasing the letters and gave up halfway, I., P.

919. Halikarnassos. Dedication, 3rd cent. A.D. Votive altar with **crowning upper** part and akroteria; below on the shaft a standing woman clad in a himation and holding a long stick in her left hand; to the left of the woman a basket; inscription on the upper part; now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 276 no. 12 (ph.); cf. G.Petzl, *ZPE* 194 (2015) 129 note 1; P.Hamon, *BE* (2015) no. 641; and T.Corsten, *Philia* 1 (2015) 140/141.

Μάνης [- - -] Εὐήμε|ρος [- - -] | σὺν τοῖς τέκνοις [- - -]ΔΕΙΟΝΗΙ | εὐχήν vacat

Μάνης [ὁ?] κὲ Εὐήμε|ρος [- - σὺν] τῇ συνβίῳ | κὲ σὺν τοῖς τέκνοις Δειονηι ('pour Διονύσῳ?') | εὐχήν, H., 'sous réserve de vérification (phot. très médiocre)'; Μάνης κὲ Εὐήμε|ρος [μετά? τ]ῶν συνβίω|ν σὺν τοῖς τέκνοις, P.; Μάνης κ̣ὲ̣ Εὐήμε|ρος σὺν [- 5-6 - -]ῃ συνβίῳ | κ̣ὲ̣ σὺν τοῖς τέκνοις Δεῖ ΟΝΗΙ|[. .] εὐχήν, C., who suggests interpreting the standing person in the relief ■ Zeus carrying a long scepter.

920. Halikarnassos. Epitaph of Eirene, 2nd cent. B.C. White marble stele with tenon; in a recessed field ■ seated woman (Eirene) in dexiosis with a standing male; above the right hand of the woman perhaps a small bust; in the right corner a small table; inscription below the relief. Now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 270/271 no. 3 (ph.). Cf. P.Hamon, *BE* (2015) no. 641: Εἰρήνη Ζήνωνος ΑΝΤ[- -]|, χαῖρε

1. ΑΝΤ[- -]: ethnikon or papponym, edd.pr.; ethnikon, H., who suggests Ἀντ[ιόχισσα vel sim.], rejects a papponym (would require τοῦ) and draws attention to inscriptions from Kos (*Iscr.Cos* EF 519: Λάχης Ζήνωνος Ἀντιοχεύς) and Rhodes (*ASAA* 22, 1939/1940, 168 A III L. 18: Ζήνων Ἀντιοχεύς), adding that 'Ζήνων est un nom banal'.

921. Halikarnassos. Epitaph of Diotima, 1st cent. B.C. Marble stele with damaged pediment; in a recessed field a standing woman (Diotima), with himation and head-shawl, flanked by two small persons carrying objects (the left one a chest [and the right one perhaps a vase?, Pleket]) and offering them to the deceased; inscription on the band between the pediment and a recessed field; now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 270 no. 2 (ph.); cf. G.Petzl, *ZPE* 194 (2015) 130, P.Hamon, *BE* (2015) no. 641 and T.Corsten, *Philia* 1 (2015) 138/139.

Διοτίμα θυγάτηρ Κονοῦδος, | γυνὰ δὲ Χαιρέα, χαῖρε

Διοτίμα θυγάτηρ Κόνου ΔΟΣ | γυνὰ δὲ χαῖρε ἄ(λυπε?), χαῖρε, edd.pr. || 1. Κονοῦδος: gen. of the male name Κονοῦς (cf. the gen. Καροῦδος of the male name Καροῦς) (either an indigenous name or a Greek name related to κόννος ('forelock', 'beard')) or gen. of the female name Κοννοῦς, P., who refers to the female name Κον(ν)ᾶς; C. provides the same text as P. and opts for the genitive of the male name Κονοῦς.

922. Halikarnassos (?). Epitaph of Tryphon, Imperial period (1st/2nd cent. A.D.?). Left part of a white marble stele; in a slightly recessed field a rider on a galloping horse moving toward an altar with a flame (in the right corner below); inscription below the recessed field. Now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 275 no. 11 (ph.); cf. T. Corsten, *Philia* 1 (2015) 140. Republished by J.-M.Carbon, S.Isager, P.Pedersen, *Philia* 4 (2018; forthcoming), whose edition we follow. Τρύφων Βάσσῳ ἰδ[ίῳ] | τέκνῳ νηπίῳ ἥρῳ

Τρύφον Βάσσου | τέκνον [- - -], edd.pr.; Τρύφων Βάσσου [μετὰ τῶν] | τέκνων, Corsten || C., I., P. suggest that the stele does not come from Halikarnassos, as there is no parallel for this kind of relief in the area, but from another region of Anatolia, perhaps from its north-western part; it combines an epitaph with a dedication to the young deceased as a hero.

923. **Halikarnassos (?). Epitaph of Decimus Castricius, Imperial period.** Round marble funerary altar with boukrania, a garland with bunches of grapes, and a large basket; inscription below; now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 271/272 no. 4 (ph.); cf. P.Hamon, *BE* (2015) no. 641.

Δέκμε Καστρίκιε | Δέκμου υἱέ, Παλατίν(ᾳ), | χρηστέ, χαῖρε

2nd cent. A.D.?, edd.pr.; 'trop basse', H.; 'autel de type coéen', H. [for the 'Koan type', often found in Asia Minor, see D.Berges, *Rundaltäre aus Kos und Rhodos* (Berlin 1996) 46-55, and our lemma no. 924 || 2-3. inscribed over a tooth-chiselled rasura that extends to the lower rim of the altar; this no doubt once contained an earlier inscription, Carbon].

924. **Halikarnassos. Epitaph of Nikostrate, Imperial period.** Round marble funerary altar with boukrania, garlands and hederae; inscription below the boukrania. Now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 272 no. 5 (ph.); cf. G.Petzl, *ZPE* 194 (2015) 131; P.Hamon, *BE* (2015) no. 641. Νικοστράτης | vacat τῆς vacat | Μοσχίωνος

1-2. Νικοστρά|της, edd.pr., who suggest that the mason may have begun to engrave της in L. 1 in fine, changed his mind and decided to engrave it in L. 2; corr. P. [on the photo one seems to discern ΤΗΣ in L. 1 in fine, Pleket] || altar 'de type coéen', H. [see our lemma no. 923 app.cr., Carbon].

925. **Halikarnassos. Epitaph of the gladiator Kallimorphos, 2nd cent. A.D.** Stele of local marble representing a gladiator (probably a retiarius, holding a trident in his left hand). Now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 273 no. 7 (ph.).

Καλλίμο[ρ]|φος

[For a relief with a gladiator bearing the same (nick?)name at Philadelphia in Lydia, see *TAM* V.3.1512 c (with further parallels), Carbon; another in *I.Laodikeia am Lykos* 75, Corsten.]

926. **Halikarnassos. Epitaph of the physician M. Aurelius Menophilos, 2nd/3rd cent. A.D.** Fragment of a sarcophagus; inscription in a tabula ansata (except for L. 1 engraved above the tabula; LL. 8/9 inscribed in the 'handles' of the tabula, left and right respectively). Now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 274/275 no. 9 (ph.; French translation); cf. G.Petzl, *ZPE* 194 (2015) 131, and T.Corsten, *Philia* 1 (2015) 139/140; Greek text and French translation in J.-S.Balzat, *An.Ép.* (2014) [2017] no. 1315.

ζῶν· | Μ(ᾶρκος) Αὐ(ρήλιος) Μηνό|φιλος • ἰατρὸς | ἑαυτῷ • κατεσ||κεύασεν ἀνα|παλλοτρίωτον | v σὺν τῷ κήπῳ | Χ | δ'

Square sigma || 2. Αὐρ(ήλιος), edd.pr.; Αὐ(ρήλιος), C. || 5-6. ἀναπαλλοτρίωτον: rare word, edd.pr., who cite only one example, *TAM* II 261 (b) LL. 15/16 (where ἀ[να|παλλο]τριώτους is largely restored, as C. points out) || 7. edd.pr. give τῶι κήπωι [the ph., however, does not show an iota in fine; the iota after ΤΩ is doubtful, Pleket] || 8-9. a 4000 denarii fine for anyone contravening the inalienability of the funerary monument and the grove, edd.pr. [for a survey and catalogue of sarcophagi at Halikarnassos, see now S.Birk, in *Death and Burial and Karia* (*Halicarnassian Studies* 6 [2016]) with discussion of this text at 157 no. 11 and 154, where the 4000 denarii isinterpreted implausibly as the price paid for the tomb and the garden rather than as a fine, Carbon].

927. **Halikarnassos. Gladiator inscriptions, Imperial period.** J.Carlsen, in *LABRYS* 441-450, studies the inscriptions and inscribed reliefs relating to gladiators found in the city: Robert, *Gladiateurs* nos. 179-184 and two new, uninscribed reliefs in the Bodrum Museum [cf. also our lemma no. 925, Carbon]. On no. 184 (see *SEG* L 1105 [Coleman]) C. hypothesizes that, rather than having been set up at the gladiatorial school (so Coleman), this relief may 'have been part of a [funerary or] public monument, with a series of reliefs depicting highlights from this particular show, a monument where the name of the sponsor perhaps appeared in another part that is not preserved, as indicated by other gladiatorial monuments from Italy and Asia Minor'. C. compares i.a. a large monument of this type from Aphrodisias (A.Hrychuk Kontokosta, in *Aphrodisias Papers* 4, 219-227 nos. 28-38 [cf. *SEG* LVIII 1183]) and another from Hierapolis (*SEG* XLVI 1657). Contests 'probably' took place in the theater or the stadium (for seat inscriptions in the theater, see *SEG* LIX 1201 [for gladiatorial combats in the theater see now P.Pedersen and S.Isager, in *The Architecture of the Ancient Greek Theatre* (Aarhus 2015) 310-315, Carbon]).

928. **Halikarnassos. Incertum, 2nd cent. A.D.** Marble fragment now in the Museum of Underwater Archaeology in Bodrum. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 275 no. 10 (ph.).

[- - - -]CΕΙΟ χάριν Μ | [- - αὐ]τῆς μήτηρ Τ[- - | - -]ΜΟΙΣ : ΙΖΟΝ[- - | - -]κρατι βαλε̣[- - - || - - -]δημος [- - -]

Lunate sigma || 4. ΚΡΑΤΙΒΑΛ, edd.pr. [the photo seems to show in fine a vertical stroke and a horizontal stroke joining the vertical one at the upper end: Ε̣? (a form of Βαλέ[ριος]?), Pleket].

929. **Vacat.**

930. **Hiera Kome (Ortaköy). Location.** Hild, *Meilensteine* 40, adduces *SEG* XXXIII 866 app.cr. (three rock-cut inscriptions labelled ΙΕ ['Ιε(ρᾶς Κώμης) or 'Ιε(ροκωμητῶν)?]) and *I.Labraunda* 8 LL. 32/33 to suggest that Hiera Kome, later dependent on Stratonikeia (cf. *I.Stratonikeia* III pp. 4-6), is to be sought on the mountain road between Labraunda and Alinda in the Türbe Ovası, near Ortaköy (to be distinguished from the Hiera Kome of Sinuri [Aşağı Kalınağıl]: Robert, *Sinuri* 77/78, 81, 88-90; see H. 43/44). [Cf. now also H. in *Vir Doctus Anatolicus* 427, Carbon.]

931. **Hyllarima. Leases of land, ca. 197 B.C.** *SEG* LV 1113. Pernin, *Baux* (see our lemma no. 2103) 400/401 no. 254, reproduces this text from ed.pr. (A.Laumonier, *BCH* 58 [1934] 372-374), without reference to the new edition summarized in *SEG* LV 1113 D and omitting the lease that ends face C of this pillar-stele (LL. 31-35) [P. includes the text among the material from the area of Mylasa; but see P.Debord, E.Varinlioğlu, *Hyllarima de Carie* (Bordeaux 2018) 43-45 nos. 11-12; a revision of the stele from Hyllarima has now been prepared by W.Blümel for the forthcoming *Inschriften aus Nordkarien* (*IGSK*), Carbon].

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932. **Iasos. Proxeny decrees.** R.Fabiani, in *Beitrag Kleinasiens* 99-123, investigates the 75 decrees of Iasos that grant proxeny to foreigners (out of a total of 92 honorary decrees of Iasos). Included are the chronology of the documents (classified into eight groups, from the 5th cent. B.C. to the beginning of the 2nd cent. B.C.) and analysis of the privileges granted therein. The study constitutes a prolegomenon to R.Fabiani, *I decreti onorari di Iasos* (Munich 2015; to be covered in *SEG* LXV).

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933. Vacat.

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934. **Iasos (territory of: Chalketor). List of magistrates, ca. 130 B.C.** Inscription on a smooth column drum found (just like the inscriptions in our lemmata nos. 935/936) by J. and L.Robert in Karakuyu in 1953 in a rectangular space ('sans doute l'agora de Chalkètôr'). On the basis of a squeeze and a majuscule transcription, now in the Fonds Louis Robert, published by edd.pr. T.Boulay, A.-V.Pont in *Chalkètôr* 21-24 (ph.; French translation).

Ἐπὶ στ[εφα]νηφόρο[υ] Δρ[άκοντος]
τοῦ Ἡρῴδου, καθ' ὑοθεσίαν δὲ Ἑρ-
[μίου], στρατηγὸς ἐπὶ χώρας
Θεόδωρος Μελ[ανίω]νος
[.]ΗΔΟΤΟΣ [- - - ca. 10 - - -]
[.]Ο[.]Σ[. .]ΗΣ τὸ δεύτερον

The letter forms point to the 'époque hellénistique avancée', edd.pr. || 1-2. edd.pr. refer to *I.Iasos* 215 LL. 1-2 (Δράκοντος τοῦ Ἡρῴδου καθ' υἱοποίαν δὲ Ἑρμίου; obviously the same person); on the basis of this evidence, ca. 130 B.C. Chalketor belonged to Iasos (and not to Mylasa, as suggested by V.Gabrielsen: see *SEG* L 1124); for this date cf. *SEG* XL 958 (ca. 138 B.C.) and P.Fröhlich, *BE* (2009) no. 455 (at least six to ten years later) || 4. also attested in *I.Iasos* 193/194 (contributor of 400 dr.; agonothete and choregos) and 264 L. 7 (γραμματεὺς βο[υλῆς]), edd.pr., who suggest that Μελανίων Θεοδώρου, on record in *I.Iasos* 98 as ἐφήβαρχος, was his son (ca. 120-100 B.C.) || 5. [.]ΗΔΟΤΟΣ[-], L.Robert; on the squeeze, edd.pr. read only ΤΟΣ clearly and suggest [Διό]δοτος, [Θεό]δοτος and [Ἡλιό]δοτος but for reasons of space exclude [Ἀπολλό]δοτος and [Μηνό]δοτος || 5-6. edd.pr. consider [γυμνασιάρχ]ης and [γραμματεὺς βουλ]ῆς but 'aucune de ces propositions n'est compatible avec les lettres copiées par L.Robert' || on 27-29 edd.pr. argue that the new inscription in this lemma and the ones in our lemmata nos. 935/936 do not concern the gift of columns by magistrates but are lists of magistrates, like *I.Iasos* 264 (republished by them on 28; French translation; in L. 4 they prefer Αἰνέας to Δινέας) and *I.Mylasa* 919. *I.Iasos* 264 shows that the college of στρατηγοί consisted of six members, the στρατηγὸς ἐπὶ χώρας included. One of them is Ἑρμογένης Μιννίωνος (L. 2), who is also on record in *I.Iasos* 186 L. 5 as χορηγός. Edd.pr. suggest dating *I.Iasos* 264 to the period 150-120 B.C.

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935. **Iasos (territory of: Chalketor). Honorary inscription for C. Octavius Capito, 97-102 A.D.** Marble column, found in Karakuyu. On the basis of a squeeze made in 1953 by J. and L.Robert and now in the Fonds Louis Robert, published by edd.pr. T.Boulay, A.-V.Pont in *Chalkètôr* 24/25 (ph.; French translation); Greek text and French translation in J.-S.Balzat, *An.Ép.* (2014) [2017] no. 1312.

Ἐπὶ στεφανηφό-
ρου Αὐτοκράτορος
Νέρουα Τραϊανοῦ
Καίσαρος Σεβασ-
τοῦ Γερμανικοῦ,
Γάϊος Ὀκτάουϊος
Γαΐου υἱός Παλ[α]-
τείνᾳ Καπίτων
παραφύλαξ τῆ[ς]
vacat χώρας vac.

1-5. In 102 A.D. Trajan received the epithet Δακικός, edd.pr., who on 81-113 in great detail examine imperial eponyms ('Trajan éponyme à Iasos et les éponymies impériales en Asie Mineure occidentale'; cf. our lemma no. 2110; cf. P.Hamon, *BE* (2015) no. 166) || 6-8. in *I.Iasos* 265 L. 11 a Γναῖος Ὀκτάϊος Δαμᾶς is on record (list of gymnasiarchs), edd.pr., who add that at the end of the Hellenistic period Iasos received a group of Roman traders with their freedmen and descendants || 9-10. παραφύλαξ τῆς χώρας: previously only attested in Ephesos, edd.pr., who refer to C.Brélaz, *La sécurité publique en Asie Mineure sous le Principat* (Basel 2005; cf. *SEG* LV 2057) 133/134 and 142; cf. also our lemma no. 936 app.cr. ad LL. 3-5.

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936. **Iasos (territory of: Chalketor). Honorary inscription for Hermaïskos Kleainetos, ca. 125 A.D.** White marble column, found in Karakuyu; inscription in a tabula ansata; above the latter a triangular pediment with symmetrical volutes and a disk on top. On the basis of a copy and a squeeze made in 1953 by J. and L.Robert, and now in the Fonds Louis Robert, published by edd.pr. T.Boulay, A.-V.Pont in *Chalkètôr* 25-27 (ph.; French translation).

Ἐπὶ στεφα[ν]ηφό-
ρου Πολυκράτου το[ῦ]
Ποσιδονίου, στρα-
τηγὸς ἐπὶ τῆς χώ-
ρας Ἑρμαΐσκος [ἑ]-
ξάκις Ἑρμαΐσκο[υ]
Κλε(αί)νετος

3-5. στρατηγὸς ἐπὶ τῆς χώρας: on 30/31 edd.pr. comment on this position and on that of παραφύλαξ τῆς χώρας (cf. our lemma no. 935); the στρατηγός is poorly attested in the Imperial period || 5-6. Ἑρμαΐσκος [ἑ]|ξάκις Ἑρμαΐσκο[υ]: on 26/27 edd.pr. republish *I.Iasos* 102 (see infra), mentioning a παιδονόμος Ἑρ|[μα]ΐσκος ε' Ἑρμαΐσ|[κου], which they date to ἔτους ρο' (year 170 = ca. 105 A.D.; cf. edd.pr. in Annexe III 141-143: 'l'ère du gymnase d'Iasos débuterait dans les années 60 av. J.-C.': an era probably to be connected with the 'refoundation' of the gymnasion after the damage caused by the Mithridatic Wars); for a Ἑρμαΐσκος α' Ἑρμαΐσκου (ca. 45 A.D.) see *SEG* LIX 1203 and XLV 1520. In Annexe II on 135-139 edd.pr. discuss the 'expression de l'homonymie à Iasos' || 7. ΚΛΕΝΕΤΟΖ, copy by Robert; the name Κλεαίνετος is on record in *I.Iasos* 163 and 207 [cf. *SEG* LVII 1093], edd.pr. || M. Sève, *BE* (2015) no. 38, points out that σὺν τῷ πήγματι in *I.Iasos* 102 means 'avec l'encadrement' rather than 'avec l'ossature'.

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937. **Iasos. Building inscription, 195-217 A.D.** Architrave block with three fasciae (upper fascia chiselled away at left), found in the south-eastern corner of the agora, perhaps originally part of the

south-eastern corner of the eastern stoa; inscription on all three fasciae. Mentioned by F.Berti, *KST* 33.1 (2012) 224 (ph.). No text, we read from the photograph.

[- - - - -]ικῷ μεγίσ[τῳ - - - | - - Σε]βαστῇ μητρὶ καστρ[ῶν - - | - - -] ἡ πόλις καθιέρω[σεν - - -]

Date: after 195 A.D., when Iulia Domna received the title of mater castrorum, B., who adds that, if the architrave belonged to the stoa, it may document a stage in the stoa's construction, in that the stoa was started in the north (inscription of Hadrian), continued south (inscription of Antoninus Pius) and ended at the south-eastern corner with this text || [in the lost beginning presumably Septimius Severus; depending on the proper restoration of [-]ικῷ, the inscription cannot be earlier than 198 A.D. ([Παρθ]ικῷ μεγίσ[τῳ]) or even 210 A.D. ([Βρετανν]ικῷ μεγίσ[τῳ]), Corsten].

938. **Iasos. Sanctuary of the Egyptian gods.** D.Baldoni, in *LABRYS* 369-385, publishes an archaeological overview of a structure at the eastern edge of the agora of Iasos, in which the parastades of the Maussolleion were reemployed (374-376), once inscribed with the decrees *SEG* LVII 1056-1061 [found in 1999 as detached blocks; in situ remains of the parastades were identified in 2012 and are inscribed with two further, unpublished decrees (R.Fabiani and M.Nafissi per ep.), Carbon]. B. suggests an identification of the building as a sanctuary of the Egyptian gods (possibly a Sarapieion), notably on the basis of the findspot of *SEG* XLIII 717 'in situ presso l'angolo sud-orientale della stoà meridionale', which mentions the dedication of a phiale to Sarapis and Isis and the erection of the stele πρὸ τοῦ Καισαρήου (L. 5; cf. also L. 22; *I.Iasos* 241-242 are also adduced, but their original context remains uncertain; 241 was found in reuse) [the stele would rather tend to indicate the location of the Kaisareion, perhaps an apt successor to the Maussolleion of Iasos, Carbon]. Imperial coins and other finds such [illegible] small basalt head of Osiris (dated post 610 B.C.) are cited in support of this hypothesis. Also found in this area (383) is an unpublished cylindrical altar (a reused column drum) dedicated to the θεοὶ πατρῷοι (ca. 250-350 A.D.) as well as two Byzantine inscriptions with invocations inscribed on the southern composite pilaster [all still to be published (R.Fabiani and M.Nafissi per ep.), Carbon].

939. **Iasos. Magical amulet, probably not later than the 5th cent. A.D.** Metal pendant with ring on top, found in the agora; on one side a depiction of Anoubis, on the other an inscription. Ed.pr. F.Berti, *KST* 33.1 (2012) 224 (ph.): Μι|χα|ήλ

940. **Iasos (territory of: Chalketor). Epitaph of Appia Alexandra, 3rd cent. A.D.** *I.Mylasa* 920 (on the basis of a copy by E.Szanto). On the basis of a photo and a copy made by L.Robert and now in the Fonds Louis Robert, republished by T.Boulay, A.-V.Pont in *Chalkètôr* 131/132 no. 13 (ph.; French translation).

[- εἰ δέ τις]
ἕτερος θήσει τινά, δώσει τῇ κυρίᾳ αὐτῶν
Ἀππίᾳ Ἀλεξάνδρᾳ vacat Χ vacat ͵αφ'· τούτων
vacat τῶν γρα-
4 [μάτων τὸ ἀντίγραφον ἀπετέθη - - - - - - - - -]

Square sigma; cursive omega || 2. αὐτῶν: Appia's slaves and/or freedmen, B., P., who refer to *CIG* 3104 and *SEG* XXXV 1272 for estate-owners receiving the fines for violation of the tombs of their subordinates || 3. for Appia Alexandra cf. *I.Mylasa* 921 (= Annexe I on 132/133 no. 14) where we read that the copy of the inscription has been deposited ἰς τοὺς λόγους τῆς κυρίας ἡμῶν Ἀππίας Ἀλεξάνδρας τῆς κρατίστης; Appia was the daughter of Appius Alexander, eques Romanus and philosopher (*I.Ephesos* 616 [cf. our lemma no. 1009]) and subsequently admitted into the ordo senatorius (*SEG* LIII 1329; late 240s A.D.); she was the wife of Pompeius Faustinus (*CIL* VIII 26578) and her son became praefectus urbi in 300/301 A.D.; she was probably born in the 240s A.D. On 118/119 reflections on the possibility of a relation between various Iasian Ἀλέξανδροι (*I.Iasos* 84, 96/97, 248 and 271) and Appia Alexandra and her family.

941. **Iasos (territory of: Chalketor (Karakuyu)). Incertum, advanced Imperial period.** Two fragments of a slate plaque; inscription flanked by two birds; found by L.Robert in 1953 near Karakuyu, not far from the temple of Apollo. On the basis of Robert's majuscule copy and a squeeze, now in the Fonds Louis Robert, published by edd.pr. T.Boulay, A.-V.Pont in *Chalkètôr* 133/134 no. 16 (ph.).

[- - - - -]ΖΑ[- - - - - - -]
[- - - - -]ΟΥΠΑΙΔ[- -]
[- - - - -]ΞΑΖΟΝΤΟΣ
4 [- - -]ΙΟΝ κτίσμα v
[- - -]Η[.]ΟΡΕΩΝΔΕΜΑ
[. .]Α[.] καὶ ἑτέρων ΤΕ
[-]ΑΓΙΟΥΜΑΓΑΡΩΝ
8 ἔκτι(σ)εν αὐτό[ς]

Date: 'Byzantine', Robert (letter forms); square sigma, omega 'en forme de M inversé': 'époque imperiale', edd.pr. [but certainly later Imperial period, Pleket] || 2. in fine after delta lower part of a square letter, edd.pr. [certainly [- - -]ΟΥ παιδ[- - -] || 3. [δο]ξάζοντος?, Carbon] || 5. [Χαλκ]η[τ]ορέων, Robert || 8. ΕΚΤΙΚΕΝ, lapis.

942. **Iasos (territory of: Chalketor). Incertum, 3rd or early 2nd cent. B.C.** White marble doorpost built into a wall west of Karakuyu; seen and copied by L.Robert in 1934 and 1953; inscription of ca. 30 lines, with an average of ca. 27 letters, largely illegible; a vertical groove down the middle destroyed ca. three letters per line. On the basis of a squeeze and Robert's copies, now in the Fonds Louis Robert, published by edd.pr. T.Boulay, A.-V.Pont in *Chalkètôr* 127 no. 5 (cf. also pp. 56/57).

- -
[. . . . .]ΤΑΤΩ[. . . . .]
[στρα]τηγοὶ ΓΙΑΤ[. . . .]ΟΑΣ[. . . . .]
[Ἀν]τιόχου κατὰ [. . . .]ΗΝΔΕΙΣ[. . . . . .]
4 [. . . .]ΤΟΥΑ[. . . . .]
[. . . . . Χαλκη]-
τορέ[ων] τὸν δῆ[μον] ΕΥΙΩ[. . .]ΝΑΝ[.]
[. . . . . .]ΑΑΙΑΓΑ[. . . . .]
- -

Date: 3rd cent. B.C., R. (letter forms); beginning of the 2nd cent. B.C.?, edd.pr. || 2. a restoration βασ[ιλέως μεγάλου] is impossible, edd.pr. referring to L.Robert who discerned traces of an alpha/delta/lambda after ΟΑΣ || 5-6. for Χαλκη|τορέων τὸν δῆμον cf. *I.Mylasa* 913 LL. 3-4, edd.pr., who wonder whether this fragment refers to the intervention of Antiochos III leading to the incorporation (sympoliteia) of Chalketor in Iasos.

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943. **Kaunos. Personal names.** On the basis of the photos R.Catling, F.Marchand, *ZPE* 189 (2014) 121-126, propose corrections to and revisions of the names in the following inscriptions in *I.Kaunos* (cf. *SEG* LVI 1193). The new names have been included in *LGPN* V.B. In parentheses, we give the reading of *I.Kaunos*. (1) *I.Kaunos* 38: L. 59 read Μοιρίχου (Ἀμοιβίχου); L. 85 [Ἐφάρ?]μοστος Σωτο[ῦ] Κυσ[υ]ρεύς ([---]νοστος. ΣΟΤΟ[........]ρεύς vacat); L. 109 Θεοδώρου ([Κ]λεοδώρου); LL. 115-116 [Μύρ]μηξ vacat Πρωτογένου Πανδαξεύ[ς] vacat | [ὑπ]ὲρ τῶν υἱῶν Ἰατροκλέους καὶ Μύρμ[ηκος] ([--]ηξ vacat Πρωτογένου Πανδαξεύ[ς] vacat | [ὑπ]ὲρ τῶν υἱῶν Ἰατροκλέους καὶ Μυριά[νδρου]); L. 131 [Πυθ?]όδωρος ([- - -]όδωρος), named after his grandfather L. 130 Ἀγρεοφῶν Πυθοδώρου; L. 132 [- ca. 3 -]ων Ἀγρεοφῶντος; in L. 132, the lacuna is not long enough to restore [Ἀγρεοφ]ῶν ([- - - - -]ων); L. 139 Κλειδίκου ([- - -]αλειδίκου). – (2) *I.Kaunos* 42: L. 28 read Μένανδρος Ἀμυνά[νδρ]ου (Μένανδρος Ἀμυνδ[.....]ος). – (3) *I.Kaunos* 59: L. 2 read Σημωνίδην Διονυσίου (Σημωνίδη[ν Διονυσίου]). – (4) *I.Kaunos* 82 (statue of Φιλοκλῆς, erected by Πύργων and Δαναός): L. 4 Δαναὸς Κρατίνου ([Φί]λανδ[ρος] Κρατίνου). The reading Δαναός confirms Messerschmidt's date for *I.Kaunos* 82 (see *SEG* LVIII 1216; ca. 285-279 B.C.): in *P.Cair.Zen.* 59037, relating to affairs in the Ptolemaic possessions in Caria, Δαναὸς Κρατίνου is on record; Danaos had incurred a debt to the crown and his son Kratinos, named after his grandfather, proposed to settle it in 258 B.C. Danaos and Pyrgon may have inherited their allegiance to the Ptolemies from their father Kratinos, 'who, perhaps in the aftermath of Ptolemy's capture of Kaunos in 309 B.C., gave one of his sons the heroic name Danaos specifically to recall mythological connections between Egypt and Greece'. – (5) *I.Kaunos* 224 (b) L. 2: read Κτησίβιο[ς] (ΚΤΗΣΙΒΙΟ).

C., M. suggest identifying Πάγκρις (probably hypocoristic form of Πάγκριτος) Ἐπινίκου (*I.Kaunos* 5 L. 7) with Πάνκρις on record in *P.Cair.Zen.* 59037 (ca. 258 B.C.). Letter forms point to the first half or middle of the century (*I.Kaunos*: 'hellenistisch'). They suggest dating *I.Kaunos* 84 to the 3rd cent. B.C. (later than *I.Kaunos* 82 [see above] but 'probably not later than 225 B.C.'); they do not exclude that Ἀπολλώνιος, honoring his father Agreophon, is identical with the homonymous brother of the Zenon known from papyri.

D.Dana, *ZPE* 190 (2014) 153/154 (ph.), suggests reading in *I.Kaunos* 38 (see above sub 1) L. 32 Μεστιπου, gen. of *Μεστιπης (μεστι vac. που) and in L. 91 [ὑ]πὲρ Σευθοῦτος τῆς θυγατρός, gen. of Σευθοῦς (attested in a papyrus) ([ὑ]πὲρ Σευθου ΤΟ[.] τῆς θυγατρός).

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944. **Kaunos. Honorary decree of Samothrake for Kaunos (and its theoroi) and a Kaunian decree of grateful acceptance, 3rd cent.** B.C. Five marble fragments found in a fountain-house behind the theater; four of them join (A), the fifth (B) can be assigned to the end of the dossier. The fragments preserve the right-hand edge of the text, approximately one-third of the total. Edd.pr. U.Kunnert, C.Marek in *Außenbeziehungen* 259-273 (ph.; German translation).

A: [Ὁ δῆμος - - - wreath? - - - - - Σα]μοθράικων
[τὸν δῆμον - - - wreath? - - τὸν Κα]υνίων
vacat of ca. 4 lines
[Βασιλεὺς - - - wreath? - - - - - Ἀν]τίδωρος vacat
[- - patronymic - - εἶπεν, ἀγαθῆι τύ]χηι τῶν πόλε-
[ων ἀμφοτέρων, δεδόχθαι τῶι δήμ]ωι· δέχεσθαι
[τὴν θυσίαν καὶ τὴν ἀπαρχὴν καὶ τὴν] θεωρίαν vacat
[τὴν παραγεγενημένην εἰς τὸ ἱερ]ὸν παρὰ τοῦ
[δήμου τοῦ Καυνίων ἐπ' εὐτυχία]ι καὶ ὑγιείαι
[τῶν τε ἀποστειλάντων καὶ τῶν ἐ]ν τῆι νήσωι,
[καὶ ἐπαινέσαι τὸν δῆμον τὸν Κ]αυνίων καὶ
[στεφανῶσαι χρυσῶι στεφάν]ωι κατὰ τὸν νό-
[μον Διονυσίων ἐόντων εὐσεβεί]ας ἕνεκεν
[τῆς εἰς τοὺς θεοὺς καὶ εὐνοίας τ]ῆς εἰς τὸν
[δῆμον, ἐπαινέσαι δὲ καὶ τοὺς π]αραγεγενη-
[μένους θεωροὺς - - - - name - - - -]ονος vacat
[- - - - - - - - - - - - - name - - - - Ἰατρο]κλέους
[καὶ εἶναι αὐτοὺς προξένους τ]ῆς πόλεως
[μετέχοντας πάντων ὧνπερ καὶ] οἱ ἄλλοι
[πρόξενοι μετέχουσιν· ἀναγράψ]αι δὲ αὐτῶν
[τὰ ὀνόματα εἰς στήλας λιθίν]ας, καλέσαι
[δὲ αὐτοὺς ἐπὶ ξένια εἰς τὸ πρυτ]ανεῖον· τὸ δὲ
[ἀνάλωμα δοῦναι τοὺς ἀργυρολό]γους vacat
vacat
[πρυτάνεις εἰσέδωκαν περὶ το]ῦ ἀναγνωσ-
[θέντος ψηφίσματος τοῦ ἀπεσταλ]μένου ὑπὸ
[Σαμοθράικων καθὼς τιμῶσι τὸ]ν δῆ[μον]· ἔδο[ξε]
[τῆι βουλῆι καὶ τῶι δήμωι· ἐπεὶ] Σαμοθρᾶικε[ς]
[ἀπέσταλκαν ψήφισμα ἐν ὧι ἐπαιν]οῦσίν τε τὸ[ν]
[δῆμον ἡμῶν καὶ τοὺς παρ' ἡμῶν παρ]αγεγενη- vacat
[μένους θεωροὺς - - - - name - - - -]ονος vacat
[- - - - - - - - name - - - - - - - Ἰα]τροκλέους,
[δεδόχθαι τῆι βουλῆι καὶ τῶι δήμ]ωι ἀποδέξασ-
[θαι τὰ τίμια διὰ τὴν συγγένειαν κ]αὶ τὴν φιλίαν,
[ποιήσασθαι δὲ καθ' ἕκαστον ἔτο]ς τὴν ἐπιμέλ-
[ειαν τῆς τοῦ στεφάνου ἀναγγελίας ἐν τῶι συν]-

B: [τελεσθησομένωι παρ' ἡμῖν μουσικῶ]ι ἀγῶνι· τ[ὴν]
[δὲ ἀναγγελίαν ὁ ἀγωνοθέτη]ς ποιησάσθω
[κατὰ τάδε· ὁ δῆμος ὁ Σαμο]θράικων στε[φα]-
[νοῖ τὸν δῆμον τὸν Καυνίων χρ]υσῶι στεφάν[ωι]
[εὐσεβείας ἕνεκεν τῆς εἰς το]ὺς θεοὺς κα[ὶ]
[εὐνοίας τῆς εἰς τὸν δῆμον· ἑλ]έσθαι δὲ καὶ
[ἄνδρα, ὃς μισθώσει καθὼς ὁ νόμ]ος ἀγορεύει

[κατασκευὴν στήλης λιθίνης καὶ] ἀναγράψαι τὰ
44 [ψηφίσματα εἰς αὐτήν, ἢ σταθ]ήσεται ἐν τῶι
[ἱερῶι τοῦ Ἀπόλλωνος· καὶ] δότωσαν vacat
[τὸ ἀργύριον οἱ ταμίαι ἐξ ἧ]ς καθῆκε[ι] προσ-
[όδου] vacat

Dated by edd.pr. to the 3rd cent. B.C. on the basis of the almost identical formulas in *I.Iasos* 72 (ca. 250 B.C.; see below); letter forms point to the 3rd/2nd cent. B.C. || restored by edd.pr. on the basis of *I.Iasos* 72 (*SEG* XLIII 715; Iasian demos honored by Samothrake and grant of προξενία to theoroi sent by Iasos to S.) and *I.Kaunos* 17-20 (Kaunian judges and Kaunos itself praised by Smyrna); edd.pr. provide numerous parallels in support of their restorations || 3. βασιλεύς: eponymous magistrate in S., edd.pr. || 22. ἀργυρολόγοι: attested only in S. and responsible for the entire financial administration of the city, edd.pr. || 24. for a parallel see *I.Kaunos* 20 l.l. 99 ff. || 33. for the addition of συγγένεια to φιλία edd.pr. refer to *I.Kaunos* 28 || on 270/271 brief remarks on the theoroi sent to S. by various cities (cf. *SEG* LVIII 946).

945. **Kaunos. Honorary inscriptions on the monument of Quintus Vedius Capito, late Hadrianic.** *I.Kaunos* 139; *SEG* LVI 1194. U.Çörtük, *Cedrus* 1 (2013) 241-260 (ph.; Turkish translation), argues that the exedra of Quintus Vedius Capito at the northern edge of the harbor agora was first erected in another part of the city and later re-erected in its present location (on the basis of the spolia employed in it and of the lack of precision in the construction technique). He restores a monument with five statues, from left to right: K. Οὐήδιος Καπίτων, his wife (?), Φλαμινία Μάξιμα, Οὐηδία Τέρτυλλα, K. [wrongly 'Publius' in fig. 14, Schelbelreiter-Gail] Οὐήδιος Ποπλίου υἱὸς Καπίτων. The suggested date is based on considerations about the family members.

946. **Knidos. Honorary inscription for Euphranor, (early?) Hellenistic.** Moulded limestone statue base, found during excavations in the 'second sector' in Burgaz; inscription beneath the upper moulding. Mentioned by N.Tuna et al., *AST* 53.1 (2014) 62 (ph.). No text, we read from the ph.: Εὐφράνωρ

947. **Labraunda. Inventory of inscriptions in situ.** In a report on work conducted in 2012-2013, as part of the ongoing excavations at Labraunda, L.Carlsson et al., *Opuscula* 7 (2014) 23-59, provide a helpful inventory (52-53) of marble blocks, inscribed and uninscribed, which have been inventoried and conserved at the site.

948. **Labraunda. Dedication by Demetrios, son of Python, 3rd cent.** B.C. *I.Labraunda* 29. In a short archaeological study of the exedra inscribed with *I.Labraunda* 29, which may originally have served to support six statues, F.Tobin, *Opuscula* 7 (2014) 54-57, remarks that 'all of the inscriptions are almost completely destroyed today'. J.Crampa's squeezes are preserved in the Uppsala University Library. See also F.Tobin in the report of O.Henry et alii, *Anatolia Antiqua* 22 (2014) 269.

949. **Labraunda. Rock-cut inscription, late Hellenistic or Imperial period.** *SEG* XXXIII 871. O.Henry et al., *Anatolia Antiqua* 22 (2014) 272 (ph.), report on this inscription on a rock about 320 m west of the temple of Zeus as 'une nouvelle inscription monumentale'. Further commentary on the massive size of the inscription (2.18 m long with letters 17-20 cm on average) as well as speculation on its purpose: identification of ownership of the quarries located at the site? [Cf., however, M.Sève, *BE* (2015) no. 44, who points out that in this case a genitive would be needed, and that the reading may be wrong. – Both the monumental size and the presumed dative form, Ἀνδρονίκῳ, continue to elude easy interpretation, Carbon.]

950. **Labraunda. Lead weight, undated.** Lead weight of 143.7 g ('probably corresponding to a sixth of a stater'), found in the area of the 'Split Rock' located just above the sanctuary of Zeus. Ed.pr. L.Carlsson et alii, *Opuscula* 7 (2014) 33 (ph.): Ε

Ε: ἕκτη or ἑκτημόριον, edd.pr.; cf. M.Sève, *BE* (2015) no. 89, who thinks that the alternative suggestion of H.Taeuber reported by edd.pr. that E might represent the number 5 is less convincing, given that weight systems did not use fractions or multiples of 5. [It is highly probable that the weight should be assigned to the same period as the coins found with it in a circular cutting 'all of which date to the late 4th-early 3rd century B.C.', Carbon.]

951. **Vacat.**

952. **Lagina. Christian graffito (invocation).** Hild, *Meilensteine* 46 and 94 (ph.), reports on a graffito written to the left of two sets of feet, among many others inscribed on the steps of the temple of Hekate at Lagina. See already V.Ruggieri, *Caria Bizantina* (Catanzaro 2005) 100-104; id., *Rivista di Studi Bizantini e Slavi* (Spoleto 2008) 93 (ph.). We read from the ph.: Κ(ύρι)ε β|οήθι · μ|ο[ι] (Ruggieri: Κ(ύρι)ε βοήθι μοῦ).

953. **Lagina. Masons' marks.** Blocks in a wall of 'Shop 6' of the western stoa, with masons' marks of single letters; preserved are the letters from alpha to zeta. Mentioned by M.Ekici, *KST* 34.3 (2013) 65 (ph. of blocks with the letters Β, Δ and Ε).

954. **Mylasa (area of). Guide to the inscriptions.** W.Blümel, R.v.Bremen, J.-M.Carbon, *Guide Milas*, present a collection of the inscriptions (ph.; English translations) that were (for the most part) visible in the city of Milas (for instance, rebuilt into walls) and in its museum during the early 2000s [in the past decade, the material available has been considerably augmented due to the excavations undertaken at the Uzun Yuva platform; see now C.Marek, E.Zingg, *Die Versinschrift des Hyssaldomos und die Inschriften von Uzunyuva (Milas/Mylasa)* (*AMS* 90; Bonn 2018), Carbon]. The texts are in some cases improved and/or commented upon (see our lemmata nos. 959, 961-964 and 986). A brief introduction (pp. 1-3) covers the political organization of Mylasa and the phenomenon of land leases (on which see our lemma

no. 958). The texts include a few not originally found in the area of Mylasa but displayed in the city (see our lemmata nos. 905, 907 and 987/988). Cf. *BE* (2016) no. 439.

We provide a comparatio numerorum.

I.Mylasa	*Guide Milas*	*SEG*		*Guide Milas*	*SEG*		*Guide Milas*
33	26	XXXIX	1107	49	L	1118	5
103	17		1124	17		1121	44
157	4		1135	41	LI	1526	22
204	1		1136	41	LII	1038	46
212	10		1137	41		1198	51
217	2		1138	41	LIV	1094	13
223	11	XL	991	39		1098	14
282	7		992	40		1101	18
350	9	XLII	996	2		1106	15
468	35		996	21		1107	23
470	37		996	26		1116	25
495	36		999	3		1117	28
501	21	XLIV	907	8		1118	33
536	19		908	27		1119	29
550	8	XLV	1508 A	47		1120	32
601	5		1508 B	48		1121	30
603	6		1538	42		1122	31
814-815	43		1539 A-B	42		1142	34
868	44	XLVII	1563	51	LV	1534	35
			1605	16	LVII	1046	50
			1606	24		1101	12
SEG			1608	45	LXI	871	9
XXXVI 1005	37	XLIX	1434	20	LXIII	911	39

955. Mylasa (and surroundings). Addenda and corrigenda to *I.Mylasa*. W.Blümel, *EA* 47 (2014) 73-106, presents a detailed list of addenda and corrigenda for numerous inscriptions in *I.Mylasa* I (cf. *SEG* XXXVII 870) and II (cf. *SEG* XXXVIII 1067): new bibliography, new readings (most of them already recorded in earlier *SEG*-volumes; we do not reproduce the remaining ones which on the whole are of minor importance), new inscriptions published after 1987/1988, including inedita, to be published by G.Reger and C.Marek (cf. 97/98). Blümel's list concerns also sites in Mylasa's surroundings included in the second volume of *I.Mylasa*: Olymos, Hydai and Chalketor (for Hydai and Chalketor B. mentions texts published and/or discussed by T.Boulay, A.-V.Pont in *Chalketor* [see our lemma no. 909]), Kasossos, Hydisos and Kıldara. [For *I.Mylasa* 102 cf. now *BE* (2017) no. 104 sub 6, Pleket.]

956. Mylasa (area of). Location of Trobalissos, Leuke Kome and Omba. Held, *Meilensteine* 42, argues that Τροβαλισσος (cf. *I.Mylasa* 214 L. 12 ἕως... τῆς Τροβαλισσικῆς ὁδοῦ) must have been situated

in the area of the Ὀμβιανὸν πεδίον to the south of Mylasa, specifically at Kuyruklu Kalesi. H. suggests (42 note 308) restoring *I.Mylasa* 213 LL. 17/18 as follows: [τῆς ὁδοῦ τῆς εἰς Τροβαλισ]σον φε|[ρούσης] [see now also H., in *Vir Doctus Anatolicus* 431, Carbon].

Λευκὴ κώμη (cf. i.a. *I.Mylasa* 211 L. 9), connected by a road to Omba, in the Ombianon Pedion, is situated by H. (43) near a place called Sykinion (cf. *I.Mylasa* 211 L. 12 πλησίον τῆς συκίνης), which itself was close to the southern entrance to the city of Mylasa (cf. *I.Mylasa* Test. 23). [See now also H. in *Vir Doctus Anatolicus* 428/429, Carbon.]

Omba could then be identified with the impressive fort of Beçin Kalesi to the south of Milas [an interesting hypothesis regarding Omba, but for which there currently appears to be no direct evidence, Carbon].

957. Mylasa (area of: Hydai). Decree, end of the 3rd/2nd cent. B.C. White marble block built into an Ottoman bridge across the Sarı Çay (ancient Kybersos); on one face the inscription *I.Mylasa* 906 (land lease inscription), on another the text of this lemma; seen and copied several times by L.Robert in 1932; in *I.Mylasa* 902 W.Blümel presented parts of LL. 1-6, with quotations from Robert's report in *AJA* 39 (1935) 338 and from Robert, *Sinuri* 34. Edd.pr. T.Boulay, A.-V.Pont, *Chalkètôr* 71-74 (ph.; French translation), publish a more complete text on the basis of Robert's copy and squeeze (now in the Fonds Louis Robert); cf. P.Hamon, *BE* (2015) no. 633 and (2017) no. 104 sub 5.

[Ἐπὶ] στεφανηφόρου [- - - - - ca. 17 - - - - -]Υ ἱερέως Ἄρε-
ῳς, μηνὸς Λώου, ἐμβολί[μ]ου εἰκ[άδι· ἔδοξ]εν τῶι δήμωι
[τ]ῷι Ὑδαέων· γνώμην ἀποφηναμέ[νων τῶ]ν ταμιῶν Διοδό-
του τοῦ Διονυσοδώρου Τετραφύλ[ου, Ἰα]τροκλέους τοῦ
Ἀντιπάτρου Κορμοσκωνέως, [Ἑκ]α[ταίου] τοῦ Θρασέου τοῦ
Μέλανος Μασσωνέως· ἐπειδὴ τ[ῶν κ]αθιδρυμέν[ω]ν
[ἐν τῶι ἱ]ερῶι ἡμῶν προγονικῶν θεῶν [- ca. 5 -]ΙΝΩΝ Ἀπόλλωνος
[καὶ Ἀρτέμ]ιδος συμβέβηκεν τοὺς [τοῦ ἀ]γάλματος τοῦ Ἀ-
[πόλλωνος? - ca. 8 -]Ω.ΟΝΚΑΙΤΩΙ[ca. 4]ΛΟΝΙΔΡΟΥΜΟΠΩ
[- - - - - - - - - - - - - - - - - -]ΑΛ[- - - - - - - - - - -]ΤΟΝΓΑ[. . .]ΠΟ
[- - - - - - - - - - - - - - - - - -]ΠΟΤΑΜ[- - - - - - - -]ΝΥ.ΙΕΝΘΕΟΓ.
[- -]ΣΕΥ[- - -]

1. The stephanephoros was also priest of Ἄρης, edd.pr. [for the cult of Ares see our lemma no. 2253, Pleket] || 3. Ὑδαέων: Hydai has been incorporated into Mylasa; inscriptions refer either to ὁ δῆμος ὁ Ὑδαέων or to the κοινόν of the Hydaeis (*I.Mylasa* 903; cf. infra), edd.pr. || 6-7. ἐπειδὴ τ[ῶν? - ca. 7-8 - κ]αθιδρυμέν[ω]ν | [ἐν τῶι ἱ]ερῶι ἡμῶν προγονικῶν θεῶν [ἐπιφ]ανῶν, H. (2015), referring to *SEG* XXXIX 1135 L. 4 (from Olymos) || 9. H. (2015) suggests καὶ τῶι [Ἀπόλ]λωνι and wonders whether this inscription concerns ἐργοδόται (as in *SEG* XXXIX 1135) || on 72-76 edd.pr. briefly discuss inscriptions mentioning the Ὑδαεῖς (*I.Mylasa* 901, 903 [also built into the Ottoman bridge], *SEG* LIV 1096 [found in Mylasa]) and inscriptions assigned to Hydai by W.Blümel (*I.Mylasa* 904/905; built into the same bridge), who otherwise points out that they may just as well have to be assigned to Olymos; edd. pr. point out that *I.Mylasa* 909 (*SEG* XXXVIII 1072), found in Damlıboğaz (identified by Robert with Hydai and registered by Blümel under Hydai), in fact comes from Iasos, just like *I.Mylasa* 910 (*SEG* XLV 1520; found near Avşar, not far southwest from Damlıboğaz; cf. P.Hamon, *BE* (2015) no. 635, who points out that the *Iasian* decree for foreign judges [*SEG* LVII 1046] was also found near Avşar). B., P. reject

Robert's view that Hydai was situated in Damlıboğaz. On 74/75 they present the text of *I.Mylasa* 903 (French translation: no new readings) and argue that the sanctuary of Artemis and Apollo mentioned in the new inscription presented above, in *I.Mylasa* 903 and in texts from Olymos may have been one and the same temple and that accordingly Hydai is to be located not near the 'Small Sea' but rather more in the interior of Caria near Olymos; but see the remark of P.Hamon (*BE* (2015) no. 633) about the Hydaeis emphasizing that the temple of Artemis and Apollo was *their own* (τῶι ἱερῶι ἡμῶν) and, thus, not identical with that of Olymos. Apart from the debate about the exact location of Hydai, there is consensus about both Olymos and Hydai having been incorporated into Mylasa through a sympoliteia. One of the κτηματῶναι mentioned in *I.Mylasa* 903 is the father of a Mylasian magistrate (referring to *I.Mylasa* 102).

958. Mylasa (and surroundings). Leases of land, mid-Hellenistic. In her study of land lease documents and dossiers from across the ancient Greek world, Pernin, *Baux* (see our lemma no. 2103), the group of land lease documents from the area of Mylasa, notably at Olymos and Sinuri, forms an important and sizeable component (296-445 nos. 137-253). P. has often consulted squeezes or transcriptions, yet the readings adopted essentially follow those in *I.Mylasa* and other editions, although P. is often more cautious with restorations. Variae lectiones or suggested alternatives are relatively few (not noted in extenso here, but see below). The presentation of the documents is followed by an analysis of their chronology and dating (see already *SEG* LIX 1227; P. 410 now prefers a later date, 'dans la seconde moitié ou à la fin du II^e^ siècle', without excluding an earlier timeframe), of the extent of Mylasan territory and of its civic organization, of the different types of documents and steps in the transactions (offers of purchase, acts of sale [ὠνή, παραχώρησις], entry into possession [ἔμβασις], rental agreements, financial operations, accounts rendered, etc.), of the individuals and magistrates involved in the process, and of the different types of localities and properties involved. P.'s conclusion (444/445) on the motivations of sanctuaries to acquire private land 'dans un esprit de coopération', agrees substantially with the views of B.Dignas (see *SEG* LI 1524, LII 1982).

In no. 154 (*I.Mylasa* 215) L. 6, G.Rougemont suggests reading κτηματώνης αι; in no. 161 (*I.Mylasa* 222, cf. *SEG* LI 1523) L. 4, P. suggests ἵνα θυμ(ι)ηθέντω[ν - - -] ('afin que, une fois des parfums brûlés en leur honneur ...'); no. 172 (*I.Mylasa* 810) L. 1 and no. 175 (*I.Mylasa* 808) L. 1, restore [ἐπὶ στεφανηφόρου Κρατίνου τοῦ Κρατίνου κατὰ δὲ υἱοθεσίαν Λαμ]πρίου τοῦ Μενίππου (see also W.Blümel, *EA* 47 (2014) 98); no. 200 LL. 2/3 [Κόρριος τοῦ Μενε]|κλείους (*I.Mylasa* 831: [Μενίσκου τοῦ Ἰατρο]|κλείους).

For an improved version of Pernin, *Baux* no. 162 (*I.Mylasa* 223) see now *Guide Milas* no. 11. See also our lemmata nos. 959 and 985; for other land leases see our lemmata nos. 897 and 931.

For a comparatio numerorum see our lemma no. 2103 [relevant inscriptions such as *I.Mylasa* 841-842, 850-853, *SEG* XLV 1540A-B, LI 1525 (cf. LIV 1095), LIV 1097, and LVII 1101/1102, appear to be missing from P.'s collection. Carbon].

959. Mylasa. Lease of land, 200-150 B.C. *I.Mylasa* 223. *Guide Milas* no. 11 adopts W.Blümel's reading from autopsy in L. 13 in fine, Διοδότου καὶ τὴν προσοῦσαν [. .]ΝΤΗΙΑΥΛΗ

960. Mylasa (area of?). Testamentary foundation, ca. 200-150 B.C. Block of grayish marble with inscriptions on its front face (A, continued from another block above) and its broken right side (B). As there is no anathyrosis, the block is probably an end block and could be part of an anta [perhaps of a monumental tomb, given the imprecation (LL. 11-13), Scheibelreiter-Gail]; exact provenance unknown; brought in 1972 from the Sakarya İlkokul of Milas to the Museum of Underwater Archaeology in Bodrum. Ed.pr. S.Isager, *Opuscula* 7 (2014) 185-192 (ph.; English translation), who assumes, based on the letterforms and the content, that texts A and B belong to the same dossier. Cf. P.Hamon, *BE* (2015) no. 632.

A

- -
κατα[λύ]ο[ν]τας τὴν [δια]θήκην καὶ μὴ συνά[γο]ντα[ς τὰς]
συνόδους ἐν ταῖς ἡμέραις ταῖς ὑπ' ἐμοῦ διατεταγμέ-
ναις ἢ μὴ ποιοῦντας ἐπὶ τῶν τά[φ]ων τὰ ἐπιτεταγμέ-
να ἢ τοῦ περιβόλου μὴ προνοοῦντας ἢ εἰς διαίρεσιν ἄ-
γοντας τὴν πρόσοδον καὶ μὴ πᾶσαν καταδαπανῶν-
τας εἰς τὰς θυσίας καὶ συνόδους τῶν συγγενῶν ἢ
τοὺς συγγενεῖς ἄ[γον]τας εἰς διαίρεσιν καὶ μὴ μίαν
ἐῶντας εἶναι συγγέν[ε]ιαν καθότι ἐγὼ διατέθει-
μαι ἢ τὰ εἰσιτήρια συνκόπτοντας ἢ ἐν ἑτέρωι τόπωι
συνάγοντας κα[ὶ μὴ] ἐν τῶι ἄλσει τῆς Ἀθηνᾶς καὶ
[- -]ΩΙ καθότι [δια]τέ[θειμαι] περὶ τῶν ὁρίων, καταρά-
τους αὐτοὺς εἶναι [καὶ γένος] τὸ ἐκείνων καὶ μὴ φέρειν
γῆν αὐτοῖς καρποὺς καὶ ἐγγόνων στέρεσ[ι]ν αὐτοῖς εἶναι

The text presents part of a founding document (references to a testament, διαθήκη, in the first person, LL. 1-3, 8-9, cf. 11) for a kinship or familial association called a syngeneia (LL. 6-8), ed.pr., who notes that a syngeneia of this type is not otherwise attested in the region of Mylasa, where the term 'normally ... refers to a more official civic subdivision'; for a private assocation of syngeneis with landed property at Halikarnassos, see Robert, *Ét.anat.* 466-468. The preserved text is presumably the conclusion of this document, containing interdictions against altering or contravening the testamentary rules, followed by an imprecation (LL. 11-13). The avowed purpose of the group was to hold regular sacrifices and gatherings, σύνοδοι (L. 6), as well as rites [τὰ ἐπιτεταγμένα, sc. ἱερά] (LL. 3/4) at the tombs, if L. 3 τά[φ]ων is correct || 3. τά[φ]ων: the trace suggests an alpha, ed.pr., who also raises the possibility of reading τό[π]ων; as ed.pr. comments, the reference would primarily be to the tomb of the founder(s), but it is possible that other members would also have had rights of burial || 9. ed.pr. interprets τὰ εἰσιτήρια συνκόπτοντας as 'stop performing the eisiteria, the initiatory rituals', while also raising the possibility that the reference might be to σύμβολα εἰσιτήρια, 'tokens that gave access to the association' [not necessarily mutually exclusive, but the first possibility of rites for introducing new members is preferable, Carbon] || 11. [- -]ΩΙ, ed.pr. [from the ph., only ca. 6 letters are missing, perhaps simply [π]ε[ριβόλ]ωι? It would seem that the cult-site of the group was a precinct, delimited by boundary stones, ὅρια, located near or including a sacred grove of Athena, Carbon].

B

- -
ἐμοί τε[- -]
σαν δὲ εἰς[- -]
πρὸς τοῖς τα[μίαις? - - - - - - - - - - τὸ λοι]-
πόν τί δε μ[- - - - - - - - - - - - - - - - - - ?ἄλ]-

λα πρὸς τοῖς [- - - - - - - - - - - - - - - - - - - -]
τυθέντων ἱε[ρείων - - - - - - - - - - - - - - - -]-
ως καὶ τῶν ἐ[- - - - - - - - - - - - - - - - ἐπιμέ]-
λειαν τοῦ περι[βόλου - - - - - - - - - - - - - - -]
τοῦ προνο[ε]ίτω[σαν - - - - - - - - - - ἐν τό]-
πωι ἐν ὧι [. .]ΘΗ[- - - - - - - - - - καὶ ἡ γυ]-
νὴ αὐτοῦ Μηνὼ κα[- - - - - - - - - - - - - - - -]
αι ὁμοίως οἱ αὐτ[- - - - - - - - - - - - - - - - - -]
τῆι οἰκίαι ἢ ἀνιέρ[ωται - - - - - - - - - - - - - -]
οἰκίαι καὶ στεφ[αν- - - - - - - - - - - - - - - - -]
ὀγδοιήκοντ[α -]
τωσαν ὠμά [- -]
ΛΛΛΕ[.]ΕΤΩ[- - - - - - - - - - - - - - - - - - - -]

The text is extremely fragmentary but very likely to be related to **A** as it shares many commonalities: use of the first person (L. 1), discussion of sacrifices (L. 6), supervision of the peribolos (LL. 7-9), etc., ed.pr. || 1-2. perhaps [ἀναλισκέτω]|σαν δὲ εἰς [ταῦτα], ed.pr. || 3-4. or a dative participle, ed.pr. [read L. 4 -ποντι ΔΕΜ, Carbon] || 10. [..]ΘΗ[- -], lapis, perhaps a form of τίθημι, ed.pr., citing *TAM* V.2.1090 LL. 9-10: τόπον εἰς [ὃν] τεθήσετ[αι]; with L. 11, Hamon thinks of the burial of a man and his wife Meno 'qui sont probablement ses [the founder's] descendants' || 13. consecration of a house or building as part of the testament, ed.pr. || 15. amount of money perhaps connected with a lease of the properties mentioned in the preceding lines or with the sacrifices, ed.pr. || 16. reference to portions of raw meat from the sacrifices [to be distributed or sold] or alternatively to be interpreted e.g. as τως ἀνωμα[λ- -], ed.pr.

961. Mylasa. Subscription list for a stoa, late 2nd or early 1st cent. B.C. *I.Mylasa* 501 (*SEG* XLII 996). In L. 5, R.v.Bremen, *Guide Milas* no. 21, reads the first fragmentary name in L. 5 as [- -]μόδικος, suggesting ['Ερ]μόδικος, [Τι]μόδικος, [Δη]μόδικος vel sim.

962. Mylasa. Letter of a Roman magistrate, Imperial period. *I.Mylasa* 603 (*SEG* XXXVII 870). R.v.Bremen, in *Guide Milas* no. 6, provides the following revised text. We record the more significant differences with *I.Mylasa*.

[- - -]ς μυρίας καὶ τετρακισχειλίας εἴτε ἐκ τῶν ΕΑΤΟΙΣ εἴτε ἐκ [τῶν - - -]
[- - - τετ]αγμένων πόρων ἐκομίσαντο ἀναπράττεσθαι Α[- - - - - - - - - - - -]
[- - -]εμένης πόλεως δίκαιόν ἐστιν· ἐφ' οἷς ἅπασιν Γ[- - - - - - - - - - - - - - -]
[- - -].ας οἱ τῆς Μυλασέων πόλεως νεωκόροι ἐὰν Ι[- - - - - - - - - - - - - - - -]
[- - -]ον δῆμον τὰς περὶ τῶν δημοσίων ΔΑΝΙΩΝ τῶν τε εἰς Τ[- - - - - - -]
[- - -]ισμάτων, ἃ δὴ καὶ αὐτὰ δημόσια κρείνω ἀσφαλῆας τε κ[- - - - - - - -]
[- - -]πασας ἑκόντες ἀνελῶνται εὐεντεύκτως χρησθ[- - - - - - - - - - - - - -]
[- - -]λέψεις τὴν τῆς Πλουτάρχου θυγατρὸς ἀπελευ[θέραν? - - - - - - - - -]
[- - -]ων δέκα τριῶν μυριάδων, αἳ δὴ τῷ γένει ταμιακὸν εἰσ[- - - - - - - - -]
[- - -] ἐκ τῆς διὰ μισθώσεως ΑΝΥΠΕΥΗΥΝΟΝ τοῖς ἐπι[- - - - - - - - - - - - -]

1. ΕΑΤΟΙΣ: presumably an error for ἑατῶν, v.B. || 4. initio sigma or epsilon, in fine a vertical hasta, v.B. || 5. ΔΑΝΙΩΝ: presumably an error for δαπανῶν, v.B. || 6. [δανε]ισμάτων vel [ψηφ]ισμάτων?, v.B. || 10. ΑΝΥΠΕΥΗΥΝΟΝ: presumably an error for ἀνυπεύθυνον; in fine a vertical hasta, v.B.

963. Mylasa. Honorary decree of the Otorkondeis, 200-150 B.C. *I.Mylasa* II p. 2 no. 157. *Guide Milas* no. 4 adopts the suggestions of R.Merkelbach (per ep. to W.Blümel) in L. 3: Μ[ενίππ]ου τοῦ Φιλίσ[του Μα]υ[ννίτου]; L. 4: Μένιππο[ς] Φιλ[ίστο]υ Μαυννίτ[ης] (for both suggestions, see now W.Blümel, *EA* 47 [2014] 88).

964. Mylasa. Cult regulation, probably 4th cent. B.C. *SEG* LIV 1106. R.v.Bremen, *Guide Milas* no. 15, reads and restores [ἱ]ερόν (L. 1).

965. Mylasa (area of: plain of Ağaçlıhöyük = Sossos?). Dedication to Hekate Sossis, end of the 2nd cent. B.C. *SEG* XLIV 910, LII 1097. W.Blümel, *EA* 47 (2014) 104 (*I.Mylasa* 933*), remarks again that the restoration he originally proposed for the epithet of Hekate, Σ[ω]σσίδι (LL. 10/11), is confirmed by an as yet unpublished votive inscription ('Εκάτῃ Σωσσίδι) in a private collection [the epithet is very likely to be restored also in *SEG* LIV 1111 (late Hellenistic) from the same region south of Milas; we read from the ph. in ed.pr.: [- -]δοτος 'Ιερ[- - -] (a patronym, e.g. 'Ιερ[οκλέους], or ἱερ[ατεύσας]) | [- -]ΛΗ (perhaps [Βασι]λῆ?) καὶ 'Εκάτῃ [Σωσσίδι], Carbon].

966. Mylasa. Dedication of a statue (or statues) of Piety, 41-54 A.D. *I.Mylasa* 33. M.Ricl, E.Akıncı Öztürk, *EA* 47 (2014) 19, suggest that Εὐσεβείας in *I.Mylasa* 33 (ἡ γερουσία καθιέρωσεν Εὐσεβείας τοῦ Αὐτοκράτορος etc.) is an acc. pl.: 'several statues of (personified) Eusebeia of the emperor'; rejected by W.Blümel, *EA* 47 (2014) 75 (with note 1), and id., *Guide Milas* no. 26.

967. Mylasa. Funerary inscriptions. In a discussion of the funerary landscape of the region of Milas, D.Aubriet, in *Le mort dans la ville* 143-156, adduces i.a. the following inscriptions [all belonging to the necropoleis surrounding Mylasa and none found intra muros, Carbon]: *SEG* XXXVI 1003 (*I.Mylasa* 453); XLV 1510 (difficult to date according to A., though H.Malay is cited as proposing 'la haute époque hellénistique' to ed.pr. [however, broken bar alpha and implied iota subscriptum should caution against this 'high' date, Carbon]); LIV 1129/1130, 1145; LV 1131; *I.Mylasa* 426, 429, 439, 442 (highlighting the term ἐγγενής in *I.Mylasa* 442, A. comments that the individuals concerned do not have a 'lien de parenté' and instead draws attention to Rhodian inscriptions [where the term is thought to indicate a form of servile status; but note that none of the Rhodian cases show filiation, whereas at Mylasa the term is used of an 'Απολλωνίδης, son of 'Ερμίας, Carbon]), 447 and 449 (slaves, perhaps members of distinct groups or private associations), 461, 468, 474, 476, 481, 924. In particular, A. offers an analysis of the vocabulary used in these inscriptions to refer to funerary monuments. Brief discussion also of the cult of the Δαίμονες 'Αγαθοί at Mylasa and in the region [dubious observation that the 'formule' Δαίμονες 'Αγαθοί was occasionally 'replaced' by

μνήμης ἀγαθῆς, as in *SEG* LIV 1133; not only are δαίμονες different, but the expression Δαίμονες Ἀγαθοί belongs to a widespread language of commemoration, notably civic (cf. e.g. *I.Iasos* 117 and 121). At 149, A. cites *SEG* XXXVI 1060 as coming from Mylasa, but this originates from the territory of Miletos, Carbon].

968. **Mylasa. Gladiator inscription, Imperial period.** *SEG* LIV 1151. W.Blümel, *EA* 47 (2014) 95 no. 540-02*, now reads the name as Καἰ[στ]ιλλος (*SEG*: Καπ[.]ιαδος; A.Chaniotis, *EBGR* 2004 [2007] 249 no. 26, suggested Καπ[π]άδοξ), citing several parallels (i.a. *SEG* XXVII 774); this is the Greek rendering of Latin *Caestillus (not attested; diminutive of caestus, 'Schlagring').

969. **Nikephoros? (Nikfer/Nikifer, formerly Konak or Büyükkonak). Location.** Hild, *Meilensteine* 19 no. 21 and p. 52, identifies Nik(i)fer as an ancient settlement called Νικηφόρος, on the northern edge of the plateau of the Barzovası (on which see our lemma no. 908). A milestone (unpublished) inscribed in 12 lines on a stone pillar (cf. *La Carie* 358; L. 1: Σεβαστοῖς) was found ca. 3 km north of the site, at Deliktaş/Karacaören, between Sebastopolis and the Barzovası.

970. **Nysa. Gerontikon.** As part of a lavishly illustrated publication of the Gerontikon at Nysa, M. Kadıoğlu and W.Blümel, in Kadıoğlu, *Gerontikon* 89-95, (re)publish the inscriptions belonging to this building of the Gerousia (German translations). For the name Gerontikon, see Strabo 14.1.43 [for a σύστημα γεροντικόν also at Sidyma, see *TAM* II 175 (185-192 A.D.), Carbon]. They provide a precise and detailed archaeological commentary for all of the monuments. A principal subset is formed by the statue-bases of members of the family of Antoninus Pius (109-112 Y1-4, 116 Y8) and the family of the local benefactor, (Σέξτος) Ἰούλιος (Μαίωρ) Ἀντωνῖνος Πυθόδωρος (113-115 Y5-7, 117 Y9), erected as part of the monumental façade (147-149 A.D.; for this date see *SEG* LXI 877). – We provide a comparatio numerorum of this small corpus. For inedita, see our lemmata nos. 976, 978-980 and 983.

SEG		*Gerontikon*	*SEG*		*Gerontikon*	*SEG*		*Gerontikon*
IV	402	109 Y1	IV	406	113 Y5	IV	409	114 Y6
	403	110 Y2		407	115 Y7	XLVIII	1342	119 Y11
	404	111 Y3		408	116 Y8	LXI	877	117 Y9
	405	112 Y4						

971. **Nysa. Dossier concerning Chairemon of Nysa, 88-85 B.C.** *Syll.*[3] 741 I-IV (*RDGE* 48 [only II]; *RC* 73/74 [only III and IV]). D.Campanile, in M.Cassia, C.Giuffrida, C.Molè, A.Pinzone (edd.), *Pignora Amicitiae. Studi di storia antica e storiografia offerti a Mario Mazza* (Acireale 2014) I 231-264, begins by describing the documents in this dossier: honorary decree of Nysa for Chairemon (I), letter of the governor C. Cassius to Nysa (II), two letters of Mithridates to the satrap Leonippus (III, IV). She briefly sketches the historical context of the documents and compares C. Cassius' letter with that of Q. Oppius to Aphrodisias (*Aphrodisias and Rome* no. 3). Brief discussion of K.J.Rigsby's thesis about Mithridates as possible author of *RC* 64 and as a friend of Nysa, who confirmed the privileges of the Nysaean temple of Pluton; this thesis implies that the city was anti-Roman and that Chairemon was a traitor (cf. *SEG* XXXVIII 1075 [C. ignores P.Gauthier's rejection of R.'s thesis and, thereby, its implications, Pleket]). Further speculations on the Pythodoros described by Strabo (14.1.42 and 48; *PIR*[2] P 116), grandson of Chairemon and father of Pythodoros. Stemma of the family on 257.

Cf. also M.Sève, in A.Bérenger, F.Lachaud (edd.), *Hiérarchie des pouvoirs, délégation des pouvoirs et responsabilité des administrateurs dans l'Antiquité et au Moyen Age* (Metz 2012) 19-30, who attempts to explain the strange-sounding passages in the inscriptions. In some cases, they are the results of 'political correctness' (e.g. IV LL. 6/7, where the Nysaeans refrained from calling the Romans 'the common enemies' by changing the supposed original text τοὺς κοινοὺς πολεμίους ... Ῥωμαίους in Mithradates' letter to τοὺς κοινοὺς πολεμίους ... Ῥωμαίων); in the letter of C. Cassius (II) they can be explained by Latinisms, since the Roman magistrates at this time lacked competent translators.

972. **Nysa. Letter of the emperor Valerian, 253-260 A.D.** Marble block, found during the excavations in the western section of Street 1 (plateia) in 2013. Edd.pr. S.H.Öztaner et alii, in Ç.Aşkit et alii (edd.), *In memoriam Filiz Öktem* (Ankara 2014) 231 no. 5 (ph.; Turkish translation).

[ἀγαθῆι τ]ύχηι
[Αὐτοκράτωρ Καῖσαρ Πούβλιος Λι]κίννιος Οὐαλεριανὸς
[Εὐσεβὴς Εὐτυχὴς Σεβαστὸς ἀρχ]ιερεὺς μέγιστος
4 [Γερμανικὸς μέγιστος, δημαρχικῆ]ς ἐξουσίας τ[ὸ .],
[ὕπατος τὸ ., πατὴρ πατρίδος, ἀνθύ]πατ[ος]
- -

Supplements e.g., edd.pr. || the inscription resembles the letter of Valerian and his co-emperor Gallienus to the city of Arykanda (*I.Arykanda* 11), edd.pr., who add that the reason for the new letter is unknown; they suggest a connection with the festival of the Nysaean Theogamia that became οἰκουμενικός under the two emperors and, in addition, refer to an honorary inscription of Nysa for Valerian II (W.M.Ramsay, *BCH* 7 [1883] 274/275 no. 16) || 6 ff. the titulature of Gallienus followed in the now missing lines, edd.pr.

973-975. **Nysa. Honorary inscriptions, Imperial period.** Three honorary inscriptions, found during the excavations and the survey carried out at the market basilica and the plateia bordering it and the forum area in 2013. Edd.pr. S.H.Öztaner et alii, in *op.cit.* (see our lemma no. 972) 230-233 nos. 3/4, 6 (ph.; Turkish translation). [For another new inscription from Nysa cf. E.N.Akdoğu Arca, in *Vir Doctus Anatolicus* 67-69, Pleket.]

973: 230 no. 3. **Honorary inscription.** Fragment of the upper part of a statue base with settings for a bronze statue and dowel holes on the upper surface, found in the eastern section of Street 1. Inscription on the front: Ἀγαθῆι τύχηι

974: 230/231 no. 4. **Honorary inscription for [T.? Fla]vius Aurelius Diophantos, late 2nd/early 3rd cent. A.D.** Marble block of wall revetment with clamp holes on the sides, found in the western section of Street 1.

[T.? Φλά]βιον Αὐρήλιον
[Δι]όφαντον,
[ἱπ]πικὸν φιλοσέβα-
στον τὸν ἀξιολο-
γώτατον ἡ λαμπρο-
τάτη Νυσαέων πόλις
ἡ πατρὶς ἐπί τε κατα-
σκευαῖς ἔργων καὶ ταῖς
λοιπαῖς ταῖς εἰς αὐτὴν
vv εὐεργεσίαις vac.

[6-7. For the combination of πατρίς and πόλις cf. M.Dana, *REG* 129 (2016) 291 with note 103, Pleket.]

975: 232/233 no. 6. **Honorary inscription (for an emperor?), 2nd or 3rd cent. A.D.** Marble block, broken on four sides; found reused in the vault of the bridge in the Western section of Street 1.

[- - - - - - - - - -]ΗΣ[- - - - - - - - -]
[- - - - -] κα[ὶ] παντὸς [- - - - - -]
[- - - - -] γένους δε[σπότην - - -]
[- - - - - Αὐ]τ̣οκράτο̣[ρα - - - - -]
- -

Perhaps [τὸν γ]ῆς [καὶ θαλάσσης] κα[ὶ] παντὸς [τοῦ ἀνθρώπων] γένους δε[σπότην καὶ σωτῆρα], cf. e.g. *I.Ephesos* 303/304, 4336 (Gordianus III), edd.pr.

976. Nysa. Building inscription, Imperial period. Fragment of a Doric architrave, probably not belonging to the Gerontikon. Edd.pr. M.Kadıoğlu, W.Blümel, in Kadıoğlu, *Gerontikon* 95 no. 123 Y15 (ph.): [- - - Χ]αιρή[μων - - -]

[For inscribed architraves found in the theater at Nysa see *SEG* LIX 1230-1233 (cf. in particular 1233), Carbon.]

977. Nysa (area of: Atça). Greek/Latin bilingual milestone, 96-98 A.D. Gray limestone milestone with anathyrosis on the lower surface; found in a field, now in the village of Atça. Edd.pr. M.Kadıoğlu, C.Özbil, in H.Taşkiran et alii (edd.), *Işın Yalçınkaya'ya Armağan/Studies in Honour of Işın Yalçınkaya* (Ankara 2011) 127-131 (ph.; dr.; Turkish translation). A milestone with the same text from Thyateira (*TAM* V.2.870B) attests to a road repair under Nerva.

Imperator · Nerva
Caisar · Aug(ustus) · pontifex
max(imus) · trib(uniciae) · pot(estatis) · p(ater) · p(atriae) · co(n)s(ul) ·
III
Αὐτοκράτωρ Νέρουας
Καῖσαρ Σεβαστός, ἀρχι-
ερεὺς μέγιστος, δημαρ-
χικῆς ἐξουσίας, πατὴρ
πατρίδος, ὕπατος τὸ
τρίτον,
μ̣ί̣(λια) νβ'

978. Nysa. Honorary epigram for a proconsul, 4th cent. A.D. Fragment, apparently part of a rectangular statue base, probably once situated in the forecourt of the Gerontikon; inscription in a recessed field. Ll. 1-3 are nearly identical to *SEG* XLVIII 1342, with the addition of the word ἄγαλμα. Edd.pr. M.Kadıoğlu, W.Blümel, in Kadıoğlu, *Gerontikon* 94 no. 121 Y13 (ph.) [we tacitly correct minor details of the layout from the ph., Carbon]:

[αὐτ]ῆς ἀχράν|[τοιο] Δίκης ἀρί|[δηλ]ον ἄγαλμα· | [- - -]ΣΩΤΙΩΝ||[- - - - -]ΜΟΝ|[- - - - -]ΤΟΝ

[4-6. Probably the name and title of the governor, e.g. [Αὐρ.] Σωτίων(α) | [Μάξι]μον | [ἀνθύπ]ατον; at any rate [ἀνθύπ]ατον must be restored, with a small apex of the alpha visible in the ph.; this seems assured by comparison with *SEG* XLVIII 1342, Carbon.]

979. Nysa. Dedication of an altar to [redacted] unknown deity and the demos, ca. 147-149 A.D.? Drum of a cylindrical altar partly preserved; now in nine fragments; on the upper and lower surfaces large dowel holes; the hole on the upper surface is hypothesized by edd.pr. to have served as the attachment for the θυμι[ατήριον] mentioned in the text (L. 3). Though the relationship of the monument with the Gerontikon remains uncertain, it is identified by edd.pr. as belonging to the 'Rundbasis' found in this area, first mentioned by H.Pringsheim, in W.v.Diest, *Nysa ad Maeandrum* (Berlin 1913) 39 ('der Stil und die wenigen erhaltenen Buchstaben weisen uns in den Anfang des 3. Jahrhunderts'). In addition, the script is described by edd.pr. as perhaps contemporaneous with the elaborate statue group of the Gerontikon. Edd.pr. M.Kadıoğlu, W.Blümel, in Kadıoğlu, *Gerontikon* 93 no. 118 Y10 (ph.).

[- - - -]ΩΤΑ[- - - - - - - - - - - - - - -]Ι
[καὶ] τῷ δ[ή]μωι τὸ[ν] βωμ[ὸ]ν καὶ
[τὸ παρ'] αὐ[τ]ῷ θυμι[ατήριον Ζ]ώσιμος
[- - -] ἱερὸ[ς οἰ]κονόμος
vac. [ἀ ν έ θ η κ] ε ν vac.

1. Name of a deity, edd.pr. [rather [τῇ ἱερ]ωτά[τῃ βουλῇ]; cf. M.Pappakonstantinou, *Αἱ Τράλλεις* (1895) no. 80 L. 9 || 3. if the hypothesis of edd.pr. that the incense-burner was originally located on the altar is correct, then one should no doubt restore this phrase as [τὸ ἐπ'] αὐ[τ]ῷ θυμι[ατήριον]; compare e.g. *SEG* XXXIX 1135 L. 15, Carbon] || 4. initio the name of the father of Zosimos, edd.pr. [his designation as ἱερός calls for further commentary; for an οἰκονόμος of the gerousia see *IG* XII.4.1961; an οἰκονόμος of the boule at *I.Aphr.* 15.364, Carbon || 5. according to the ph., inscribed in much larger lettering, Carbon].

980. **Nysa. Invocation, Imperial period.** Fragment of a base for a bronze statue (two sockets for feet preserved on the upper surface), perhaps to be identified as part of the base found at the western end of the North Hall in the Gerontikon. Edd.pr. M.Kadıoğlu, W.Blümel, in Kadıoğlu, *Gerontikon* 94 no. 120 Y12 (ph.): ἀγαθῇ τύχῃ [- - -]

981-982. **Nysa. Incerta, 1st-2nd cent. A.D.** Two fragments of inscribed architrave blocks, found during the excavations and the survey carried out at the market basilica and the plateia bordering it and the forum area. Edd.pr. S.H.Öztaner et alii, in *op.cit.* (see our lemma no. 972) 229-230 nos. 1 and 2 (ph.; Turkish translation).

981: 229 no. 1. **Incertum, 1st cent. A.D.** Architrave block, found reused in the wall south of the gate in the western section of Street 1.

[ἀ]λείμματα καθ' ὃν καιρὸν ΟΔ[- - -]

982: 229/230 no. 2. **Incertum, 2nd cent. A.D.** Fragment of an architrave block, broken at all sides; found reused in the krepis of a building on the northern side of Street 1.

[- - - - - -]ΛΕΩΣ θυγατρὸ[ς - - - - - -]

Edd.pr. suggest [πό]λεως θυγατρό[ς] as a possible restoration and connect the inscription to a donation/building inscription [the genitive together with the form of the block may also suggest an epitaph, Scheibelreiter-Gail].

983. **Nysa. Incertum, undated.** Fragment found in the forecourt of the Gerontikon; top preserved. Edd.pr. M.Kadıoğlu, W.Blümel, in Kadıoğlu, *Gerontikon* 95 no. 122 Y14.

[- - -]και Ο[- - - | - - -]ΙΟΜ[- - - | - - -]ΙΑ[- - -]

984. **Olymos. Land leases.** See our lemma no. 958.

985. **Olymos. Land lease, Hellenistic.** *I.Mylasa* 807. W.Blümel, *EA* 47 (2014) 98, notes that in L. 1 μέρει can be entirely read.

986. **Olymos. Decree instituting the cult of Leto, ca. 150-100 B.C.** *SEG* XXXIX 1135. R.v.Bremen, in *Guide Milas* no. 41, reads [τὸν βω]μόν (L. 13 initio). For LL. 4/5, a suggestion of A.Chaniotis is cited: θεοὺς ἐπι|[φανεῖς] (*EBGR* 1989 no. 11).

987. **Sekköy. Treaty between Mylasa and Kindya concerning the purchase or transfer of a plot of land, 353/352 B.C.** *SEG* XL 991. Republished in *Guide Milas* no. 39 with further emendations and restorations. An alternative reading of the toponym in L. 3, Ἀρυηv (instead of Ἀκτήν), is suggested by M.Wörrle per ep. [Αρυην incorrectly ascribed to R.v.Bremen in *SEG* LXIII 911, Carbon]. In L. 9 read [Το]τολδιδος (with reference to *SEG* XLIII 713 C LL. 18/19); L. 19 [Β]ρουεσσιος vel [Ά]ρουεσσιος. Cf. also *BE* (2015) no. 631, with a critique of R.Descat's edition (*SEG* LXIII 911) of this text.

988. **Sekköy. Second treaty between Mylasa and Kindya concerning the purchase of a plot of land, mid-4th cent. B.C.** *SEG* XL 992. Republished in *Guide Milas* no. 40 with further emendations and restorations: L. 1 in fine [-]ΕΙΛ[-] κ[ῆρυξ·] [[-]ΕΙΛΣ κ[ῆρυξ·] already restored in *HTC* no. 91, Carbon]; L. ■ initio [Υλι]μεῖς, [Υρο]μεῖς or [Λω]μεῖς all remain possible; L. 6 initio [Β]ρυασσιος or [Ά]ρυασσιος; L. 22 in fine read ΕΠΙ[-]ΥΜ[- - -].

989. **Sinuri. Land leases.** See our lemma no. 958.

990. **Stratonikeia. Territorial formation and the role of Lagina and Panamara.** On the basis of coins, inscriptions and archaeological evidence, C.Williamson, in F.Pirson, *Manifestationen von Macht und Hierarchien in Stadtraum und Landschaft* (*Byzas* 13; Istanbul 2012) 113-150, examines the processes that led to the foundation and expansion of Stratonikeia. Sanctuaries played a crucial role in city formation, and the integration of the sanctuaries of Hekate at Lagina and of Zeus at Panamara, together with the settlements in the surroundings, into the territory of the new city of Stratonikeia had a considerable impact on the expansion and the consolidation of the χώρα, on the importance of the city and on the identity of its citizens. By making Hekate and Zeus the main tutelary gods of Stratonikeia, the inhabitants of the communities that had formerly belonged to the sanctuaries but that were now in the chora of the city, shared a common identity with the Stratonikeians.

991. **Stratonikeia. Asylia.** See our lemma no. 2086.

992. Theangela. Honorary decree for Iason, son of Minnion, ca. 200 B.C. *SEG* XXXII 1112 (Marek); cf. *BCH* 14 (1890) 90-93 no. 1 (found in a house in Bodrum). Republished by T.Boulay, A.-V.Pont, *Chalkètôr* 44-54 (ph. of squeezes; French translation). We print selections from their long app.cr.

Ἔδοξεν τῶι δή[μωι, γνώμη προστατῶν· ἐπειδὴ Ἰάσων]
Μιννίωνος Ἀν[τιοχεὺς ἀπὸ Μαιάνδρου?, κατασταθεὶς]
στρατηγὸς ἐ[πὶ Καρίας ὑπὸ βασιλέως Ἀντιόχου]
τὴν πᾶσαν σ[πουδὴν καὶ προθυμίαν? ποιεῖται ὑπὲρ]
τῶν ἐντυ[γχανόντων τῶν πολιτῶν, ἀποσταλέντων]
τε πρεσ[βευτῶν πρὸς αὐτὸν - - - - - - - - - - - - - - - -]
ΛΟΥΣΑ[- -]
ΣΥΝΧ[$^{ca. 2-3}$ ἀκ]όλουθα [πράσσων - - - - - - - - - - - -]
ΚΑΙΑ [εὐερ]γετῶν καὶ τὰ [- - - - - - - - - - - δεδόχθαι·]
ἐπ[ηιν]ῆσθαι Ἰάσονα ἀρε[τῆς ἕνεκα τῆς εἰς τὸ]-
[ν δῆ]μον, στεφανῶσαι δὲ [αὐτὸν χρυσέωι στε]-
[φάνωι κ]αὶ ἀναγορεῦσ[αι τὸν στέφανον ὅταν ὁ]
[δῆμος ἄγηι μο]υσικο[ὺς ἀγῶνας ἐν τῶι θεάτρωι]
[- -]

2. Ἀ[λικαρνασσεύς], M.; Ἀν[- -], J. and L.Robert (notes made after examination of the squeezes made by G.Cousin and C.Diehl (*BCH*) and now in Princeton); initio Μιννίωνος: identical with the Μιννίων (from Antiochia) on record as royal officer in *SEG* XXIX 1089 (decree of Theangela offering πολιτεία to Minnion), B., P., who restore Ἀν[τιοχεύς] in L. 2 and point out that the letter forms in *SEG* XXIX 1089 and *SEG* XXXII 1112 show 'similitudes frappantes' (53) and that the same mason may have been at work. Iason was strategos of Caria during the campaign of Antiochos III in 197/196 B.C. and may have monitored the synoikismos of Theangela and Halikarnassos, just as he had done with the sympoliteia imposed upon Chalketor || 12-13. B., P. refer to *SEG* XXIX 1089 (ὅταν ὁ δῆμος [τὸν] μουσικὸν ἀγῶνα τιθῆι) || B., P., following M., assign this decree to Theangela (*BCH*: Halikarnassos), the history of which in the late 3rd/early 2nd cent. B.C. they survey in some detail, with special reference to *JÖAI* 11 (1908) 61-63 no. 4 (*SEG* LII 1042 [subscription-list from Halikarnassos (rather than from Theangela) and therefore constituting no proof of Theangela's loss of independence, Pleket]: 201-196 B.C.) and to *SEG* LI 1496 (LII 1038; discussed on 49-51; Greek text; French translation). They argue that Theangela was incorporated into Halikarnassos after the Seleukid defeat by Rome in 189 B.C.

993. Tralleis. Honorary decree for Alexandros, 3rd cent. B.C. *I.Tralleis* 25. See our lemma no. 2187.

IONIA

994. Ionia. Milestones. Cf. our lemma no. 2168.

995. Ionia. Foundation myths. In a treatment of Ionian 'worldviews' (also including i.a. Chios and Samos), N.MacSweeney, *Foundation myths and politics in ancient Ionia* (Cambridge 2013), occasionally adduces and comments on inscriptions: i.a. 48-51 on the figure and cult of Νηλεύς, oikist of Miletos (*Milet* I.3.133 LL. 27-30; I.7.269; VI.2.788; Rhodes-Osborne, *GHI* 2017, 123; *I.Didyma* 170 II; 496B; 537 L. 14; *IG* I³ 84; IX.2.1125; XII.6.544). On 65 and 68, comments on the use of Carian and Lydian names at Miletos (e.g. *Milet* I.3.122 Col. I LL. 65, 105, Col. II L. 52; VI.2.407; *I.Didyma* 342); on 83 and 86-88, genealogy and the figure of Οἰνοπίων on Chios (*SGDI* 5656; *SEG* XXII 514); on 95, Samos' kinship ties with Magnesia and Antiocheia on the Maeander (*IG* XII.6.154 and 6, respectively); on 111, the foundation of Kolophon (B.D.Meritt, *AJP* [1935] 359-372 no. I; cf. *SEG* XIX 698); on 128 the θεσπιῳδοί at Klaros claiming to be Ἡρακλεῖδαι by descent from the Lydian king Ἄρδυς [for which see now Ferrary, *Mémoriaux* (cf. our lemma no. 1083) 101, with L.Robert's interpretation of Πατρογενίδης as the ethnic marker of a genos to which individual thespioidoi belonged; M. instead appears to view πατρογενίδης as an adjective qualifying Ardys, Carbon]; on 141-143, the personal names Ἀμάζων (*I.Ephesos* 941) and the figure of Ἄνδροκλος at Ephesos (*I.Ephesos* 501); on 148/149, the connection between the worship of Artemis at Ephesos and at Lydian Sardis (the so-called 'sacrilege inscription', *I.Ephesos* 2; dedications of Kroisos, *I.Ephesos* 1518); on 176/177 and 179-181, the Panionion, Melie and Ionian identity (P.Hommel, in G.Kleiner, P.Hommel, W.Müller-Wiener, *Panionion und Melie* (Berlin 1967) 45-63; *IG* XII.5.444 A L. 27; *I.Priene* 37 [now *I.Priene (2014)* 132, Corsten]); on 195, the territorial dispute of Miletos and Myous (*I.Priene* 458; *Syll.*³ 134; Rhodes-Osborne, *op.cit.* 16), Chios and Klazomenai (*SEG* XXVIII 697), as examples of 'fighting amongst Ionians'.

996. Ionia. Calendar dossier (gubernatorial edict and two decrees of the Koinon of Asia), 9 B.C. *RDGE* 65; *SEG* LVI 1233. A.Heller, *Pallas* 96 (2014) 217-232, provides an English translation of *RDGE* 65 D LL. 30-56 and a detailed commentary on the decision-making process (certainly initiated by the emperor and his governor), the diffusion of the dossier (from Pergamon via the assize-capitals to all the other cities), the Hellenistic precedents (admittedly the governor underlines the unprecedented novelty of Augustus' reform, but in fact the break with the past is much less radical, given e.g. the celebration of royal γενέθλια), the transposition of the Julian into the local Greek calendar and the ultimate result of the governor's calendar-reform ('une tentative en partie avortée et isolée'). For the indication of the year the cities continued to use eponymous magistracies and eras (Sullan, Pharsalos, Actium). The latter in most cases originated in local initiatives and the Roman authorities never intervened in order to create a uniform system [cf. now also *I.Priene (2014)* 14; L.Polverini, in G.Negri, A.Valvo (edd.), *Studi su Augusto. In occasione del XX centenario della morte* (Torino 2016) 95-114; P.Thonemann, *ZPE* 196 (2015) 123-141, Pleket].

997. Ionia. Cults of Demeter and Kore. In a detailed investigation of the sanctuaries and the cults of Demeter and Kore in Ionia (broadly speaking; see below), S.T.Schipporeit, *Demeter und Kore in Ionien* (Istanbul 2013), collects and comments on an extensive corpus of sources, notably inscriptions on stone, vases, and other objects etc. With rare exceptions, inscriptions are not quoted in extenso and variae lectiones are few (see however our lemmata nos. 916 and 1109).

As part of the wider Ionian region, S. also discusses Chios, Erythrai and Samos, as well as Halikarnassos and Iasos (cities where the Ionic dialect and culture prevailed before the Hellenistic period [several other Carian communities might then also have qualified as 'Ionian', Carbon]). S. thoroughly situates the sanctuaries in their civic or local contexts and discusses the relevant sources (literary, epigraphical, numismatic, other finds). Synthetic studies are offered on the criteria for the identification of sanctuaries of Demeter, such as votive offerings, on the forms and functions of the sanctuaries, on the Thesmophoria and other rites connected to the agrarian cycle, the development and the spread of the cult of Demeter Eleusinia (not only in Ionian cities, but also further afield).

No concordances or indices and only occasional references to *SEG*; we provide a comparatio numerorum of the principal documents discussed:

SEG		Schipporeit	*I.Ephesos*	Schipporeit	*I.Iasos*	Schipporeit
II	615	II.43 E 2	1070A	II.6 E 6	2	II.20 E 1
IV	187	II.17 E 2, 18 E 1	1071	II.6 E 7	25	II.20 E 2
	188	II.17 E 3	1072	II.6 E 8	*I.Magnesia*	
	598	II.44 E 1	1076	II.6 E 9	158	II.4 E 3
XV	533	II.1 E 1	1077	II.6 E 10	*Milet* VI.3	
	541	II.1 E 2	1210	II.4 E 2	1288	II.28 E 1
XVI	491	II.1 E 1	1228	II.4 A 1	1289	II.24 E 4
XVII	396	II.2 E 1	1236	II.4 E 4	1290	II.25 E 1
	410	II.1 E 2	1270	II.5 E 1, 7 E 3	1305	II.24 E 3
XXX	1341	II.26 E 1	1305	II.4 E 5	*I.Priene*	
XXXV	922 (k)	II.3 E 1	1595	II.7 E 4	170	II.33 E 3
	1115 (2)	II.4 R 1	1600	II.7 E 5	171	II.33 E 4
XLIV	949	II.43 E 1	1601	II.7 E 6	172 + p. 311	II.33 E 2
XLVII	1615	II.28 E 6	1602	II.7 E 7	173	II.33 E 1
I.Didyma			1603	II.7 E 8	196	II.33 E 5
1		II.34 E 2	2018	II.5 E 2	313 (304/304a)	II.34 E 3
66		II.28 E 2	3252	II.8 E 1	361	II.34 E 1
67		II.28 E 3	4337	II.7 E 1	*I.Smyrna*	
68		II.28 E 4	*I.Erythrai*		7	II.38 E 1
69		II.28 E 5	69	II.9 E 1	8	II.38 E 2
496A		II.24 E 1	105	II.12 E 2	9	II.38 E 3
496B		II.24 E 2	151	II.15 E 3	29	II.38 E 4
504		II.30 A 1	201	II.10 E 1, 12 E 1,	81	II.38 E 5
I.Ephesos				13 E 1, 15 E 1-2,	86	II.38 E 6
10		II.6 E 1		16 E 1	103	II.38 E 7
213		II.4 E 1	207	II.11 E 1-2,	653	II.39 E 2
275		II.7 E 2		16 E 2	654	II.39 E 3
1058		II.6 E 2	220	II.14 E 1	655	II.39 E 1
1060		II.6 E 3	225	II.9 E 2	726	II.40 E 1
1067		II.6 E 4	*IG* XII.6		727	II.38 E 8
1070		II.6 E 5	13	II.37 E 1	746	II.41 R 1

I.Smyrna	Schipporeit	*I.Smyrna*	Schipporeit	*GIBM*	Schipporeit
747	II.41 R 2	753	II.42 E 1	903	II.17 E 1
748	II.41 A 1	888	II.38 E 9		

998-1003. Didyma. Various inscriptions. W.Günther, *ZPE* 192 (2014) 159-166, comments on the following texts. Cf. P.Hamon, *BE* (2015) no. 621 ('des corrections toujours convaincantes').

998: 159/160 no. 1. **Honorary inscription for an agonothete, Imperial period.** *I.Didyma* 158. G. presents the following text (German translation).

vacat Ἀγα[θῆι] τύχηι vacat
[ἡ] βουλὴ [καὶ ὁ] δῆμος ἐτ[είμησαν]
τοὺς υἱ[ο]ὺς Ἀριστίωνο[ς τοῦ Ἱέρωνος τοῦ]
4 Ἑρμοκράτους τοὺς ἀ[γωνοθετήσαν]-
τας Ἀ[ρ]ιστίωνα καὶ Ἑρμοκ[ράτην καὶ]
Ἱέρωνα κατὰ τὰ γραφέντ[α ψηφίσματα]

3-4. τοὺς υἱ[ο]ὺς Ἀριστίωνο[ς καὶ Ἱέρωνος καὶ] | Ἑρμοκράτους τοὺς ἀ[- - - -], *I.Didyma* (names of three different fathers). G. suggests restoring the name of one father, with patronymic and papponym: sons of Aristion, son of Hieron, son of Hermokrates; stemma on 159 || 4-5. for more than one ἀγωνοθέτης G. refers to *I.Didyma* 154, 173, 183/184 (generosity of two brothers and their sister) and 334 LL. 12-13 (brothers as ἀγωνοθέται).

999: 160/161 no. 2. **Honorary inscription for the prophet Eudemos, ca. 50 B.C.** *I.Didyma* 259 (cf. also *I.Didyma* 345). G. reconstructs the stemma of the prophet over ca. 250 years and twelve generations, in which the famous homonym, who in 216/215 B.C., together with his younger brothers Μένανδρος and Δίων, established a foundation εἰς παιδείαν τῶν ἐλευθέρων παίδων (*Milet* I.3.145), plays an essential role. *SEG* LIX 1356 showed that this Εὔδημος, together with his father Θαλλίων Δίωνος and grandfather Δίων Μεγακλείους, acquired Milesian citizenship. In *I.Didyma* 259 L. 1 the patronymic of the prophet Εὔδημος is to be restored as Δ[ίω]ν[ος] (*I.Didyma*: Λ[έο]ν[τος?]).

1000: 162 no. 3. **Honorary inscription for the prophet M. Ulpius Flavianus Phileas, Antonine period.** *I.Didyma* 279 (a) and (b). G. reads in 279 (b) LL. 14-15 the name of the first ταμίας as Ἰδιοκτή|του (*I.Didyma*: Διοκτή|του). The name Ἰδιόκτητος is also on record in the epitaph *Milet* VI.2.602 L. 7 (Ἰδιόκτητος Ἀγαθόποδος) and in an unpublished honorary inscription from the Antonine period for a ταμίας ([Ἰδ]ιόκτητος Ἀγα|[θό]ποδος). All three inscriptions concern the same person. That he belonged to the family of the ὑδροφόρος Ναΐς Ἀγαθόποδος (*I.Didyma* 254 L. 13) 'kann nur eine Vermutung bleiben'.

1001: 163/164 no. 4. **Honorary inscription for an anonymous treasurer (ταμίας), Augustan period.** *I.Didyma* 394 and 398 were engraved on the front face (394; 54 B.C.) and the right side (394, end of lines; 398; 34/33 B.C.) of the same stele; both were honorary texts for ταμίαι. G. points out that below 398 another text was engraved in a different, somewhat later script ('augusteïsche Zeit'), and presents the text as follows.

[-------]O[-------]
[------]ΑΙΤ[------]
[------].ΤΕ[-------]
[ca. 4]ωι [κ]αὶ ἐτ[ίμησαν στεφά]-
[νωι χ]ρυσῶι ἀ[ρετῆς ἕνεκα·]
[ἐ]στεφάνωσ[αν δὲ αὐτὸν]
[κ]αὶ οἱ ἐργαστα[ὶ στεφά]-
[ν]ωι χρυσῶι Σ[--------]
[.]ων ΠΡΟΣΤΑ[--------]
[.]Ε ἐργαστ[-----------]

3. Before tau two horizontal hastae (below and above): ΣΤΕ- -?, G. || 5. for the restoration G. refers to the honorary inscriptions for ταμίαι in *I.Didyma* 390 B II L. 11 and 396 L. 7; ταμίαι were mostly honored with an εἰκὼν γραπτὴ ἐπίχρυσος, G. || 7. ἐργασταί: previously unattested in Didyma, G., who refers to *OMS* I 542-548.

1002: 165/166 no. 5 (ph.; German translation). **Incertum, 3rd cent. A.D.** *I.Didyma* 423. G. examined the stone in the excavation-house in Didyma and presents the following text.

Ἀγαθῆ [τύχη·]
Μη(νὸς) ια' κη' [- - -]
πρ(οφητεύοντος) Ἑρμίππ[ου τοῦ]
vac. Μενά[νδρου] vac.

The underlined letters still visible, G. || ἀγαθῆ [τύχη] | . ΜΙΑ⁻κη[- - -]|.υτ Ἑρμίππ[ου - -]|.. Μενά[νδρου - -], Rehm in *I.Didyma* (in L. 2 eta superimposed on my; in L. 3 Rehm printed 'zwei kleine Kreise' above υτ) || 2. this dating formula [11th month, day 28 = August 21] recalls the Milesian 'Festkalender' *SEG* XXXIV 1176-1188 (*Milet* VI.2.944 (a)-(o)) recording διανομαί for the βουλή, G. || 3. Ἑρμίππου: it cannot be decided whether he is identical with the prophet Αἰκίνιος Ἕρμιππος (*I.Didyma* 164; reign of Elagabalus) or with the ἀρχιπρύτανις Ἕρμιππος on record on Milesian coins during Geta's rule (209-211 A.D.), G.

1003: 166 no. 6 (ph.). **Incertum, late 3rd cent. A.D.** *I.Didyma* 449. After examination of the stone G. proposes to read in L. 4 [Λ]αμάχου (*I.Didyma*: [Λυσι]μάχου). He adduces two parallels for this relatively rare name: *IG* II² 9561 (epitaph of the Milesian Ἐπιχαρπία Λαμάχου; early Imperial period) and *I.Didyma* 486 (Μελάνιππος [Λα]μάχου; 194/193 B.C.). Our Λάμαχος may have belonged to the same family.

1004. **Ephesos. Refoundation ■■ Arsinoeia, ca. 294 B.C.** G.Larguinat-Turbatte, *REA* 116.2 (2014) 265-291, analyzes the archaeological, literary and (meager) epigraphic evidence for the processes in the refoundation of Ephesos under the name of Arsinoeia by Lysimachos. A particular focus lies on the differences between literary and epigraphic texts regarding the reaction of the Ephesians themselves, especially concerning the synoikismos with Kolophon, Lebedos and P(h)ygela. Whereas literary texts, in particular Strabo (14.1.21), are critical, inscriptions hint at a division of the population, ■ part of which supported Lysimachos by participation in the construction of the city walls (*I.Ephesos* 3 [seizure by the city authorities of private land for the construction of ■ part of the walls] and 1441 [honors by the council and people of Ephesos for Ἄθηνις of Kyzikos for aid in the construction of the walls]) and by introducing a cult of the king, which is, however, only reflected in the Salutaris inscription (*I.Ephesos* 27 L. 187; 2nd cent. A.D.: statue of Lysimachos among images of gods).

1005. **Ephesos. The Artemision ■■ ■ place of pilgrimage, 7th cent. B.C.-Late Antiquity.** On the basis of literary and epigraphic sources, J.Fischer, in E.Olshausen, V.Sauer (edd.), *Mobilität in den Kulturen der antiken Mittelmeerwelt. Stuttgarter Kolloquium zur Historischen Geographie des Altertums 11, 2011* (Stuttgart 2014) 171-203, investigates the history of the sanctuary as a place of pilgrimage, focusing on the cult image, the wealth and property of the sanctuary, asylia, and the cult and festivals in honor of the goddess. He quotes (in part or in full) the following inscriptions (most of them with German translations): *I.Ephesos* 18 B; 19 B LL. 4-6; 24 A; 24 B LL. 8-24 and 23-34; 24 C; 276 LL. 7-11; 987/988; 1207; 1351; 1520; 1523; 3059; 3501; *SEG* XXXIV 1124 LL. 10-12, XXXIX 1290 LL. 45-47 (Sardis), XLIX 1524; *Aphrodisias and Rome* 8 LL. 55-57.

1006. **Ephesos. Political and social development, 70 B.C.-73 A.D.** Mainly on the basis of inscriptions (occasionally also referring to literary and archaeological evidence) and as ■ summary of his then-forthcoming book [F.Kirbihler, *Des Grecs et des Italiens à Éphèse. Histoire d'une intégration croisée* (Bordeaux 2016), Corsten], F.Kirbihler, *Pallas* 96 (2014) 233-252, provides ■■ overview of 'les mutations d'une capitale de province'. He treats the following themes: 1) the loss of freedom and the institutional development; 2) the growing role of Italians, in particular in commerce; 3) the imperial cult [cf. our lemma no. 1007, Corsten] and the access of Italians to civic institutions.

1007. **Ephesos. Imperial cult.** F.Kirbihler, L.Zabrana, *JÖAI* 83 (2014) 101-131 (ph.), re-evaluate the archaeological record based on the excavations of J. Turtle Wood in the Artemision and deal with the establishment of the imperial cult in Ephesos. Marc Antony, first flamen of Divus Iulius in Rome, probably initiated this new cult in the Artemision, on record in a Greek translation of ■ Latin plebiscite (*I.Ephesos* 4324), a group of local coins, and a list of eponyms which underwent some changes in 40/39 or 39/38 B.C. (*I.Ephesos* 9). In 29 B.C. Octavian altered the existing cult into a cult of Dea Roma and Divus Iulius. See also the brief summary in F.Kirbihler, *Pallas* 96 (2014) 242. – Cf. P.Hamon, *BE* (2016) no. 421: 'ce ne peut être qu'une hypothèse, qui reste à démontrer'.

1008. **Ephesos. Municipal careers under Roman rule.** F.Kirbihler, in P.Goukowski, C.Feyel (edd.), *Folia Graeca in honorem Edouard Will. 2: Historica* (Nancy 2012) 67-107, stresses that Greek cities, in contrast to cities in the Roman west, had no real cursus honorum, and that the lex Cornelia did not unify the offices in the cities of the province of Asia; however, a hierarchy existed and along with it a rough order in which offices were usually held. This is not always obvious since inscriptions

neither tend to mention all offices a person had held nor necessarily enumerate them in chronological order. The underlying system seems to have been based on individual merit and family prestige, perhaps also on the family's wealth, which led over time to a variety of flexible 'cursus' without clear rules or a fixed hierarchy. In Ephesos, we know of up to 17 offices (or 18, if the βουλευτής is included). K. points out that the Ephesians were apparently not obliged to respect an interval between the holding of offices (see, e.g., *I.Ephesos* 1384 C and 1500), and that they could exercise two or more offices at the same time (starting under Trajan; see, e.g., *I.Ephesos* 1061 and 1500; however, καί does not always refer to the simultaneous holding of offices as, e.g. *I.Ephesos* 638 and 3058 demonstrate). He distinguishes two (or three) groups of careers, not always having the same order of offices: 1. A short career of members of élite families, with three variants, all of them comprising prestigious functions ('des ensembles ou "paquets" de deux ou trois fonctions de dignité equivalente'): a) γραμματεύς, βουλευτής, κουρήτης for members of the 'lower' élite; b) γραμματεύς, πρύτανις, ἀσιάρχης/ἀρχιερεύς for members of the 'high' élite; c) similar to b), but with more posts, in which some men reached the γραμματεία only after the position of ἀσιάρχης. 2. A career scheme, known (by fewer attestations) from Domitian onwards, advancing from lower (ἀγορανόμος, στρατηγός, εἰρηνάρχης, etc.) to higher functions. 3. In addition, there may have been a group of lower offices which are not well attested (e.g., ἐφήβαρχος, νέαρχος, παιδονόμος). Persons of higher rank, i.e. those of group 1, sometimes held lower offices later in their career. Repeated holding of the same offices is rather rare and occurs almost exclusively in difficult times when there were few candidates, as in the period before Actium; the cumulation of offices becomes more frequent in the late 2nd cent. A.D., which may be a sign of a dwindling number of candidates for a municipal career.

1009. Ephesos. 'Intellectuals'. J.Fischer, in *Beitrag Kleinasiens* 125-155, briefly discusses the following Ephesian ῥήτορες, σοφισταί and φιλόσοφοι, adducing various inscriptions (Greek text; German translation): Τ. Φλάουϊος Δαμιανός (*I.Ephesos* 672 [cf. our lemma no. 1173 (D)], 678 [concerning a grandson]); Ἀδριανός from Tyre (*I.Ephesos* 1539; Μούσαισι μέλων; professor of rhetoric in Athens and Rome); Σώτηρος (*I.Ephesos* 1548; σοφιστής; cf. also *F.Delphes* III.4.265); Τίτος Κλαύδιος Φλαουϊανὸς Διονύσιος from Miletos (*I.Ephesos* 426 and 3047: ῥήτωρ καὶ σοφιστής); Πόπλιος Ὀρδεώνιος Λολλιανός (*I.Ephesos* 984; cf. *IG* II² 4211; σοφιστής and ῥήτωρ); Αὐρήλιος Ἀθήναιος I (*I.Ephesos* 3057: ῥήτωρ; cf. *TAM* V.2.954 for his daughter); Αὐρήλιος Ἀθήναιος II (*I.Ephesos* 4114; ῥήτωρ περιοδονίκης); Ποντικός (*I.Ephesos* 3069; λόγων ἕνεκα); Τίτος Φλάουϊος Μένανδρος (father and brother [both ῥήτορες] of an Ephesian politician); Ὀφέλλιος Λαῖτος (*I.Ephesos* 3901; Πλατωνικὸς φιλόσοφος; cf. *IG* II² 3816); [- -]λι[ος] Σεκουνδῖνος (*I.Ephesos* 4340; Πλατωνικὸς φιλόσοφος); Ἄππιος Ἀλέξανδρος (*I.Ephesos* 616: τὸν φιλόσοφον; cf. *SEG* LIII 1329, from Smyrna; τὸν κράτιστον φιλόσοφον). Cf. also *I.Ephesos* 789 (an anonymous φιλόσοφος ἐγλεκ[τικός], from Alexandria and ἀπὸ [τοῦ Μουσείου]). Many 'intellectuals' held important urban and provincial magistracies and/or were (high) priests [for an Ephesian sophist in Macedonian Philippi cf. *BE* (2017) no. 344 (Α(ὖλος) Πλατώριος Ἡγεμονι(κ)ός), Pleket].

1010. Ephesos. Artemidoros of Daldis and Ephesos. Starting from the fact that father of Artemidoros was Ephesian (whose name Φωκᾶς is, however, not attested otherwise in Ephesos), F.Kirbihler, in C.Chandezon, J.du Bouchet (edd.), *Artémidore de Daldis et l'interprétation des rêves* (Paris 2014) 53-103, examines, mainly on the basis of inscriptions, the author's work as to references to Ephesos. The mention of Ἀφροδίτη Πελαγία in Artem. II 37 pp. 171/172 (Pack) is reminiscent of statues of the goddess, identified with Ἀφροδίτη Εὔπλοία by J. and L.Robert, *BE* (1981) no. 302 (*SEG* XXXI 962/963 [found in the peristyle of a private (!) house, Corsten]), and K. finds more correspondences between Artemidoros and Ephesian inscriptions: ναύκληροι (*I.Ephesos* 20, 542, 678, 946, 1487/1488, 1984(a) [cf. *SEG* LXIII 919, Corsten]; slaves and freedmen (customs law [see our lemma no. 1011]; *I.Ephesos* 646; numerous epitaphs on 67 note 60); gladiators (e.g. *I.Ephesos* 1620/1621, 2226, 3055, 3070); publicani and customs (customs law [see our lemma no. 1011]; *I.Ephesos* 627, 3056); Greek-Latin bilingualism (e.g., *I.Ephesos* 2320/2321, 2323-2325 [cf. *SEG* LI 2313, Corsten]); crisis in the 2nd cent. A.D. (*I.Ephesos* 215); oracles (*I.Ephesos* 1024). There are no clear references to Ephesos regarding athletes or contests, doctors, civic institutions, or the proconsul.

1011. Ephesos. Various inscriptions, Imperial period. H.Taeuber, in *Hanghaus 2 – WE 6* 342/343 nos. IST 1-4 (ph.; dr.; German translations), republishes the following inscriptions.

Taeuber	*I.Ephesos*	*SEG*	Merkelbach-Stauber, *SGO*
IST 1	1267		
IST 2		XXXI 962	I no. 03/02/39
IST 3		XXXI 963	I no. 03/02/40
IST 4	1424		

1012. Ephesos. Customs law of Asia, 62 A.D. *SEG* XXXIX 1180; LXII 872*, LXIII 920. B.Takmer, *Akron* 6. *Eskiçağ Yazıları* 4 (2013) 103-206, gives an overview (in Turkish) of the content of the inscription (Greek text, Turkish translation; ph. of (parts of) the stone).

S.G.Bernard, *ZPE* 191 (2014) 182-184, discusses section 27 (LL. 66-67) (Greek text; English translation). He argues that the clause concerns *one* exemption (cf. the interpretation given in the 2008 Oxford edition [covered in *SEG* LVIII 1304]: two different categories of exemption): the accusative of respect (λίθον ἢ τὴν πέτραν) clarifies the preceding ὃ ἂν μήκετι [χρή]σιμον ὑπάρχῃ. The clause refers to 'the practice of using stone or rock as ballast in maritime shipping rather than unprocessed stone or rock to be processed at Rome'. 'No longer useful' stone is non-saleable ballast, an 'industrial by-product — generated by mining activity'. B. suggests that the clause targets ships which arrived at Ephesos, e.g. from Cyprus or Thasos, and were active in cabotage trade coming from West to East [for a brief illuminating comment on § 40 LL. 96-98 (immunity for Vedius Pollio) cf. L.Pilar Ebele, E.Le Quéré, *JRS* 107 (2017) 43/44, Pleket].

1013. Ephesos. Foundation of C. Vibius Salutaris, 104 A.D. *I.Ephesos* 27. F.Mitthof, in *Beitrag Kleinasiens* 298, suggests restoring in L. 66 τόκ[ον ἀνὰ δη(νάρια) ρʹ δωδεκ]ασσαριαῖον (*I.Ephesos*: τόκ[ον δραχμιαῖον] ἀσσαριαῖον).

1014. Ephesos. The library of Celsus. *I.Ephesos* 5101-5114; *SEG* LX 1154. See our lemma no. 2082.

1015. Ephesos. Edict of L. Antonius Balbus, reign of Antoninus Pius. *I.Ephesos* 23. After a brief survey of inscriptions recording donations of wealthy Ephesians for the κατασκευὴ τοῦ λιμένος (*SEG* XXXIV 1094; *I.Ephesos* 1391, 2061, 3066; cf. also *SEG* XLIII 792 for the city itself, κατὰ τὴν τοῦ Σεβαστοῦ διαταγήν, improving the harbor) and the ἀνακάθαρσις τοῦ λιμένος (*I.Ephesos* 3071), and imperial initiatives to improve the situation in the city's harbor(s) (*SEG* XLIII 792; *I.Ephesos* 274), C.Kokkinia in Kolb, *Infrastruktur* 180-196, focuses on *I.Ephesos* 23 (Greek text; English translation; edict of the governor of Asia concerning people who harm the harbor, referring to 'the greatest emperor sending instructions concerning the protection of the harbor'). Comment on the ἐμπορευόμενοι (L. 14: importing merchants or perhaps 'contractors of local works and stone masons'), on ὄχθη (L. 15: 'waterside') and on πεῖλαι (L. 17; 'piers'). In L. 19 K. suggests reading [λατύ?]πης ('stone chippings': cf. Strabo 17.1.34): both the emery (σμ(ε)ίρις in L. 18) and the stone chippings were filling up the water. As to the fine for transgressors not having been engraved in L. 23, K. wonders whether some group among the Ephesians (e.g. the stone-cutters) wanted to renegotiate the amount. More in general K. argues that the rhetoric of the edict, which underlines the emperor's concern with the protection of the harbor and the despatching of continuous instructions on that matter, does not constitute evidence of Roman emperors and governors actively promoting (let alone financing) provincial infrastructure but rather reflects provincial ideas about imposing an obligation on Roman authorities to undertake such activities. We may have [redacted] 'effort to influence, rather than simply to document, Roman policy in the provinces' (194) [for the date of Albus' governorship cf. now J.Taeuber, *JÖAI* 84 (2015) [2016] 301-310: ca. 160 rather than 146-149 A.D.; cf. *BE* (2017) no. 473, Pleket].

1016. Ephesos. Honorary inscription for L. Marius Maximus Perpetuus Aurelianus, after 217 A.D. *I.Ephesos* 3030. On the basis of five Latin inscriptions (*CIL* VI 1452/1453, X 6567, 6764; *An.Ép.* 1955 no. 188) and the Ephesian text, M.Christol, *CCG* 25 (2014) 123-146, dates Maximus' governorships to 213-215 (Asia) and 216-217 A.D. (Africa).

1017. Ephesos. Mystery cults. K.Clinton, *ZPE* 191 (2014) 117-128, discusses several issues concerning Artemis' mysteria in Ephesus which he could not include in his review of G.M.Rogers, *The Mysteries of Artemis of Ephesos* --- (*SEG* LXII 862) in *CPh* 109 (2014) 373-376: 1) the reorganization of Ephesian cults in the early 3rd cent. B.C.; 2) the venue of the mysteries of Artemis; 3) the relation of the ἱερουργοί of the Prytaneion to the mysteries; 4) the role of the πρύτανις and the κουρῆτες in Artemis' cult and in the mystery cult served by the δημοτελὴς ἱεροφάντης.

Ad 1) Discussion of *I.Ephesos* 26 LL. 1-19 (Greek text). C. argues that μυστηρίων καὶ θυσίων in L. 3 'are left indefinite' and that in the early 3rd cent. B.C., just as in later periods, there were various mystery cults in Ephesos and that the text refers to a 'broad organisation of the religious cults of Ephesus', and not necessarily to a change in the traditional rituals; brief comment on Σώτειρα (LL. 4 and 18) and the relation with Ἄρτεμις.

Ad 2) The location of the sanctuary in which the mysteria were celebrated: not necessarily in Ortygia (Rogers) but probably in the Artemision itself (discussion of *I.Ephesos* 987/988), in the 'Kulttheater' or Odeion excavated in 2009-2011.

Ad 3) The ἱεροκῆρυξ Ἀρτέμιδος was a member of the high elite and played a role in the celebration of the μυστήρια (*SEG* XXXIX 1195); the ἱεροκῆρυξ at the Prytaneion, who appears in the lists of κουρῆτες in the Prytaneion, was presumably a slave and in any case not a member of the elite; he is not the ἱεροκῆρυξ of Artemis. Rogers' theory about Artemis' mysteries having been placed under the new management of the Prytaneion and its prytanis is unfounded; similarly the δημοτελὴς ἱεροφάντης (*I.Ephesos* 10; Greek text) was a polis official and had nothing to do with the mysteria of Artemis; the only hierophants attested at Ephesos served the μυστήρια of Demeter and Dionysos (*I.Ephesos* 275, 1270, 1595) [Cf. now also N.Belayche, *Mètis* 14 (2016) 49-74, Pleket].

Ad 4) The πρύτανις 'completed' (τελειόω) or 'fulfilled' (ἐκτελεῖν) the μυστήρια; the mysteria were a lengthy festival; completion of πάντα τὰ μυστήρια ('the entire mysteria' rather than 'all the mystery festivals in Ephesos') or τὰ λοιπὰ μυστήρια ('the remainder of the mysteria') confirm this. In *I.Ephesos* 1058 (+ 1059) and 1060, which record people who completed 'the entire mysteria', no mention is made of gratitude to Artemis; the μυστήρια in these inscriptions probably were those of Demeter and Kore (the two deities are mentioned in the two inscriptions). Demeter Karpophoros had a νεώς in the Prytaneion. The κουρῆτες were administrators, not involved in the organization of (and change in) rituals. *I.Ephesos* 3059 shows that in the early 3rd cent. A.D. it is the priestess of the Artemision who had complete control 'over the celebration of the Mysteria, despite the presence of the Kouretes in the Prytaneion' (127).

1018. Ephesos. Transmission of ritual knowledge. Starting from the cult of Dionysos at Ephesos, A.-F.Jaccottet, F.Massa, *Kernos* 27 (2014) 285-318, examine how cults were, sometimes with alterations, transferred to different places and how different cults influenced each other, including the adoption of pagan elements into Christianity. After an analysis of the transfer of Dionysiac cult from Thebes to Magnesia on the Maeander (see our lemma no. 1089) with its institution of θίασοι, they provide a list in chronological order of Ephesian attestations of cult personnel (292: θεασώτης Διονύσου [honorific title for Trajan], παλαιὸς γέρων, ἱερεύς, ἱεροφάντης, ἐπιμελητής, μυσταγωγός, ὑμνῳδός, ἐνθρόνιος, ὑδραύλης, ἱερολόγος, θυρσοφόρος, βουκόλος, βασσάραι, ἀγωνοθέτης, σακηφόροι [*I.Ephesos* 275, 293, 1211, 1267/1268, 1595, 1601-1603, 3329], all of them, except the θεασώτης Διονύσου, being regular cult 'offices') and comment on most of them. The βουκόλος and ἀρχιβουκόλος (maps showing their diffusion, 295/296) were copied from Pergamon, where they must have been 'invented'; they were connected to the theater. However, in Pergamon the βουκόλοι made up an association, whereas in Ephesos single βουκόλοι within a group had specific functions at sacrifices, which shows that transfer could entail changes. They finally distinguish different backgrounds and origins of the titles: the θυρσοφόρος and βασσάραι were taken from literature (or from a common Dionysiac imagery); the βουκόλος was a direct copy of a title recently invented elsewhere; the ἱερεύς was the most common title in all cults; the ἱερολόγος (attested in pagan cults only here) and ἐνθρόνιος were Ephesian inventions.

As [redacted] example of collaboration between cult associations of different deities, they analyze *I.Ephesos* 1595 and argue that the priesthood of T. Αὐρ. Πλούταρχος [not 'Ploutarkhès', Corsten] was [redacted]

joint priesthood in the distinct cult associations of Demeter and of Dionysos. They further prefer to see the functions of the ἱεροφάντης and the ἐπιμελητὴς τῶν μυστηρίων as equally exercised in both associations by the same person which would mean that the two associations held joint events. In contrast, in *I.Ephesos* 1270 both cult associations have different priests, but their joint mention nevertheless demonstrates their closeness. The reason may have been a common, 'unified' vocabulary in mystery cults. When, in his letter to the Ephesians written from Smyrna (where there were Dionysiac cult associations) in the early 2nd cent. A.D., Ignatius of Antioch attempted to unify the many different Christian groups in the city and to reform the Church, he used terms taken from Dionysiac language, based on his experience of mysteries and the theater.

On 308-315, J., M. examine, in comparison with what Dion. Hal. 2.73 relates about the Roman pontifex, *I.Ephesos* 10 as the only existing epigraphic testimony to a permanent functionary (ἱεροφάντης) whose tasks included teaching the πρύτανις (who changed annually) how to perform his religious duties, and they draw some conclusions. The ἱεροφάντης was one of those responsible for securing the tradition, the νόμιμα, which was not done via written documents, as the so-called 'sacred laws' contain nothing of this kind. The same concept is also behind the inscription from Magnesia (v. supra) where the cult is said to be personally transfered by 'maenads', not by documents in writing. At the same time, this procedure left room for variations and alterations of the rites which were far from being unchangeable.

1019-1027. Ephesos (area of: Belevi). Dedications of statues to Artemis, Classical to early Hellenistic. Edd.pr. H.Engelmann, C.Içten, U.Muss, *ZPE* 191 (2014) 99-116 nos. 1-9 (ph.), publish nine very large (between 80 and 138 cm) statue bases, found during construction work for a toll-station on the turnpike Izmir-Aydın in Belevi, and now in the 'Staatsmarkt' in Ephesos. They are all new except no. 3. On 110-114 edd.pr. comment on the marble used for the bases (local), their location (probably against a wall of e.g. the office of the neopoiai or of the Artemision), the gods represented in the statues (Artemis herself or other deities/heroes), the sculptors and the Artemision in the 5th/4th cent. B.C. and, especially, the statues erected in the sanctuary and their sculptors. Cf. M.Sève, *BE* (2015) no. 59 and P.Hamon, *ibidem* no. 614. Edd.pr., Sève, and Hamon all assume that the blocks originated in the Artemision [but nobody explains why these heavy blocks were transported from the Artemision to the place where they were found; edd.pr. write: 'wann die Basen nach Belevi kamen und weshalb sie offenbar nicht als Spolien wiederverwendet wurden, ist unbekannt', Pleket].

1019: 100/101 no. 1. **Dedication by neopoiai and signature of the sculptor Alkamenes, ca. 425-400 B.C.** Quadrangular marble statue base moulded above and below; on top a large hole to receive the plinth of a statue; L. 1 of the inscription on the moulding; the other lines on the shaft.

[N]εωποιο͂ντες ἀνέθηκαν
Φανόδικος [Μ]ολπαγόρεω
Μόριμος Μẹ[γ]άλλεω
Αἶσχρος Σῳκ̣ράτεος
Θεόδωρος [Θ]ẹογνήτō
Τεισαμενὸς Μολπαγόρεω
Στρεψάδης Ἀναξικρέοντος
Μενοίτιος Πυθέω
Ζήνων Ἀρτẹ́μωνος
Νέστωρ Κόμεω
Ὀλυμπιάδ̣ης Ἀπολλοδώρō
vacat
Ἀλκαμένης ἐποίησεν

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2. Brother of Teisamenos (L. 6), edd.pr. || 3. Μẹ[γ]άλλεω or Μẹ[τ]άλλεω, edd.pr. || 5. Θεόδωρος: his son Artemidoros in our lemma no. 1021 L. 6, edd.pr. || 7. Στρεψάδης: 'semble nouveau', H. [unless a simple omission for Στρεψ(ι)άδης, Carbon] || 9. Ζήνων: his son Ἵππων in our lemma no. 1020 L. 2, edd.pr.; for Ἀρτέμων cf. LL. 3 and 8 of the inscription in our lemma no. 1023 || 10. Κόμης: known from 4th-cent. B.C. Ephesian coins, H. || 12. active in the second half of the 5th cent. B.C.; he made the statue referred to on this base (and on the other bases) when he stayed in Ephesos for a large project, edd.pr. (on 112/113).

1020: 101 no. 2. **Dedication and signature of the sculptor Alkamenes, ca. 425-400 B.C.** Monolithic marble statue base; LL. 1-5 on the upper moulding; L. 6 on the shaft; on top a large hole for the plinth of a statue.

[-------]γẹ́νεος· Π̣ọλ[ύτ]ι[μ]ος [-------]
[-------].ωνύμō · Ἵππων Ζήνωνος· . [---]
[-------Ἀ]νδροφόρβō · Θεόδωρος ..νδ.[--]
[-------]ώνακ̣τος· Π̣υθίννης Μετ̣αβ[----]
[-------]άσον[ο]ς· Εὐρ̣ύ̣δημος Εὐρυέρκεω
vacat
Ἀλκαμένης ἐποίησεν

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2. [Ἑκα]τ̣-, [Κλ]ε̣-, [Νι]κ- or [Ἱε]ρωνύμō, edd.pr.; for Ἵππων see our lemma no. 1019, app.cr. ad L. 9 || 3. Ἀνδρόφōρβος: known from 4th cent. B.C. Ephesian coins, H. || 4. Πυθίννης: 'attesté ailleurs', H. || 5. Εὐρυέρκης: 'semble nouveau', H.

1021: 102/103 no. 3. **Dedication by neopoiai and signature of the sculptor Alkamenes, 425-400 B.C.** *SEG* XLV 1584 (Engelmann; cf. LIII 1282). Grayish-white marble base moulded above; L. 1 on the moulding, the other lines on the shaft; irregular stoichedon; dowel-hole on top; found in Belevi and now in the cemetery of the village. We do not note minor differences (such as dotted letters; restored letters versus letters read by Engelmann etc.) with the text of *SEG*.

[Νεωποιô̄ντες ἀνέθηκαν]
[-----]ν Λεωμ[-----]
[Θ]ρα[σ]υ[μ]ή[δ]ης Ἑκατ[αι]ô̄
Εὐκράτης Ἡρογείτον[ος]
Ὀλυμπιάδης Πόσε[ω]
Ἀρτεμίδωρος Θεοδ[ώρō]
Ἀναξαγόρης [...].ρ[---]
Ἑκαταῖος Ἡρογείτονος
Μεγακλῆς Καϋστρίō
Ποσειδεωνι[...]ργὺχō
Λέων Σαδυάττεος
vacat
Ἀλκαμένης ἐποίησεν

1. Not in *SEG* || 2. Ναέων·, *SEG* ('dedication of the Naeis') || 4. Ευ[..]αγης, *SEG*; Eukrates and Hekataios (L. 8) were brothers, edd.pr. || 5. in fine Ποσέο, *SEG*; for Ποσῆς cf. L. 3 of the inscription in our lemma no. 1026 || 6. A.'s father is on record in L. 5 of the inscription in our lemma no. 1019, edd.pr. || 7. Ἀναξαγόρης Ι[....]αρ[..]ο, *SEG* || 10. Ποσειδέων Ι[....]ργύχο, *SEG* [Engelmann (1995); which seems better than Engelmann's (2014) Ποσειδεωνι[...]ργὺχō], Pleket] || Engelmann (112) rejects A.Stewart's thesis (cf. *SEG* LIII 1282) that Alkamenes' herm of Hermes had been placed on the base.

1022: 103/104 no. 4. **Dedication by neopoiai and signature of the sculptor Eugnotos, ca. 400 B.C.** Marble statue base moulded above and below; on top a triangular hole to receive a statue; stoichedon script; in one line of the inscription traces of red paint.

Νεω[ποιô̄]ντες ἀνέθηκα[ν]
vacat
Τε[....]σσ[.]νος
Δ[ιονυσι]κλῆς Πηλέ[φō]
[....]ω[ν Δ]ημαγόρεω
Χα[ίρ]ω[ν] Διονυσικλέος
Δημοχίδης Ἑ[κ]ατωνύμō
Σκ[.π]ης Φιλτέω
Μελέαγρος Ἡγησίω
Μελάνωπος Δη[μ]οχάριος
Μητρόδωρος Δ[ι]ονυσικλέος
Εὔγνοτος ἐποίη[σ]εν vacat

2. Perhaps [Ἐ]σσ[ῶ]νος?, edd.pr. || 3. edd.pr. suggest that Dionysikles is the father of Χαίρων (L. 5) and Μητρόδωρος (L. 10), which would imply that three members of one family (and of one tribe) would be neopoiai simultaneously; doubts about the restoration of Dionysikles in L. 3 apud H.; in the introduction edd.pr. write that the college of neopoiai consisted of ten persons (each tribe contributed *two persons*); Πήλεφος: known from 4th-cent. B.C. Ephesian coins, H. || 4. Καβιρίς, daughter of a Demagores, is on record in *I.Ephesos* 112 (stoichedon script of the 5th/4th cent. B.C.), edd.pr. || 6. Δημοχίδης (cf. also L. 7 of the inscription in our lemma no. 1024): 'semble nouveau', H. || 7. Σκ[έπ]ης or Σκ[όπ]ης, edd.pr.; H. prefers Σκ[όπ]ης, known from 4th-cent. B.C. coins from Ephesos || 11. Εὔγνοτος: previously unattested as sculptor, edd.pr.

1023: 104/105 no. 5. **Dedication of a statue by neopoiai, ca. 425-400 or ca. 400-365 B.C.** Marble statue base with moulding above; L. 1 of the inscription on the moulding, the other lines on the shaft; irregular stoichedon script; on top a dowel-hole.

Νεωποιô̄ντε[ς] ἀνέθηκαν
vacat
Κραίνων Θερσέλεω
Ἀκέστωρ Ἀρτέμωνος
Πολύζηλος Ζηνοδότō
Λέσχος Θαρσύνοντος
Εὐκρατίδης Ἀθηναγόρεω
Θέαιτος Θεόχō
Διονύσιος Ἀρτέμωνος
Ἡράκλειτος Ἡροδότō
Πρωτοσίλεως Σπέρχωνος
[.........] Ζηνοδότō

2. Κραίνων (cf. our lemma no. 1024 L. 2): 'semble nouveau', H.; Θερσέλης: 'attesté ailleurs', H. || 3. Akestor and Dionysios (L. 8) were brothers; their father may be a descendant of the homonym in L. 9 of the text in our lemma no. 1019, edd.pr. || 4. Polyzelos and the son of Zenodotos (L. 11) were brothers, edd.pr.; cf. app.cr. ad L. 8 of the inscription in our lemma no. 1024 || 5. Λέσχος: 'attesté ailleurs', H. || 7. Θεόχος: 'der die Gottheit trägt', edd.pr., who refer to *I.Ephesos* 110 || 10. Πρωτοσίλεως: 'semble nouveau'; Σπέρχων: 'attesté ailleurs', H.

1024: 105/106 no. 6. **Dedication by neopoiai and signature of Sopolis, ca. 350 B.C.** Marble statue base moulded above; L. 1 on the moulding; the other lines on the shaft; L. 12 in smaller script; dowel-hole on top.

Νεωποιô̄ντες ἀνέθη[καν]
vacat
Κλύτιος Κραίνοντος
Περίστρατος Εὐέλθοντος
Ἔχυλλος Ἀφθίτεω
Ἐράσιππος Πύρωνος
Ἔγδηλος Ἑκαταίō
Μέλητος Δημοχίδεω
Εὀπαθίδης Ζηνοδότō
Ταορέας Γλαύκωνος
Ποσείδιππος Κυνίσκō
Ἀστυκράτης Ἀκίō vacat
vacat
Σώπολις Πρωτογένεος ἐποίησεν

2. Κραίνοντος: cf. app.cr. of the inscription in our lemma no. 1023 ad L. 2 || 3. Περίστρατος: his son Μεγαλλῆς proposed the proxeny-decree *SEG* XXXIX 1153, edd.pr. || 4. Ἀφθίτης: 'semble nouveau', H. || 6. Ἔγδηλος: his brother Κηφίσιος in L. 2 of the inscription in our lemma no. 1026 || 7. Δημοχίδης: cf. app.cr. ad L. 6 of the inscription in our lemma no. 1022 || 8. Εὀπαθίδης = Εὐπαθίδης: 'attesté ailleurs', H.; two brothers of Eupathides in LL. 4 and 11 in the inscription in our lemma no. 1023, edd.pr. || 11. Ἀστυκράτης: his son Ἀθήναιος proposed the proxeny decree *SEG* XXXIX 1156, edd.pr.; Ἄκιος: known from 4th-cent. B.C. coins, H. || 12. Σώπολις: previously unattested as sculptor, edd.pr.; named also in the text in our lemma no. 1025.

1025: 106/107 no. 7. **Dedication with signature of Sopolis, ca. 350 B.C.** Marble statue base moulded above; inscription on the shaft; on top a dowel-hole.

vacat
Ἐχεδάμας Μελανώπō
Φύλακος Σίμωνος
Σωτηρίων Σιλλίō
vacat
Σώπολις Πρωτογέν[εος] ἐποίησε[ν]

1. Ἐχέδαμας: his son Ἀντιαλκίδας in L. 2 of the inscription in our lemma no. 1027; his son Πυριλάμπης in *I.Ephesos* 126 add. and *SEG* XXXIX 1160, edd.pr. || 4. Sopolis named also in the text in our lemma no. 1024.

1026: 107/108 no. 8. **Dedication by neopoiai, end of the 4th cent.** B.C. Gray marble column; an upper moulding marked by two groves; on top a long hole, 2 cm deep; on the bottom surface a dowel-hole; L. 1 of the text on the bulge, the other lines on the shaft.

[Νεωποιῶντες ἀν]έθηκαν
vacat
Κηφίσιος Ἑκαταίō
Πυρίλαος Πόσεω
Κλεάναξ Ἀπολλοδ(ώ)ρō
Ἀριστέος Κοκκάλō
vacat

2. Κηφίσιος: cf. his brother in L. 6 of the inscription in our lemma no. 1024 || 3. for another Ποσῆς cf. the inscription in our lemma no. 1021 L. 5 || 4. ΔΟΡΟ, lapis; for Κλεάναξ, son of Ἀπολλόδωρος, cf. *SEG* XXXIV 1083, edd.pr. || 5. Ἀριστέος = Ἀριστεύς, edd.pr.

1027: 108/109 no. 9. **Dedication by neopoiai, end of the 4th cent.** B.C. Marble block; broken at right; found in Belevi (exact find-spot unknown) and now in the Museum in Selçuk.

[Ν]ε[ωποιήσ]αντες ἀνέ[θηκαν]
Ἀντιαλ[κ]ίδας Ἐχεδά[μαντος]
Τληπόλεμος Θήρωνος
Θέσσαλος Δαΐφρ[ω]νος
Ποσειδώνιος Κτησίō
Εὐάνθης Κλειδήμō
Χέλλων Κλεομήδε[ος]
Κάρνωψ Ἐπιχάρε[ος]
Μνήσαρχο[ς] Μνη[- -]
Ζώπυρος Σωσικλ[έος]
Εὐκλῆς Φάρακο[ς]
vacat

2. For Ἐχεδάμας see our lemma no. 1025 || 5-11. Κτήσιος, Χέλλων, Κάρνωψ and Φάραξ: known from 4th cent. B.C. Ephesian coins, H.

1028. Ephesos. Dedication to Artemis Ephesia and the emperor Domitian, 92/93 A.D. *I.Ephesos* 413. After a brief introduction on the eagerness of emperors and the intended successors to emphasize their military exploits, and on Domitian's policy to manifest himself in his capacity of princeps as a successful general (epithet Germanicus after the campaign against the Chatti; coins with *Germania Capta* or Νείκη (Αὐτοκράτορος) Δομιτιανοῦ; Domitian as θεὸς ἀνίκητος in *I.Priene* 229 [*I.Priene* (*2014*) 219]), S.Witetschek, *ZPE* 190 (2014) 251-256, focuses on *I.Ephesos* 413 (Greek text) which mentions the 23rd acclamation as imperator (αὐτοκράτορι τὸ κγʹ); in the sources for 92-93 A.D. (building inscriptions, milestones, diplomata militaria, coins) Domitian mentions only 22 such acclamations. There is one other source for a 23rd acclamation: a coin from Caesarea Maritima (14 Sept. 92 - 13 Sept. 93 A.D.). W. suggests that the 23rd acclamation was an 'irrtümliche Zählung', elicited by the fact that possibly in relation with his ovatio in the beginning of 93 A.D. (after his campaign in Pannonia) a 23rd acclamation had been proposed to him; a proposition which Domitian rejected but which as 'Falschmeldung' circulated in certain regions of the Empire. W. prefers this hypothesis to the idea that in *I.Ephesos* 413 the Ephesians simply made a mistake, although he notes that in that very same inscription another inaccuracy occurred: Domitian is called τειμητής, though his full title was censor perpetuus (τειμητὴς διὰ βίου; this full title in *I.Ephesos* 415/416 [92/93 A.D.], in which otherwise another inaccuracy occurs: the 22nd acclamation is coupled with the 15th consulship, although as from 1 Jan. 92 A.D. the emperor held the 16th consulship).

1029. Ephesos (and environs). Jews. R.Pillinger, in R.Deines, J.Herzer, K.-W.Niebuhr (edd.), *Neues Testament und hellenistisch-jüdische Alltagskultur. Wechselseitige Wahrnehmungen. III. Internationales Symposium zum Corpus Judaeo-Hellensticum Novi Testamenti, 21.-24. Mai, 2009, Leipzig* (Tübingen 2011) 85-98, provides a brief overview of the pictorial and epigraphic attestations of Jews in Ephesos. She concludes that their number is rather small and distributed all over the city and its environs, and that the Jewish inscriptions are almost exclusively in Greek. – Cf. also J.Frey, *ibidem* 106-113.

1030. Ephesos. Christian prayer, Late Antiquity. Flat tile with graffito; find in 'Marmorsaal' 31. Ed.pr. H.Taeuber, in *Hanghaus 2 – WE 6* 340 no. GR 298 (ph.; dr.; German translation): Ἅγιος | ἅγιος | ἅγιος | σῶσον || Θωμᾶ

1031. Ephesos. Epitaphs. K.Harter-Uibopuu, in *Beitrag Kleinasiens* 157-180, examines ca. 280 inscriptions from Ephesos and its hinterland in the Kaystros Valley (and some texts from Hypaipa and Metropolis) for the information they provide on the acquisition and construction of tombs, on the various prohibitions (illicit burial of persons; alienation or opening of tombs) and on punishments for transgressors (fines). Of the inscriptions mentioned below, in nearly all cases she provides Greek texts and German translations. Ephesian texts contain no clauses concerning the legal purchase/acquisition of a tomb. The expression 'this tomb belongs to so-and-so' has no legal connotation. Συγχώρησις and ἐκχώρησις, denoting permission to bury a person in a tomb, occur in several texts, i.a. in *I.Ephesos* 1656, 2121, 2126 (comment on the 'Archivierung' of the documents: ἀντίγραφον, ἐκσφράγισμα). Comment on those who take care of the tomb: private persons (*I.Ephesos* 2202 A), associations (professional or otherwise: *I.Ephesos* 2212). – **Prohibitions:** no burial of 'Nichtberechtigten' (missing in very few texts), no alienation (πωλῆσαι; ἐξ- or ἀπαλλοτριῶσαι), no damage to the inscription, no removal of the corpse or the bones, no opening of the tomb. Discussion of *I.Ephesos* 1636 LL. 10-12; 1649; 2205 B; 2211 LL. 8-14; 2211 B LL. 2-4; 2212 Col. II LL. 3-5; 2265 LL. 5-7; 2299 B; 2304 L. 3; 2326; 2446 LL. 2-3; 3224 LL. 2-4; 3225 LL. 6-10; 3236 L. 4; 3327 LL. 10-13; 4117 (b) LL. 2-3. – **Fines:** often 2500, sometimes 250, 500, 1000 or 10,000/12,500 den.; to be paid to the fiscus (frequently mentioned; perhaps a reflection of Ephesos' status as caput provinciae [but the fiscus is the beneficiary everywhere in Asia Minor, Corsten]), the city or one of its gremia, villages in urban territory or associations. Discussion of *I.Ephesos* 3225 LL. 6-10 and 3327 LL. 10-13.

1032. Ephesos (territory of: Thyaira). Epitaph of Tryphon, Imperial period. Plaque with sunken tabula ansata, built into the wall of the Ulu Camii at Tire; inscription in the tabula. Ed.pr. M.Ricl, *AST* 31.2 (2014) 333 (ph.).

Μόσχιον | Τρύφωνος | τοῦ Λευκί|ου ἐπόησε || Τρύφωνι Ζω|πύρου ἀνδρὶ | μνείας χά|❦ ριν ❦

1033. **Ephesos. Epitaph of Cl. Agathon and family, 2nd cent.** A.D. *SEG* LIII 1287 bis a. F.Mitthof, in *Beitrag Kleinasiens* 295-300, agrees with ed.pr. that the ligature KP in L. 5 is an abbreviation for κέρμα ('fragment, coin, small change'); the following ΓC means '3.5' (C = 'a half') and designates a half denarius, which would, in this case, comprise seven units.

1034-1035. **Ephesos. Epitaphs, ca. 150-250** A.D. Fragments of two epitaphs, reused in the İsa Bey Hamam in Selçuk; ed.pr. H.Taeuber, *JÖAI* 83 (2014) 271/272 no.6 and 278 no. 14 (ph.; German translation).

1034: 271/272 no. 6. Fragment of a grayish marble tabula ansata, broken on top and at right, built into the northern wall of the building.

- - - - - | τὸ ἥ[μισυ μέρος τὸ ἐ]|ν δεξιοῖς Ṭ[- - -]|ρου καὶ τῶν [τέκν?]||ων αὐτοῦ· ζ[ῶσιν]

The text describes the division of the funerary space among several people; cf. e.g. *I.Ephesos* 2302, ed.pr. || 2. perhaps Ṭ; at the beginning of a name ending in -ρου in L. 3, ed.pr. || 3-4. [τέκν]ων: alternatively perhaps [κληρονόμ]|ων (cf. *I.Ephesos* 1633) or [ἀπελευθέρ]|ων (cf. *I.Ephesos* 2540), ed.pr.

1035: 278 no. 14. Epitaph (?). Fragment of grayish marble with moulded rim.

Ị[- - -]|MṆ[- - -]|TO[- - - | - - -]

2. μγ[ημεῖον]?, ed.pr.

1036. **Ephesos. Christian epitaphs, 3rd cent.** A.D. N.Zimmermann, in *Öffentlichkeit* 655-657, discusses a group of eleven epitaphs in the light of new 'Bauforschung' conducted in the Cemetery of the Seven Sleepers. They are either engraved in marble plaques, painted on stucco or incised into the rock and are to be dated to the 3rd cent. A.D., not to the 5th cent. A.D. (cf. already *SEG* LXI 912). He quotes in full *I.Ephesos* 4201/4202, 4205, 4210, 4213, 4215, 4219/4220, 4223; in addition, 4216 L. 1-3, and 4217 (2).

1037-1038. **Ephesos. Topos inscriptions, Imperial period.** H.Taeuber, *JÖAI* 83 (2014) 267-269 (ph.; German translation), (re)publishes two texts reused in the İsa Bey Hamam in Selçuk.

1037: 267/268 no. 1. **Topos inscription for P. Fl. Faustinianus and [.]. Fl. Severianus, 200-250** A.D. The inscription spreads over two marble slabs, reused in the floor of room 1.

Π(οπλίου) Φλ(αουΐου) Φαυστεινι vv ανοῦ
[.] Φλ(αουΐου) Σεβηριανοῦ πατρο-
vacat βούλων vacat
2 lines vacat
4 ΣνTA

1. The letter after the first phi could well be an alpha; a Φάβιος Φαυστεινιανός is known from other sources (*I.Ephesos* 666A, 940Ab, 1041, 3424, 4107); his *praenomen* is otherwise unknown and Φάβιος is mostly abbreviated as Φαβ, which makes an identification with our Faustinianus difficult, ed.pr. || 2. initio, an unintellegible praenomen, ed.pr. || 2-3. πατρόβουλοι: 'erbliche Ratsmitglieder', ed.pr. || 4. no connection to LL. 1-3; because of the bad state of preservation it is not clear whether text is missing, ed.pr.

1038: 268/269 no. 2. **Topos inscription, after 130** A.D. *SEG* XLIII 800. T. argues that the text is not a dedication to Artemis since the alleged erased alpha of [Ἀρτέμιδι Ἐφεσί][[ᾳ]] above the first preserved line is rather the result of a roughening of the surface to facilitate the support of a pillar. He suggests in L. 2 [ναῶ]ν τῶν ἐν Ἐφέσῳ as part of the title of an ἀσιάρχης and argues that the first preserved letter (ny) was cut out of an upsilon that was erroneously first written by the mason. The titulature could point to a date for the text after the second neokoria.

1039. **Ephesos. Lead tesserae, Imperial period.** *SEG* LVIII 1328 nos. 225, 230, 233 and 235. C.T.Kuhn, *ZPE* 190 (2014) 137-140, presents prosopographical comments on the names in these four tesserae. – **(1) No. 225:** Τιβ(έριος) Κλ(αύδιος) Παυ(λεῖνος): two homonyms are on record in *I.Ephesos* 674 (ca. 138-161 A.D.) and 1143 (*SEG* XVI 513); various Claudii Paulini are attested in Kibyra and Aphrodisias. The Ephesian Paulinus possibly is identical with a homonym from Kibyra (*I.Kibyra* 12). 'The Claudii Paulini - - - enjoyed a geographically wide social network' (138). – **(2) No. 230:** T(ίτου) Φλ(αβίου) Ἰουλιανοῦ Πρόκλου: he probably belonged to the elite family of T. Φλαούϊος Πύθων, who had a son, grandson and great-grandson called T. Φλ. Ἰουλιανός. In the process K. suggests restoring LL. 5-8 of *I.Ephesos* 2551 (c) as follows: ἐπὶ | [T. Φλ. Ἰουλιανο]ῦ Πρόκλου | [γραμματέως το]ῦ δήμου | [- - υἱο- or ἐκγόνο]υ ἀρχιερέω[ς] (*I.Ephesos*: ἐπὶ | [- - -ίο]υ Πρόκλου | [- - - γραμματέως το]ῦ δήμου | [- - -ο]υ ἀρχιερέω[ς]). – **(3) No. 233:** Γ(αΐου) Λα(βερίου?) Παύλου: K. refers to *I.Ephesos* 3053 (early 3rd cent. A.D.: Γάϊος Λαβέριος Παῦλος, συνήγορος τοῦ ταμείου (= advocatus fisci)). Given the uniqueness of the name K. suggests identifying the two persons. – **(4) No. 235:** Γ(άϊος) Φλά(βιος) Ποτάμων: K. prefers reading the praenomen as T(ίτος), adduces *I.Ephesos* 1145 (ca. 124 A.D.; Τίτος Φλάβιος Ποτάμων as gymnasiarch) and suggests identifying the two persons. – The tesserae mainly date from the 2nd and early 3rd cent. A.D.; the persons recorded on the four above-mentioned tesserae share the same profile: they belong to prominent families; the tesserae probably were used for euergetistic activities (tickets for festivals or for distributions of gifts).

1040. **Ephesos. Graffiti, Imperial period.** H.Taeuber, in *Öffentlichkeit* 487-489, surveys the content of the ca. 500 graffiti found in the dwelling-units of Terrace House 2. He presents isopsephic

riddles, blessings, wishes and lists of expenses, the latter probably written on the walls, when the slaves came home from shopping. The prices of the goods are given in denarii and assaria (the local currency, minted until ca. 262 A.D.). This evidence corresponds with the date of the destruction of Terrace House 2 in the third quarter of the 3rd cent. A.D. T. also mentions charges and instructions for craftsmen as well as figurative graffiti and painted labels (dipinti) of the depictions on the wall paintings. Cf. our lemmata nos. 1052-1064.

1041-1051. Ephesos. Various inscriptions on small objects, Imperial period. Found in dwelling unit 2 of 'Hanghaus 6'; ed.pr. H.Taeuber, in *Hanghaus 2 – WE 6* 341/342 nos. IKL 20-30 (ph.; dr.).

1041: 341 no. IKL 20. **Owner's or producer's name, 1st-2nd cent. A.D.** Fragment of the base of a terracotta figurine. Retrograde inscription stamped into the clay before firing: Ἀνδρονε[ίκη] or Ἀνδρόνε[ικος]

In Ephesos the name Andronike appears on an unpublished statue base; in both cases it could refer to the alias name of the priestess Bassilla of the Vedii dynasty; cf. *I.Ephesos* 3072 L. 10; alternatively, the name could be restored to Ἀνδρόνεικος and perhaps refer to the peripatetic philosopher Andronikos of Rhodes (1st cent. B.C.); it is also not to be excluded that the inscription meant the producer's name, ed.pr.

1042: 341 no. IKL 21. **Sealing of Hypaipa.** Seal impression on an oblong lead piece (now in Selçuk, Efes Müzesi) with inscription: Ὑπα|ιπηy(ῶν)

E.Rathmayr, *ibidem* 706 no. B 443, interprets the lead piece as a seal, but according to M.Sève, *BE* (2015) no. 83, its irregular shape speaks against this.

1043: 341 no. IKL 22. **Names (?), 200-250 A.D.** Spatula with a bust of Athena (now in Selçuk, Efes Müzesi), inscription on all four sides of the handle engraved during the manufacture of the piece.

(a) front side:	[.?] Φ. Ἀσίκι(ο)ς γε-	(c) back side:	Εὐτυχιανὸς
(b) left side:	[.]ος καὶ Αὐρ(ήλιος)	(d) right side:	ἄρχων ς

a. Φ: possibly an abbreviation of the *nomen gentile* Φ(άβιος) or Φ(λάουϊος); for the name Asicius cf. Cic. *pro Cael.* 23 and *CIL* XI 1997, ed.pr. || a-b. an office (cf. d) or a cognomen is to be expected, ed.pr. || [d. ς: perhaps not a letter?, Corsten].

1044: 341/342 no. IKL 23. **Coroplast's signature (?), 1st cent. A.D.** Headless terracotta figurine of Dionysos (?); now in Selçuk, Efes Müzesi; vertical inscription engraved before firing on the seam of its cloak: Παραμόνου

Paramonos is a typical slave name; for another piece from the same mould cf. C.Lang-Auinger, *Hanghaus 1 in Ephesos. Funde und Ausstattung* (*Forschungen in Ephesos* 8.4; Vienna 2003) 212 no. TK 70 pl. 128, ed.pr.

1045: 342 no. IKL 24 (German translation). **Owner's inscription (?), 75-150 A.D.** Fragment of a vessel; now in Selçuk (Austrian excavation house) with a graffito inscribed after firing: Ἀλλοτρίου | μὴ Ἅπτου

According to the excavators the piece was found in an undisturbed context; although the context of the text is rather strange and without parallels, it is probably further evidence for the house-owner Gaius Flavius Furius Aptus, ed.pr.; M.Sève, *BE* (2015) no. 106, doubts this interpretation and prefers to write ἅπτου and to translate 'C'est à quelqu'un d'autre, ne touche pas'.

1046: 342 no. IKL 25. **Incertum. 75-150 A.D.** Fragment of a pottery beaker; now in Selçuk (Austrian Excavation House) with a graffito inscribed after firing: [- - -]ται

1047: 342 no. IKL 26. **Producer's name, 1st-2nd cent. A.D.** Tile with a circular stamp, text written around an ivy leaf: Ξένωνος

1048: 342 no. IKL 27. **Producer's name, 1st-2nd cent. A.D.** Tile with a circular stamp, text written around an ivy leaf; now in Selçuk (Austrian Excavation House): Μηνοφίλου

1049: 342 no. IKL 28. **Producer's name, 3rd cent. A.D.** Retrograde circular inscription stamped into the bottom of a glass vessel: Ἀχιλλέος

Ἀχιλλέος = Ἀχιλλέως, ed.pr.

1050: 342 no. IKL 29. **Incertum, undated.** Glass vessel; on the bottom letters in bas-relief.

[- - -]M[- - - | - - -]H[- - -]

1051: 342 no. IKL 30. **Incertum, 1st cent. B.C. - early 1st cent. A.D.** Fragment of a relief lamp showing a satyr and a maenad; now in Selçuk, Efes Müzesi; between the figures' heads an inscription incised before firing (?): Ἀβάσ|καν|τον

The accusative is remarkable; for Abaskantos cf. *I.Ephesos* 2320, 2329C and 2545, ed.pr.

1052-1064. Ephesos. Graffiti and dipinti, Imperial period. Numerous graffiti and dipinti on walls or fragments of wallplaster in different rooms of 'Wohneinheit 6' of 'Hanghaus 2'. Ed.pr. H.Taeuber, in *Hanghaus 2 – WE 6* 331-344 (ph.; dr.; German translations). Several of them are from 'Phase II' (the time of the house-owner Gaius Flavius Furius Aptus), dated by two Latin graffiti on the back of

marble revetment panels in 'Marmorsaal 31' to the third consulate of Hadrian (119 A.D.; GR 255) and the consulate of Gnaeus Arrius Augur (121 A.D.; GR 284), respectively (see p. 14).

1052: 332/333. **Graffiti on fragments of wall-plaster in peristyle court 31a.**

(1) GR 196. **Incertum.** [- - -]ρχ (letters overlapping in part; an alternative reading would yield a Latin R with an abbreviation mark, ed.pr.).

(2) GR 197. **Incertum.** Χρạ[- - -]

(3) GR 200. **Benediction.** Ẹὐτυχεῖ

(4) GR 201. **Incertum.** [- - -]νυνο[- - -]

(5) GR 202. **Incertum.** [- - -]ΙΑ Α Ρ̣ | Τ

(6) GR 203. **Epigram (?).** [- - -]φρασης εὔμορφον ἐρυ[- - -]
[- - -]. χạρ.ν
[- - -] εὐνου.[- - -]

1. εὔμορφον is mainly used in poetic texts, ed.pr.

(7) GR 204. **Benediction.** Ἑλλά|δι εὐ|τυχεῖ

(8) GR 205. **Incertum.** Μαίας ellipsoid object |.ỊỊΑΙ ẠẠΜ.|ỴΧΕṆΙ (perhaps remains of a date, e.g. Καλένδας Μαίας, ed.pr.).

(9) GR 206. **Incertum.** Text in two columns, divided by a vertical dash, the upper part of which cuts through a circle (similar to a phi). Left column: ạρạν| α – right column: εὐτ(υ)χạι . | δ | vacat | Μ

(10) GR 210. **Incertum.** Εὐτυχῆς [perhaps the name Εὐτύχης?, Scheibelreiter-Gail].

1053: 334/335. **Graffiti on fragments of wall-plaster in 'Marmorsaal 31'.**

(1) GR 217. **Incertum.**
[- - - | - - -]νθ[- - - | - - -].ΝΙΟΟΒΛω[- - - | - - -] ὅμοιον ΗΞΑ[- - - || - - -]ΑΙΗ| [- - -]

(2) GR 221. **Incertum.**
[- - - | - - -]. Δ . . .[- - - | - - -]ỊΡỊ Neo.iạn[- - - | - - -] morior [- - - || - - -]ẹor.o[- - - | - - -]

1-2. Probably in Greek, ed.pr. || 3-6. *morior* in L. 4 suggests a love poem, ed.pr.

(3) GR 223. **Commemoration.** Above the text an object (a ladder?) and several characters resembling letters; further down: Μνησθῆ | [τ]οῦ Ọ[. .]Κ.| [. . .]Κ[- - | - -]

(4) GR 224. **Incertum.** Εὐτυχίạ | vac. ΚỊỊ[- - -]

(5) GR 225. **Incertum.** [- - -]Ζ|[- - -]ạγ| heart | [- - - ε]ὐτυχ[- - - | - - -]

(6) GR 227. **Incertum.** [- - -].ως[- - -]

1054: 335 no. GR 228. **Commemoration (?).** Graffito on the eastern wall of the basin in room 36a.

Εἰ δύνατο ἀφῆν(αι?)
ψυχῇ· ἐθέλεις
ἐπιτυχεῖν οὐ-
δεμίαν ὥραν πο-
τ' ἐγώ σε λελυ-
πήκειν, ἀλλ' ἐποι-
οῦν πάντα πρὸς
ὃ θέλεις πρὸς ὀλί-
γον γὲ χρόνον περι-
μένων τ

1. ἀφῆν for ἀφεῖναι?, ed.pr. || [3-8. 'I never brought sorrow to you, not at any time; instead I did (ἐποίουν) everything in accordance with your wish'; this sounds like the letter of an abandoned lover, Chaniotis] || 9-10. one expects περίμενον; the tau was probably incised erroneously, ed.pr.

1055: 335 no. GR 229. **Commemoration.** Graffito on the wall-plaster in the passage from the 'Apsidensaal 8' to room 8b: Μνηστῇ ẹπιρ[. . .].ηκα[- - -]

1056: 335 no. GR 230. **Incertum.** Several fragments of wallplaster in room 36b with dipinti painted in gray within a purple frame on a white background.

(1) ΣΟỊ – (2) ΕΑ – (3)]ΕΑ – (4) ḲΗ – (5) ỊΟ – (6) ẸΙ – (7) ΡΟΙΒ| [- -]Φ – (8) ỊỊΟ – (9) .Ε – (10) ỊỊỊ – (11) Τ – (12) Π – (13) Ị – (14) ỊΑ – (15) Ν – (16) Ẹ – (17/18) illegible – (19) Σ – (20) illegible – (21) Ν – (22) ΜΦ – (23) Ι – (24) ỊỊ|ΟΙΤ – (25) Ị – (26) ΕΝΤΑ – (27) ΜΒỊ – (28) ΕỊỊ – (29) .ΘỊ – (30) .ΣỊ – (31) Ν

The small size of the fragments does not allow any restoration of the text, which must have been written on a prominent part of the wall, ed.pr.

1057: 336 no. GR 231. **Incertum.** Several fragments of wallplaster in room 36b with dipinti painted in yellow on a dark-green background.

(1) Ε – (2) ỊΟ – (3) Ọ – (4) Ω – (5) Ω – (6) Ị – (7-9) illegible – (10) Ị – (11) ..

The small size of the fragments does not allow any restoration of the text, ed.pr.

1058: 336 no. GR 232. **Incertum.** Fragment of wall-plaster in room 36b with a dipinto painted in black on yellow: ẠΙΙ

1059: 336 no. GR 233. **Incertum.** Fragment of wall-plaster in room 36b with a dipinto painted in white on red: ẠΠ

1060: 336. **Graffiti, before 121 A.D. (phase II, see above).** On the eastern wall of room 42, near the entrance.

(1) GR 234. **Tally chart (?).** ΙϚ ΙΙΙΙΙΙ | ΙΙΙΙΙ | Περ()

1. Initio, the number '16', ed.pr. || 3. perhaps an abbreviation of Περικλῆς?, ed.pr.

(2) GR 235. **Incertum.** [- - -] . ειvεν . . .

(3) GR 236. **Incertum.** Ἀρτεμίῳ (a name previously not attested in Ephesos, ed.pr.).
(4) GR 237. **Account (?).**

ΛΗ
ΙΒ ἐγέ(νετο?) Ṃ
vacat Μουτ(- -)

1-2. '38 + 12 = 50', ed.pr. || 3. inscribed by a second hand; it can be read as Μοῦτ(ιος) (*SEG* XLV 1474) or Μουτ(ᾶτος) (*I.Iasos* 414), ed.pr.

(5) GR 238. **Curse (?).** Τὸ π̣ῆμα μοιχ(ευ)τρία̣ . . (two illegible signs at the end, ed.pr.).

[Rather: τὸ πῆμα ἡ μοιχ(εύ)τρια; 'the adulteress is a calamity!', Chaniotis.]

(6) GR 239. **Numbers.** ΛΖẸΕ
(7) GR 240. **Incertum.** Φιλο|μένου

1061: 337. **Graffiti, before 121 A.D. (Phase II; see above). On the eastern wall of room 42.**
(1) GR 245. **Incertum.** Ἀγαθὲ | . ΝḤ
(2) GR 246. **Incertum.** . . ΓẸΝỊΙ | Δc Ι
(3) GR 247. **Incertum.** Ε | Γ ν Ελλ(- -) η (perhaps a form of Ἑλλάδιος, for which cf. our lemma no. 1052 (7), ed.pr.).
(4) GR 248. **Incertum.** ΛΕΜΓ
(5) GR 249. **Incertum.** Ẹ . ΑṬΕΓΙ .
(6) GR 250. **Incertum.** . . Ạ . | ΕΠỊΑΗ | ΑΡΙΓ | ΑΒΗΒΙḤ || ΡẠ.ΑΗ

To the left of the inscription ten vertical strokes, probably not related, ed.pr. || 3. Ἀρ(γ(νωτος)?, ed.pr., who refers to *TAM* II 913 (Thyateira).

(7) GR 251. **Incertum (list of food items).**

Π̣ιπρα[- -]α
. . νρ.μυ̣ιας
. ẏκρ.[- -]του
κηρ. . . . *ας
πλαχ̣οῦντι . .
*αεμ̣ςοςιο
[ἐ]κθέσιμα ψωμί-
α ια δέκα τετρω(γμένα)
σημερινὰ χμα

1. Probably from πιπράσκω, ed.pr. || 4. probably a form of κηρίον (beeswax, honeycomb), ed.pr. || 5. πλακοῦς (flat cake), ed.pr. || 7/8. [ἐ]κθέσιμα ψωμία ('display breads'), followed by the number ια = 11, ed.pr., who refers to the Jewish temple, in front of which always twelve (!) loaves of bread were displayed on a table, symbolizing the twelve tribes of Israel. Here, ten breads were probably eaten (?), if the restoration of L. 8 is correct, ed.pr. || 9. 'today's loaves' (?); the following letters (a number?) are not clear, ed.pr.

(8) GR 252. **Incertum (account of expenses).**

ΑΙ ἐδα|πανήθη | [.]λυκίδ̣ιΙ̣Ι̣ | Ι̣αιου α' || ΙΒ [ἐ]δαπα|νήθη . ΙẸ | ΙΙ̣ΡΑΡ /qγζ . .

1. AI: 'on the 11th (day of the month?)', ed.pr. || 3. [Γ]λυκίδι?, ed.pr. || 4. perhaps Γαΐου; if correct, the name could refer to C. Fl. Furius Aptus (cf. our lemmata nos. 1045 [?] and 1078 [?]), the owner of the house; in this context, however, the name is rather that of a female servant or deliverer, ed.pr. || 5. IB: 'on the 12th (day of the month?)', ed.pr. || 7. qγζ = 93?, ed.pr. || translation: 'On the 11th (?), 1 denarius was spent for Glykis, daughter of Gaius; on the 12th was spent... 93 ...'. ed.pr.

(9) GR 253. **Numbers (?).** Ο ΛΕ Μ | vacat Μ

1062: 338 no. GR 254A. **Benediction, before 121 A.D. (Phase II; see above).** Graffito on the eastern door lintel in 'Vestibulum I': Εὐτύχι Εὐήθιε

Εὐήθιος was previously unattested in Ephesos; cf. e.g. *I.Stratonikeia* 444; *I.Kyzikos* 201; *RECAM* II 274, ed.pr.

1063: 338-340. **Graffiti, before 121 A.D. (Phase II; see above).** On the back of marble wall revetment panels in 'Marmorsaal 31'.
(1) GR 256. **Incertum.** ἀπὸ τῆ ἐγὼ Χ ὥρᾳ β'

Alternative reading: ἀπὸ τῇ ἐγὼ χώρᾳ β', thus either 'from here I, in the second hour' (the X denoting the spot in which another craftsman started his work) or 'from here myself, in the second section/area', ed.pr.

(2) GR 257. **Incertum (instructions for builders).** Κατακέφαλα ('upside-down', for the placement of the panel, ed.pr.).
(3) GR 258-265, 267-270. **Masons' marks.** ΧΓ; ΙΑ; Β; Ι̣Λ; Ḥ; Β; Κ; Δ; Ν; Λ; Λ; Β
(4) GR 271. **Incertum (instructions for builders).** ὑπέρθυροι (probably to indicate the placement of the panels above the door, ed.pr.).
(5) GR 272/273, 275, 289, 291, 294/295, 304. **Masons' marks.** Ν; Ε; Κ; Θ; Ẹ; Α; Α; Κ
(6) GR 276. **Incertum.** . . . ΑΝΟ [or a Latin inscription?, Scheibelreiter-Gail].
(7) GR 279. **Incertum.** [- - -]ω ει[- - -]
(8) GR 287. **Incertum.** Κοινό(ν) (scil. ἔργον, referring to a joint piece of work, ed.pr.).
(9) GR 290. **Incertum.** . Ι | Ι̣Ι
(10) GR 292. **Incertum.** [- - -]ωι . [- - -]
(11) GR 293. **Incertum.** Ι̣υνγω δ' (probably Latin iungo = 'I joint (four panels?)', ed.pr.).
(12) GR 296. **Incertum.** Κοινῆς (scil. ἐργασίας, ed.pr.).
(13) GR 297. **Incertum.** Ἀρι(στο-?)
(14) GR 303. **Incertum.** Ὀλίου αὐ[- - -] (ὀλίος is a late form of ὀλίγος, ed.pr.).
(15) GR 305. **Incertum.** [- - -] . ΡΟ[- - - | - - -]ΤΑΙ[- - -]
(16) GR 306. **Incertum.** . | Κ

1064: 340 no. GR 307. **Incertum, before 121 A.D. (Phase II; see above).** Dipinto painted in black on a marble wall revetment panel in 'Marmorsaal 31': ὑ̣πόθη[μα] . . . ὑπερώιου

'Base of the upper floor'?, ed.pr., who for ὑπερώιον refers to M.-C.Hellmann, *Recherches sur le vocabulaire de l'architecture grecque, d'après les inscriptions de Délos* (*BEFAR* 278; Paris 1992) 423/424.

1065-1075. Ephesos. Incerta, Imperial period. Several texts of unknown content, found reused in the İsa Bey Hamam in Selçuk. Ed.pr. H.Taeuber, *JÖAI* 83 (2014) 271-278 nos. 4, 7-13 and 15-17 (ph.; German translation).

1065: 274 no. 9. **Incertum, Imperial period.** Fragment of a marble plaque.

[- - - - - | - - -] Φλα[ουϊ - - | - - -]ΟΣΛ[- - - | - - - - -]

1066: 274 no. 10. **Incertum, Imperial period.** Fragment of a marble plaque with lower moulding, on which L. 3 is inscribed. [- - - - - | - - -]ΕΥΘΥ[- - - | - - - -]Υ[- - - | - - - - -]

2. Probably a restoration such as [ὑπ]εύθυ[νος ἔστω] as in a penalty clause of epitaphs (cf. e.g. *I.Ephesos* 1636 L. 13) or a personal name such as Εὐθύδημος or Εὐθυκράτης, ed.pr.

1067: 274 no. 12. **Incertum, Imperial period.** Light-gray marble fragment: [- - -]ΗΣ vac.

1. Rectangular sigma, ed.pr.

1068: 274-278 no. 13. **Incertum, ca. 50-100 A.D.** Fragment of a light-gray marble block.

[- - - - - | - - -]ΝΗ[- - - | - - -]ΟΥΑ[- - -] | vacat

1. Perhaps a ligature?, ed.pr.

1069: 271 no. 4. **Incertum, ca. 200-250 A.D.** Fragment of a plaque with upper moulding; the inscription is perhaps written on an erasure: [- - - Αἰγ]ικορεῖ? | [- - - - -]

1. Perhaps an honorary inscription for a member of the Ephesian chiliastys Αἰγικορεῖς, although at that time the phylai and chiliastyes were usually no longer mentioned, ed.pr.

1070: 272 no. 7. **Incertum, ca. 200-250 A.D.** Fragment of a marble plaque. Because of the irregularity of the letters perhaps an epitaph.

- - - - - - - - - - - - - - - -
[- - - - - -]τος . . . [- - -]
[- - Πο]λυχρονι[- - - -]
[- - - - -]των ελ[- - - -]
4 [- - - - - -]ςτ[- - - - - -]
- - - - - - - - - - - - - - -

2. A form of Πολυχρόνιος?, ed.pr.

1071: 278 no. 15. **Incertum, ca. 200-250 A.D.** Light-gray marble architrave: [- - -]ΩΝ[- - -]

1072: 274 no. 11. **Incertum, 2nd/3rd cent. A.D.** White marble fragment built into the northern wall of the eastern extension to the building: [- - - - -]ΣΤΙΝΑΟΥ[- - - - -]

1. Probably from a sarcophagus; perhaps something like [αὐτὴ ἡ σορός ἐ]στιν Λου[κίου] (or Λου[κιανοῦ], Λου[κειλίας], Λ(ουκίου) Οὐ[- - -]), ed.pr.

1073: 272-274 no. 8. **Incertum, 3rd cent. A.D.** Fragment of a gray-red limestone block built into the western wall of room 20 of the building.

- - - - - - - - - -
λαντ[- - - - -]
βοογα[- - - -]
τρατης[- - -]
4 ευθην[- - - -]
ου[- - - - - -]
vacat?

1-2. Λ(ούκιον) Ἀντ[ώνιον] | Βοόν or similar, ed.pr. || 2-3. a female name such as [Νικοσ]|τράτης, ed.pr. || 4. a personal name such as Εὔθην[ος] (cf. *I.Ephesos* 111 and 901 L. 6) or a formula of a penalty clause, known from epitaphs, such as [καὶ ἕτερον μηδένα κηδ]ευθῆν[αι εἰς τὸ μνημεῖον] (cf. e.g. *I.Ephesos* 2419 L. 6), ed.pr. [an epitaph would, however, require a genitive or dative in the beginning, not an accusative as tentatively restored, Scheibelreiter-Gail].

1074: 278 no. 16. **Incertum, 4th/5th cent. A.D.** White marble plaque, reused in the floor of room 19: [- - - Οὐά?]λης κ[- - -]

1075: 278 no. 17. **Incertum, 4th/5th cent. A.D.** White marble plaque, reused in the floor of room 6: vacat ω[- - ? - -]

Single letter or the beginning of a word?, ed.pr.

1076-1079. Ephesos. Incerta, Imperial period. Fragmentary inscriptions on stone objects, found in dwelling unit 2 of 'Hanghaus 6'. Ed.pr. (on the basis of squeezes) H.Taeuber, in *Hanghaus 2 – WE 6* 343/344 nos. IST 5-8.

1076: 344 no. IST 5. **Incertum.**

- - - - - - - - - | [- - -]ΙΑΗΣ[- - - | - - -]ΗΝΗΣ[- - - | - - -]ΤΗΣ[- - - - | - - -]ΣΙΑΣ[- - -] | - - - - - - - - -

1077: 344 no. IST 6. **Incertum.** [- - - τ]οῦ δήμου | [- - -]ΙΟΥ | [- - -]ΡΕΙΙ[- - -] | - - - - -

1078: 344 no. IST 7. **Incertum.**

\- - - - - - - - -
ταν[- - - γυ]-
μνασι[- - - -]
ρα Γαιο[- - -]
ου συ[- - - -]
ου εὐ[- - ἀ?]-
ναστ[- - - -]
ΠΙΙ[- - - - -]
\- - - - - - - - -

1-2. Probably forms of [πρύ]ταν[ις] and [γυ]μνασί[αρχος], ed.pr. || 2-3. perhaps [πατέ]ρα; if the following Gaius is to be identified with Gaius Flavius Furius Aptus, the text could be a honorary inscription for his father Titus Flavius Aristoboulos, ed.pr.

1079: 344 no. IST 8. **Incertum.**

\- - - - - | [- - -]ΑΙΕΝ[- - - | - - -]ΣΟΥΣ[- - - | - - -]ΤΑΕΝ[- - - || - - -]ΙΚΑ[- - -] | - - - - -

1080. Kaystros Valley. Dedication or building inscription, early Byzantine. White marble block from a building, broken at left and right, with a decoration of six arches resting on columns; within the arches are three birds (left) and three palm trees (right); before the first arch and after the sixth arch, a partially preserved arch; found in the village of Karaburç (Upper Kaystros Valley). The inscription is carved on a ledge above the arches. Mentioned by M.Ricl, *AST* 31.2 (2014) 333 (ph.). No text (R. only mentions a name 'Staurakios'); we read from the ph.: [- - -]ιος ὁ δοῦλος Ταυράκιος

[ΟΥ: upsilon ▬ top of omikron; the name Ταυράκιος is previously unattested; for the supposed Σταυράκιος there is one example from Nola (*CIL* X 1367), Corsten.]

1081. Klaros. Subscription list of the genos of the Geleontes, ca. 250-200 B.C. (probably closer to 200 B.C.; A, B LL. 1-47, C-F) and 200-175 B.C. (B LL. 48-53). Large marble stele found in the temple of Apollo; moulded above and below and fixed in a limestone base; below the upper moulding a prancing horse; ca. 200 lines of text, inscribed on the two bands of the upper moulding and the front face (even around the horse and between its legs); in order from above to below: texts E, F, C, D, A (A in two columns); on the left side (B); the left side was polished in two phases: first for B LL. 1-47 and subsequently for B LL. 48-53 (a later addition to the list of subscribers). The stele is now in the museum in Izmir. Ed.pr. D.Rousset, *JS* (2014) 3-98 (ph.; French translation; copious commentary); cf. also R.'s summary in *CRAI* (2014) 9-20 (French translation) and P.Hamon's report in *BE* (2015) no. 610.

Ed.pr. argues that initially the Geleontes had decided to buy two parcels of land (γῆ) in Elaious in the year of the archon Herakles; they had signed a contract (συγγραφή; in fact a 'promesse d'achat') with the vendors (C, D). Subsequently the Geleontes organized a subscription (A, B) in order to raise the money necessary for the actual purchase of those two parcels (cf. A LL. 1-2: εἰς τὴν τιμὴν τῶν κτημάτων τῶν ἐν Ἐλαιοῦντι). Under the archon Artemon, probably some time ('quelques années' (50)) after the archonship of Herakles and when the yield of the subscription was at hand, the price for the two parcels of land (4632 dr. for the land in C; in D in fine the amount is not inscribed) was paid to the owners (in the meantime Metrodoros' son Menon, not mentioned in A, B but present in C, D together with his father, had come of age and was legally independent). Under the archonship of Artemon, the Geleontes inscribed texts C and D on surface not originally prepared for inscribing, to the left and right of the horse); this later inscribing may have taken place after Metrodoros had made a gift of land in the proast(e)ion (E). In text F, engraved on the lower, most visible part of the upper moulding, all the gifts and operations were summed up in a brief statement.

We present the texts in the order in which they are engraved on the stone (cf. the photo on 8/9).

E: On the upper band of the upper moulding.

Ἐπὶ τοῦ Διός, v Κωμαιῶνος, v Μητρόδωρος Κυνίσκου ἐπέδωκε τῶι κοινῶι τῶν |
Γελεόντων τὰ χωρία τὰ ἐν τῶι προαστίωι ἃ ἐπρίατο παρὰ Πυθοδώρου vacat |
τοῦ Πάρμιδος vacat

1\. For eponymous deities in Hellenistic-Roman Kolophon see ed.pr.'s comment on 44/45; Ζεὺς Σωτήρ is on record in the decree of Old Kolophon published by B.D.Meritt, *AJPh* 56 (1935) 361 no. 1 LL. 16-18; the decree in *SEG* LXIII 957 is dated ἐπὶ τοῦ Ἀπόλλωνος (ca. 200 B.C.); Κωμαιών: the month is on record in two other Kolophonian inscriptions: *BCH* 39 (1915) 36/37 (with L.Robert, *OMS* II 975) and *AJPh* 56 (1935) 361 no. 1; for Kolophon's calendar see the app.cr. of text C ad L. 1; for Metrodoros cf. text A (a) L. 3, C LL. 1-2 and D LL. 1-2 (in the latter two together with his son Μένων) || 2. Γελεόντων: see app.cr. of F; προαστίωι: 'faubourg', either of Old Kolophon or of Kolophon-on-the-Sea (Notion), ed.pr. [for the term see now A.-M.Guimier-Sorbets, P.Darcque, R.Étienne (edd.), *Proasteion. Recherches sur le périurbain dans le monde grec* (Paris 2014), Pleket].

F: On the lower (and more visible) part of the upper moulding.

Γελεόντων αἱ γέαι αὗται κοιναὶ τῶν συναγόντων ὧδε καὶ vacat | ἀναγεγραμμένων ἐν τῆιδε τῆι στήληι vacat

1\. Γελεόντων: a Kolophonian γένος and political subdivision of the citizen body; on 67/68 ed.pr. lists a series of Kolophonian inscriptions in which it is said that new citizens should be registered in a γένος (with formulas like εἶναι Κολοφώνιον γένους ὁποίου ἂμ βούληται | θελῆι; εἰς γένος εἰσελθεῖν ὅ τι ἂν βούληται; εἰς γένος εἰσπορεύεσθαι - - - ὁποῖον ἂν θέλωσιν; cf. *SEG* LXIII 952 and 957). Ed.pr. briefly lists the names of the Kolophonian γένη now known from inscriptions (Γλαυκίδης (see D L. 10), Ἡγητορίδης, Κνημάδης (C L. 12; D L. 13), Κυπρίδης, Κωλίδης, Μεμνονίδης, Πατρογενίδης, Προμήθειος (or Προμήθεος)) and rejects A.Duplouy's suggestion (*Historia* 62 (2013) 150-152) to interpret them as 'indications papponymes' || 'Voilà les terres communes des Géléontes qui contribuent de la façon que voici et dont les noms sont transcrits sur la présente stèle' ('συνάγειν équivaut ici à συμβάλλεσθαι'); the γέαι (L. 1) include both the κτήματα of A L. 1 and the χωρία of E L. 2, ed.pr.

C: To the left of the prancing horse.

Ἐπὶ Ἀρτέμωνος, Ἀθηναιῶνος δευτέραι, Μητρόδωρος
Κυνίσκου καὶ Μένων Μητροδώρου Γελέοντες, φυλῆς
δὲ Σελευκίδος ἐπρίαντο τῶι κοινῶι τῶν Γελεόντων
τῶν τεθειμένων τὴν συγγραφὴν ἐπὶ Ἡρακλείους

παρὰ Εἰρήνης τῆς Φιλίσκου ἧς κύριος Διοσκουρίδης
Λυσίου τὴν γῆν τὴν ἐν Ἐλαιοῦντι πᾶσαν καὶ τὰ
στεγνὰ καὶ τὰ ἀγγεῖα καὶ τὰ ἄρμενα
καὶ τὴν αὐλὴν τὰ ἐν τῆι γῆι ταύ-
τηι πάντα, v γείτονες Ἀπολλώνιος
Λάκωνος τοῦ Ἀπολλωνίου, Αἰτωλὸς
Διοτίμου, Μητρόδωρος Ἀπολλοδώρου
Κνημάδης, v Ἀπολλόδωρος Σίμου, δραχμῶν
τετρακισχιλίων ἑξακοσίων τριάκοντα δύο

1-2. Ἀρτέμων: same eponym in D L. 1 (where the month is Κλαριών); Ἀθηναιών: first attestation as Kolophonian month. ed.pr., who suggests restoring this month in another Kolophonian text (cf. our lemma no. 1086), points out that this month name is very rare in the Greek world, summarizes what at present we know about the Kolophonian calendar and wonders whether Ἀθηναιών is to be related to the cult of Ἀθηνᾶ Πολιάς on record in B.D.Meritt, *AJPh* 56 (1935) 361 no. I LL. 16-18; for Μητρόδωρος see also E L. 1, D LL. 1-2 and 14 and A Col. (a) L. 3; for his son Μένων see also D L. 2 || 2-3. φυλῆς Σελευκίδος: so far two Kolophonian tribes were known: Ἀπολλωνιάς (named after Apollo rather than after Apollonia, wife of Attalos I) and Σελευκίς; for Geleontes from the latter cf. D LL. 2-3 and *SEG* LXIII 952 || 4. 'qui avaient passé le contrat sous Héraklès', ed.pr.; cf. the same clause in D L. 4; ἐπὶ Ἡρακλείους: cf. D L. 5 and *SEG* XLII 1065 L. 1; Ἡρακλῆς is an anthroponym here || 6. Ἐλαιοῦς ('l'Oliveraie'): cf. D L. 7 and A L. 2; on 80-82 ed.pr. adduces other toponyms derived from agricultural products like Ἀνθεμοῦς, Ἀχερδοῦς etc.; in Kolophon's territory there was an area called Ἀμπελοῦς ('la Vigneraie'; *SEG* XLVIII 1409; cf. our lemma no. 1088) || 7-9. στεγνά: 'les abris'; ἀγγεῖα: 'les vases'; ἄρμενα: 'les instruments'; αὐλή: 'la ferme', ed.pr., who points out that τὰ ἐν τῆι γῆι ταύτηι πάντα qualifies the στεγνά, ἀγγεῖα and ἄρμενα (as in D LL. 8-9) and not the αὐλή || 9-12. Ἀπολλώνιος - - - Ἀπολλωνίου: the papponym has been added in order to distinguish him from the Ἀπολλώνιος in D LL. 5-6; the latter is identical with the homonym in A Col. (a) L. 19 (see further down), ed.pr., who adds that Μητρόδωρος (L. 11) and Ἀπολλόδωρος (L. 12) are the only two 'neighbours' (γείτονες), who appear also in D LL. 13-14); for the γένος of the Κνημάδαι (L. 12) cf. app.cr. of F ad L. 1 in fine || 12-13. the price of this piece of land was 4632 dr.; the total amount of money contributed by the Kolophonians was 8695 dr. For prices of land in northwest Asia Minor (e.g. Teos, Mylasa) see ed.pr. on 77/78.

D: To the right of the prancing horse.

Ἐπὶ Ἀρτέμωνος, Κ̣λ̣αριῶνος τετράδι, Μητρόδωρος
Κυνίσκου καὶ Μένων Μητροδώρου Γελέοντες,
φυλῆς δὲ Σελευκίδος ἐπρίαντο τῶι κοινῶι τῶν
Γελεόντων τῶν τεθειμένων τὴν συγγραφὴν
ἐπὶ Ἡρακλείους παρὰ Ἀπολλωνίου τοῦ Λάκ̣ω̣-
νος Γελέοντος, φυλῆς δὲ Σελευκίδος τὴ[ν] γῆν
τὴν ẹ̣ν Ἐλαιοῦντι πᾶσαν καὶ τὴν αὐλὴν καὶ
τὰ στεγνὰ καὶ τὰ ἀγγεῖα καὶ τὰ ἄρμενα τὰ
ἐν τῆι γῆ ταύτῃ πάντα, v γείτονες Ἀπολ-
λωνίδης Ἀπολλωνίδου Γλαυκίδης, Θεό-
δοτος Γοργίου ὁ φύσει Ἀπολλωνίδου, Ἐπί-
γονος Ḳαλλικῶντος τοῦ Μητρᾶδος οὗ κύριος Ἑκατώνυμος

Ἀθηνοδότου, Μητρόδωρος Ἀπολλοδώρου Κνημάδης, Ἀπολλόδω-
ρος Σίμου, Μητρόδωρος Κυνίσκου, Μένων Μητροδώρου, ∂̣ vacat

For this text cf. the app.cr. of C || 1. for the month Κλαριών ed.pr. refers to L.Robert, *OMS* II 1173 || 5-6. for this Ἀπολλώνιος see app.cr. of C ad LL. 9-12 || 10. Γλαυκίδης: for this γένος, previously unattested, cf. app.cr. of F ad L. 1 in fine || 13. for Metrodoros, Apollodoros and Κνημάδης cf. app.cr. of C ad LL. 9-12 || 14. in fine ed.pr. discerns a Λ, followed by a 'clair *vacat* de *ca* 4 cm, soit *ca* 8 l.'; he suggests the beginning of δραχμῶν [cf. C L. 12] followed by a number expressed by 'signes alphabétiques'.

A: Below the horse, in two columns (a, b).

Οἵδε Γελεόντων ἐπέδωκαν εἰς τὴν τιμὴν τῶν κτημάτων
τῶν ἐν Ἐλαιοῦντι·

a
Μητρόδωρος Κυνίσκου : σπγ'
Ἀπολλωνίδης Ἀπολλωνίδου
τοῦ Ἰατροκλείους ὑπὲρ αὐτοῦ
καὶ τῶν υἱῶν τιγ'
Ἀχαιὸς Θεοφίλου : σκζ'
Διονυσικλῆς Ἀπολλωνίδου : σρε'
Θεόδωρος Φιλοκλείους : ρν'
Εὐελπίδης Μητροδώρου ὑπὲρ αὐ-
τοῦ καὶ τοῦ υἱοῦ Εὐελπίδου : νη='
Μενεκράτης Μητροδώρου
ὑπὲρ αὐτοῦ καὶ υἱοῦ : ρλζ'
Θεόκριτος Ἡλιοδώρου : ξα='
Δωρόθεος Καϋστρίππου ὑπὲρ αὐ-
τοῦ καὶ υἱῶν δύο : ροθ'
Ἡρόδοτος Εὐξένου ὑπὲρ αὐτοῦ
καὶ υἱῶν δύο : σκL⁻'
Πυθαγόρας Αἰσχρίωνος : ρο'
Ἀπολλώνιος Λάκωνος : ο'
Ἀπολλώνιος Κωμαίου : ν'
Παρμένων Θαρσύνοντος ὑπὲρ αὐ-
τοῦ καὶ τῶν υἱῶν : λεL⁻'
Ἀπολλώνιος Μητροδώρου : ιζ='
Μητρόδωρος Μητροδώρου τοῦ
Πυθαγόρου ὑπὲρ αὐτοῦ καὶ
τοῦ υἱοῦ : λγ='
Θαρσύνων Μητροδώρου τοῦ Θαρσύνοντος
ὑπὲρ αὐτοῦ καὶ υἱοῦ : ξηL⁻'
Σώπολις Μητροδώρου : κ='
Πύθεος Ἑκατωνύμου : τλ'
Ἱππόνικος Ἱππονίκου : να'

b
Ἡρακλεόδωρος Μητροδώρου : ρκ'
Δωρόθεος Ἀθηναίου : λ='
Θεόδωρος Θεοδώρου
ὁ φύσει Παρμενίσκου : νδ'

Εὐέλθων Σωκράτου : κθL⁻'
Ποσίδεος Καλλινίκου ιδ̣'
Ἀρτεμίδωρος Καϋστροδίκου : ι'
Βίσθων Φαναγόρου
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ : λ='
Ἀρτεμίδωρος Ἀρτεμιδώρου
ὁ φύσει Ἀπολλωνίου : κ='
Ἀμφίμαχος Ἑρμοκράτου ι'
Ἡρακλείδης Δημητρίου καὶ
ὑπὲρ τῶν υ̣ἱ̣ῶν ξη='
Βοΐσκος Ἀριστείδου ὑπὲρ αὐ-
τοῦ καὶ ὑπὲρ τῶν υἱῶν ξα'
Ἑκαταῖος Μητροδώρου λα='
Πόσις Ζωΐλου ὑπὲρ αὐτοῦ
καὶ τοῦ υἱοῦ : κ[L⁻'
Κλᾶρις Μεγαρίστου ι'
Μοσχίων Ἀρισταγόρου
ὑπὲρ αὐτοῦ καὶ τῶν υἱῶν λαL⁻'
Διονυσᾶς Αἰσχύλου
ὑπὲρ αὐτοῦ καὶ τῶν ὑῶν μγ'
Διόδοτος Ἀρχεδήμου
ὁ φύσει Ἀπολλοδώρου κ='
Ποσειδώνιος Ἡρακλέου : ι'
Αἰσχρίων Ἀρτεμιδώρου : ι'
Ὀλύ(μ)πιχος Ἡρακλείδου
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ μL⁻'

Εὔφαμος Κλεαινέτου
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ : λβL⁻'
Φαναγόρας Καλωτίμου : ιθ='
Διογένης Ποσειδωνίου : κ='
Ἑρμῶναξ Κοννάδος : ι'
Μοιραγόρας Μοιραγόρου
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ
Εὐχώρου : κε='
Ἀπολλόδωρος Διοδότου : κ='
Εὐάγγελος Πυθοδίκου : ι⊏'
Φιλᾶς Θαρσύνοντος ι⊏'
Νυμφογένης Παρμένοντος ξ⊏='
Ἡγησίμαχος (Ζ)ηνέω ὑπὲρ αὐτοῦ
καὶ τοῦ υἱοῦ λβL⁻'
Δημήτριος Ἡρακλείτου
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ λθ'
Ἀπολλᾶς Ἡλιοδώρου ὑπὲρ αὐτοῦ
καὶ τοῦ υἱοῦ λL⁻'
Αἰνέας Μειδοκλείους
ὑπὲρ αὐτοῦ καὶ τῶν υἱῶν σι⊏='
Ἀ(γ)αθήνωρ Καλλίππου
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ λβ'
Μητρᾶς Θρασυκλείους
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ ληL⁻'
Κυνίσκος Θαρσύνοντος ι⊏='
Πλάτων Θρασυκλείους κ='
Ἀθήναιος Καΰστροδίκου ι'
Ἀρτέμων Ἀθηναγόρου ὑπὲρ
αὐτοῦ καὶ τοῦ υἱοῦ μγ='
Πλάτων Ἀπολλωνίου ιγ='
Διόδωρος Μανιτᾶδος π='
Ἡγησίμαχος Διοδώρου κζ'
Διονυσᾶς Διοδώρου ὑπὲρ αὐτοῦ
καὶ τῶν υἱῶν : κβ'
Θρασυκλῆς Ἡρακλείδου : κ='
Ἡρακλείδης Θρασυκλείους ι'
Θαρσύνων Θρασυκλείους ι(δ')
Θρασυκλῆς Ἑκατωνύμου ι='
Μοσχίων Ἀντιμέ(δ)οντος ξθL⁻'
(ὁ δεῖνα τοῦ δεῖνος ὁ φύσει?)
Μητροδώρου τοῦ Ἑκατωνύμου ιζ='
Μαχάτας Λεοννάτου: ι'
Ζήνων (Δ)ιονυσοδώρου: κγ='

Κλεόδωρος Κλεοδώρου
ὁ φύσει Κλεαινέτου ι'
Τύρων Καϋστρίππου : λθ='
Διονυσᾶς Λεωνίδου κ='
Ἑκατώνυμος Ἀρτεμέω
ὁ φύσει Κλεάνακτος
ὑπὲρ αὐτοῦ καὶ τῶν υἱῶν : μ'
Ἀλκμέων Πυθίωνος ὑπὲρ αὐτοῦ
καὶ τοῦ υἱοῦ : λδ='
Πυθαγόρας Μητροδώρου κ⊏='
Σῖμος Ἡρογένου ι'
Νυμφόδωρος Βίωνος ι='
Σῖμος Γλαύκου ι'
Παρμένων Παρμένοντος
τοῦ Ζηνέω ὑπὲρ αὐτοῦ
καὶ τοῦ υἱοῦ κL⁻'
Μητρόδωρος Γλαύκου κ'
Παρμένων Σιμᾶδος μγ'
Δωσίθεος Πλάτωνος ιβ'
Ζηνόδοτος Ἡρακλείδου κ='
Διονύσιος Καλλικράτου ὑπὲρ α[ὑ]-
τοῦ καὶ τοῦ υἱοῦ Καλλικράτου ρκ'
Μητρᾶς Ἀρισταγόρου τοῦ Διοδότου
ὑπὲρ αὐτοῦ καὶ τῶν υἱῶν ξ⊏'
Δημήτριος Δημητρίου
ὁ πρεσβύτερος ρζ='
Ἀθήναιος Δωροθέου
ὑπὲρ αὐτοῦ καὶ τῶν υἱῶν μδ'
Ἀντίπατρος Ἀντιπάτρου
ὁ φύσει Ζηνοδότου ι⊏'
Ἐπίγονος Πυθίωνος ὑπὲρ αὐτοῦ
καὶ τοῦ υἱοῦ κε'
Παρμένων Μητρᾶδος κβ'
Θαρσύνων Ἀπολλωνίου ι'
Ἡρακλείδης Αἰσχύλου ι⊏'
Ποσίδεος Δημητρίου
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ λζ='
Δίων Δίωνος τοῦ Ποσειδωνίου
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ ι(δ')

Μητροφάνης Παρμένοντος κα='
Ἀρισταγόρας Ἑκατωνύμου
ὁ φύσει Μητροφάνου κ/'

Μητρόδωρος Πυθέω ὑπὲρ αὐτοῦ
καὶ τῶν υἱῶν μγ='
Ἐπίγονος Πυθέω ὑπὲρ αὐτοῦ
καὶ τοῦ υἱοῦ λ'
Ἀνδρέας Πυθέω ι⊏'
Μένανδρος Φάνιδος κθL'
Καλώτιμος Θαρσύνοντος
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ λβL⁻'
Ἀθήναιος Μητροδώρου ὑπὲρ αὐτοῦ
καὶ τῶν υἱῶν μεL⁻'
Ζώπυρος Δημοκράτου κ='
Μητροφάνης Ἡρακλείδου κ⊏='
Καλλικῶν Κωλώτου ι⊏'
Πυθαγόρας Κυλλάνου
ὁ φύσει Μητροδώρου
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ κγ='
Δημήτριος Δημητρίου λα='
Αἰσχρίων Διονυσοδώρου κ='
Πυθίων Διονυσοδώρου κ'
Ξενότιμος καὶ Διονύσιος
υἱοὶ Διονυσίου νδ'
Σώσανδρος Ἀριστομένου κα'
Οἰνοπίδης Ζήνωνος ὑπὲρ
ἑαυτοῦ καὶ τῶν υἱῶν τριῶν ρα='
Ἀρχέδημος Παρμενίσκου
ὁ φύσει Ἀρχεδήμου ι⊏'
Φανίας Τιμάεντος
ὑπὲρ ἑαυτοῦ καὶ τοῦ υἱοῦ σκL⁻'
Εὐφράνωρ Μητροδώρου ὑπὲρ αὐτοῦ
καὶ τῶν υἱῶν Μητροδώρου καὶ Κωλώτου ρνδ'
Ἀπολλᾶς Παρμένοντος τοῦ Ἡρογνήτου οα'
Ἀθηναγόρας Καλωτίμου
ὁ φύσει Καλλιδάμαντος : σκζ='
Ζώπυρος Σιττᾶδος ξ⊏'
Ἄτταλος Ἀττάλου ὑπὲρ αὐτοῦ
καὶ τῶν υἱῶν ρκL⁻'
II

Διονυσᾶς (Δ)ιονυσᾶδος ὁ φύσει
Ποσιδέου ὑπὲρ αὐτοῦ καὶ τῶν υἱῶν : με='
Δημ[α]γόρας Ἡροπύθου δ'
Μητρόδωρος Πυθαγόρου ιζ'
Φιλιστῆς Φιλιστείους ὁ φύσει Βοήθου : ι'
Φιλιστῆς Νυμφοδώρου κ'
Ἀριστείδης Ἡρακλείτου κα='
Ἀπολλᾶς Καλλικράτου ξ='
Ἀθήνιππος Ἀπολλωνί(δ)ου
ὑπὲρ αὐτοῦ καὶ τῶν υἱῶν σπα'
Ἀπολλώνιος Ἱκεσίου ιε='
Πλάτων Μητρᾶδος ιε='
Νυμφογένης Νυμφογένου
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ ρι⊏'
Ἀπολλόδωρος Θευδᾶδος ι⊏'
Ἀντίπατρος Ἀντιπάτρου
ὁ φύσει Ζηνοδότου ι⊏'
Μητρᾶς Κοννίωνος
ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ κ'
Πυθαγόρας Εὐκλείδου ι'
Πλάτων Διονυσίου
ὑπὲρ αὐτοῦ καὶ τῶν υἱῶν κβ'
Θαρσύνων Λεωνίδου ρ'
Νικόμαχος Διονῦδος
ὁ φύσει Πραξιτέλου κ='
Ποσείδιππος Ἀμυνάνδρου κ'
Διονυσᾶς Ἀρτεμιδώρου ι'
Ἀρίστων Ἑκατοδώρου ι'
Κωλώτης Διονυσίου ιζ='
Μύσκων Μύσκωνος ὁ φύσει
Παρμένοντος ὑπὲρ αὐτοῦ
καὶ τοῦ υἱοῦ λβL⁻'
Κάρνωψ Θεοδώρου ὑπὲρ αὐτοῦ καὶ τοῦ
υἱοῦ καὶ τοῦ ἀδελφοῦ Κυνίσκου οζ'
Δωρόθεος Πολυαίνου ζ'
Μητρόδωρος Δωροθέου ὑπὲρ αὐτοῦ
καὶ τοῦ υἱοῦ λβ'

Letters denote the number of drachmai contributed; for 'six' the sign ⊏ ('non attique', i.e. Milesian) is used. In 70 of the 162 contributions (mostly small ones under 100 dr.) the number of drachmai is followed by L (three obols), ⁻ (placed above the line; one obol) or = (placed on the line; ■ obols). Ed.pr. observes that it is only even numbers of obols (2, 4) that are registered and that the organizers of the subscription are likely to have accepted the silver diobolos as the only denomination lower than the drachme. On 34-36 reflections on what we know about Kolophonian coinage at the time

of the inscription || on 62/63 tabular survey of names (mostly very common names) also known from other Kolophonian texts || Col. ■ 3: same person who bought the χωρία in the πρoάστ(ε)ιον (E); he is one of the major contributors in the list, ed.pr. || 5 bis. added between the lines, ed.pr. || 11. Μενεκράτης Μητροδώρου: possibly identical with the homonymous ambassador of Kolophon-on-the-Sea on record in *I.Lampsakos* 33 L. 42 (ca. 230-200 B.C.), ed.pr. || 27. τοῦ Θαρσύνοντος: added in much smaller script, ed.pr. || 32. Εὔφαμος: Doric name, ed.pr. || 44. ΤΗΝΕΩ, lapis || 52. ΑΠΑ, lapis || 68. in fine ΙΛ, lapis || 70. ΜΕΛΟΝΤΟΣ, lapis || 70 bis. line probably omitted by the stone-cutter || 72. two Macedonian names, ed.pr. || 73. ΛΙΟΝΥ, lapis || 100. Τιμάεις: non-Ionian name, ed.pr. || 102-104. 'lettres très serrées', ed.pr.; ρνδ' (L. 103): I or Σ corrected into P, ed.pr. || 110. 'graffito inachevé', ed.pr. || Col. b 21. Μεγαρίστου: tau corrected into gamma, ed.pr. || 30. ΟΛΥΠΠΙ, ed.pr. || 70. in fine ΙΛ, lapis || 73. 'Je ne suis pas sûr qu'il y ait après K une haste gravée', ed.pr. || 74. ΛΙΟΝΥ, lapis || 82. ΝΙΛΟΥ, lapis || 89-90. same person as in LL. 60-61, ed.pr. ('soit un doublon complet, soit une erreur sur la seule identité du souscripteur' (p. 30) || the total of the contributions in B is 7714 dr. 2 ob. (see the tabular survey on 22-27).

B. On the left side of the stele.

Ἀπολλώνιος
Διονυσίου ξ'
Μηνόδοτος
Σαμύλου ρ'
Μιτύλος Πυθέω
ὑπὲρ αὑτοῦ καὶ
τῶν υἱῶν ρ'
Ἀπολλώνιος
Μιτύλου
ὑπὲρ αὑτοῦ
κανὶ τῶν
υἱνῶν ιζ'
Πυνθῆς
Μιτύλου ιL'
Μενεκράτης
Μιτύλου ιε'
Μήτριππος
Ἀπολλωνίου

καὶ Ἀπολλώνιος
Μητρίππου
καὶ Μήτριππος
Μητρίππου τοῦ
Ἀπολλωνίου
Ἱκέσιος
Κυνίσκου ι Γ'
Κλέων
Κυνίσκου ι Γ'
Ἀπολλόδωρος
Ἀπολλοδώρου
ὁ φύσει
Παυσανίου κδ'
Μενέστρατος
Μενεστράτου
τοῦ Ποσειδωνίου
ὑπὲρ αὑτοῦ καὶ
τῶν υἱῶν π'

Νικίας
Θεομνήστου
ὑπὲρ αὑτοῦ
καὶ Νικίου
τοῦ υἱοῦ σ'
Λυκάρητος
Βίωνος ιη'
Μητρόδωρος
Μητροδώρου
ὁ φύσει
Φιλιστέω κδ'
Εὐμήδης
Ἀπολλᾶδος ρ'
Κτήσων
Κτήσωνος
ὁ φύσει
Παγκράτου σ'

B continues the list of names in A; apart from LL. 48-53, which ed.pr. tends to date somewhat (but not much) later, the other lines/additions were inscribed more or less simultaneously with the list in A; the fifteen amounts of money in B are on average higher than those in A || 4. Σάμυλος: non-Ionian name, ed.pr. || 14. after L in fine nothing was seen by ed.pr., who wonders whether L was followed by – (four obols in total); the stele does not contain odd numbers of obols (34) || 23. nothing visible after Ἀπολλωνίου; the stone-cutter probably failed to engrave the amount of money. The total in B is 980 dr. 3 or 4 obols. A and B together yield 8694 dr. 5 obols (or 8695 dr.) || on 51-57 (excellent maps) brief survey of the history of and relations between Old Kolophon (near Değirmendere) and New Kolophon-on-the-Sea (near Ahmetbeyli). Ed.pr. points out that it cannot be established to which Kolophon the Γελέοντες are to be assigned (cf. also 96-98 for a brief study of the inscriptions nos. I, II and III in B.D.Meritt, *AJPh* 56 (1935) 359-379 and their relevance for the

contacts between the two cities). On 60-64 ed.pr. offers a prosopographical study of the persons on record in A and B and persons known from other Kolophonian inscriptions, especially those who ca. 300 B.C. contributed money to a wall-building operation in Kolophon (B.D.Meritt, *AJPh* 56 (1935) 359-373 no. I). On 84-95 an alphabetically arranged list of all names in the new Geleontes-inscription (with brief notes). Καϋστριππος and Καλώτιμος were previously unattested.

1082. Klaros. Oracles. *SEG* LV 2088 (Busine); LVIII 1300 (Oesterheld). A.Busine, in J.-C.Moretti (ed.), *Le sanctuaire de Claros et son oracle* (*Actes du Coll. Intern. de Lyon, 13-14 janvier 2012*; Lyon 2014) 201-214, gives a brief survey of some inscriptions containing oracles which are presented as Klarian or which are ascribed by modern scholars to the oracle. Since they are all in Busine's Appendix (and in that of Oesterheld) mentioned in *SEG* LV 2088 and LVIII 1300, respectively, we do not list them here. Cf. also our lemma no. 1322.

1083. Klaros. Delegations to the oracle of Apollo. Cf. *SEG* LV 1248, LVIII 1335, LX 1239-1240, LXI 920, LXII 885. J.-L.Ferrary, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros, d'après la documentation conservée dans le Fonds Louis Robert* (Paris 2014), publishes a comprehensive edition of the lists of delegates found at the oracle of Klaros. These are edited on the basis of the materials (squeezes, photographs, notebooks) left by J. and L.Robert, now in the Fonds Louis Robert of the Académie des Inscriptions et Belles-Lettres (Paris), and also frequently from other sources, such as the 'carnets' of C.Picard, now in the École Française d'Athènes. Vol. 1 provides an extensive introduction to the inscriptions (discovery of the finds and history of their publication; chronology of the documents; topographic distribution in the sanctuary; onomastics, particularly on the intersections of Greek and Roman naming practices; cult personnel [prosopography, choirs, rituals, etc.]; oracular clientele and institutions of the consulting cities [Chios, Phokaia, Kyme, Thyateira, Parion, Bargasa, Sebastopolis, Tabai, Herakleia Salbake, Aphrodisias, Laodikeia on the Lykos, Antiocheia and Apollonia in Pisidia, Sagalassos, Ikonion and Hyde, Kaisareia of Cappadocia, Akmoneia, Aizanoi, Meiros, Ioulia, Dorylaion, Amaseia and Neokaisareia, Amisos, Neoclaudiopolis, Cretia Flaviopolis, Nikaia and Nikomedia, Apameia and Kaisareia Germanike, and also from the area of the Black Sea, Thrace, Macedonia, Corinth, and Hierapytna, Lappa and Kydonia in Crete]; orthography and grammar) and the edition of the texts themselves (app.cr.; ph.; no translations, see vol. 1 pp. iii/iv). Vol. 2 provides a number of useful indices (personal names, Greek words, sources, general) and gathers maps as well as visual records of the inscriptions.

For a review with some critical comments see C.P.Jones, *JRA* 29 (2016) 932-940.

Out of a total of 416 numbered entries in the corpus, approximately three-quarters are new inscriptions. We count 317 items which were hitherto unpublished (i.a. from Chios, Pontus and Crete) or incompletely published (i.a. from Laodikeia on the Lykos). We provide a comparatio numerorum of previously published inscriptions. For the latter, variae lectiones are numerous.

SEG		Ferrary
XV	713	90
	714	157
	715	225
XXVI	1288	11
	1289	10
XXX	1334	108
XXXIII	964	184
	965	175
XXXVII	961	27
	962	50
	963	35
	964	56
	965	57
	966	54
	967	48
	968	96
	969	140
	970	153
	971	160
	972	58
	973	194
	974	200
	975	207
	976	33
	977	44
	978	61
	979	175
	980	159
LVIII	1337	234
LX	1241	2
	1242	12
IGR IV		
1586		36
1587		40
1589		37 + 59
1590		49

JÖAI 8 (1905)		Ferrary
165	II no. 2	41
	II no. 3	45
	II no. 4	39
166	III no. 2	34
167	III no. 3	60
168	IV/V no. 1	37
	IV/V no. 3	40
170/171	VI	104
JÖAI 15 (1912)		
46	no. 2	248
	no. 3	254
47	no. 5	246
	no. 6	239
48	no. 7	249
	no. 8	232
	no. 9	240
49	no. 10	242
	no. 11	244
	no. 12	247
50	no. 14	18
	no. 15	173
51	no. 16	174
	no. 17	181
	no. 18	3
52	no. 20	176
	no. 21	16
53	no. 22	177
	no. 23	14
	no. 24	19
	no. 25	4
54	no. 26	178
	no. 27	9
55	no. 28	227
	no. 29	222
	no. 30	219
	no. 31	97
56	no. 33	49

I.Perinthos	Ferrary
EZ 24	11
I.Thrac.Aeg.	
TE 78	153
La Carie	
24	131
25	154
26	199
27	189
28	217
29	236
30	255
31	263
32	264
33	158
34	159
133	238
134	116
135	253
136	5
137	26
138	29
139	52
140	183
141	151
142	156
143	69
144	82
145	88
146	136
180	1
192	145
193	167
194	161
195	187
196	215
OGIS	
530	36

See also J.-L.Ferrary in J.-C.Moretti (ed.), *op.cit.* (see our lemma no. 1082) 189-200, where he repeats his observations and conclusions on the topographical distribution of the lists of delegates in the sanctuary at Klaros. Lists of delegates belonging to one community were concentrated in one area. To simplify, the earliest group of lists (ca. 105-125 A.D.) was inscribed on the antae and the internal pillars of the propylaia; in the following decade (ca. 125-138/139 A.D.), texts were increasingly incised on or near the altar of Apollo; they migrated to the steps of the crepis of the temple (ca. 139/140-150/151 A.D.), were then displayed along the 'sacred way', reusing existing monuments (ca. 151/152-161/162 A.D. and afterward); and eventually another locus for inscribing became the column drums of the temple itself (ca. 187/188-235 A.D.). The multiple trends often continued or overlapped in complex ways, which are fully detailed by F.

1084. Klaros. Masons' marks, 3rd cent. B.C.-2nd cent. A.D. U.Weber, in J.C.Moretti (ed.), *op.cit.* (see our lemma no. 1082) 75-84 (ph.; dr.), analyzes the assembly marks on several buildings of the sanctuary. On the temple of Apollo, each column of the peristasis consisted of twelve drums, numbered by assembly marks from A to IB, while each column of the pronaos consisted of ten drums. The earliest attestation of the Milesian numeric system (assembly marks on the columns of the portico of Philip V in Delos, built around 210 B.C.; cf. U.Weber, *Versatzmarken im antiken griechischen Bauwesen* [*Philippika* 58; Wiesbaden 2013]), provides a terminus post quem for the construction of the Apollo temple. In addition, the letter forms point to the end of the 1st cent. B.C. or even the 2nd cent. A.D.; cf. the A below the IB on the uppermost drum of the westernmost column of the temple's southern side which is similar to that on the cornice of the entablature of the temple built under Hadrian (ΑΛΕ; interpreted by W. [redacted] an abbreviation for ἄλσος and 'five'). A sacred wood (cf. Strabo 14.1.27; Paus. 7.5.10) probably existed between the temples and the altars of Klaros (cf. J. De La Genière, *Cahiers de Claros* I [Paris 1992] 28, 33/34); therefore the cornice block can be placed on the façade of Apollo's temple. – The marks on the four buildings east of the temple of Apollo and the temple of Artemis – the late altar of Artemis, the altar of Apollo, the 'fondation en conglomérat 1' and the exedra of Herakleides – were used by the masons during the repair-works of these buildings.

1085. Kolophon. Decree concerning reorganization of the city and construction of the city walls, ca. 311-306 B.C. B.D.Meritt, *AJPh* 56 (1935) 359-372 no. I (Migeotte, *Souscriptions* 69). G.Larguinat-Turbatte, in F.Delrieux, O.Mariaud (edd.), *Communautés nouvelles dans l'antiquité grecque. Mouvements, intégrations et représentations* (Chambéry 2013) 83-104, gives a brief survey of the ups and downs of Kolophon between the Archaic period and the end of the 4th cent. B.C. (sympoliteia with Notion) and subsequently discusses some passages in Meritt's no. I. She dates the text to the period 306-301 B.C., believes in an intervention by Antigonos Monophthalmos (who also played a decisive role in bringing about two other synoikismoi in the region: Teos/Lebedos and Smyrna), gives the Greek text and French translation of and comments upon LL. 8-27 (cf. the map on 104 showing the extent of the city; cf. LL. 8-12: τὴμ παλαιὰμ πόλιν - - - συντειχίσαι πρὸς τὴν ὑπάρχουσαν) [cf. eadem, *REA* 116.2 (2014) 474-476; see now also S.Vacante, *Klio* 97 (2015) 539-602, who suggests dating the inscription to 299-294 B.C., preferably to 296 B.C. (year of the alliance between Demetrios Poliorketes and Seleukos, who decided to strike a

new coinage: the ἀργύριον συμμαχικόν, mentioned in Meritt's no. I LL. 153-154; contra D.Rousset, *BE* (2016) no. 419). Pleket].

1086. Kolophon. Honorary decree for Anaxipolis and Herakleides from Erythrai, later 4th cent. B.C. B.D.Meritt, *AJPh* 56 (1935) 379 no. IV. D.Rousset, *art.cit.* (cf. our lemma no. 1081) 37/38, suggests restoring in L. 1: Ἐπὶ Μαιάνδρου, Ἀθηναιῶνος (Meritt: Ἀφ[.]εμαιῶνος; L.Robert, *OMS* II 1245, suggested Ἀρ[τ]εμισιῶνος). For the month Ἀθηναιών see text C in our lemma no. 1081.

1087. Kolophon-on-the-Sea/Notion. Epitaph of Artemidoros, ca. 150-100 B.C. *SEG* XL 1021. D.Rousset, *art.cit.* (cf. our lemma no. 1081) 62, points out that the letter forms and the similarity between this relief and the reliefs in Pfuhl-Möbius 167-172 (Plates 87-91) recommend a date of ca. 150-100 B.C. (*SEG*: 2nd/1st cent. B.C.). As a result this Ἀρτεμίδωρος is not likely to be identical with the homonym in text A Col. I L. 11 in our lemma no. 1081.

1088. Kolophon (Old; area of: Pancar-Karakuyu). Epitaph of Aur. Stephanos Bassos and others, 3rd cent. A.D. *SEG* XLVIII 1409. D.Rousset, *art.cit.* (cf. our lemma no. 1081) 80/81, comments on LL. 1-2 (εἰς τὴν | Αρπαδα εἰς ἀμπελοῦντα; 'in einem Weingarten' according to the edd.pr. of the text) and argues that ἀμπελοῦντα is the accusative of (ὁ) Ἀμπελοῦς. He refers to the area called Ἐλαιοῦς (dat. ἐν Ἐλαιοῦντι) in document C L. 6, D L. 7 and A L. 2 in our lemma no. 1081 (cf. document C app.cr. ad L. 6). The plaque was found ca. 10 km northeast of ancient Kolophon and northwest of Metropolis; since the funerary fine is to be paid to Apollo Klarios, the inscription is likely to have originated in Kolophonian territory. R.'s new interpretation (εἰς Ἀμπελοῦντα) confirms this.

1089. Magnesia on the Maeander. Oracle regarding the organization of Dionysiac thiasoi, 117-138 A.D. (?), allegedly after a Hellenistic original. *I.Magnesia* 215; Merkelbach-Stauber, *SGO* I no. 02/01/02; *SEG* LX 1255*. A.-F.Jaccottet, F.Massa, *Kernos* 27 (2014) 287-291, reprint LL. 19-30 and comment on the way the cult was transmitted from Thebes to Magnesia. They prefer to translate ὄργια as 'ritual objects' (not 'rites'), in particular since the accompanying verb λάβητε (L. 25) means 'carry' and since the ὄργια ('objects') would thus be complementary to the νόμιμα ('traditions'). The transmission consisted of three parts: transfer of objects, transfer of traditions, and transfer of a systematic organization of the Dionysiac communities (θίασοι). An important detail of the tradition is the origin of the three maenads from Ino (γενεῆς Εἰνοῦς ἄπο Κα|δμηείης, LL. 26/27).

1090. Magnesia on the Maeander. Topos inscriptions in the stadium. B.Dreyer, in id. (ed.), *op.cit.* (see our lemma no. 1091) 148-155, discusses the topos inscriptions in the stadium (cf. *SEG* LXIII 959). He concludes that the dating of the topos inscriptions is difficult, in particular since the same seats were often inscribed more than once; that the script is no indication of the official or unofficial character of the texts; that combinations of letters on stairs and seats were intended to guide the flow of the attendants; that the other topos inscriptions included individuals (who were honored by being assigned a seat), magistrates (local, imperial), associations, and women (who were sometimes added in a later stage); that the number of inscriptions for associations increased in the course of the Imperial period; that the honorary inscription for the flute-player Τιβ. Κλ. Μητρόδωρος (*SEG* LIII 960; Greek text; German translation) stresses the unity of the games held for Artemis [it is not clear what is meant by this, Corsten]; and that there is a certain overlap with the participants in the sacrifices for the goddess on the meeting place west of the Artemision. D. mentions some of the unpublished topos inscriptions he already dealt with in his article summarized in *SEG* LXIII 959 (ph.: Ἀρτέμωνος, Σμυρ(ναίων) for theoroi from Smyrna, ἀσιάρχου, Μανδραγορειτῶν, φαμιλίας [but see P.Hamon, *BE* (2015) no. 616, cited in *SEG* LXIII 959, Corsten]).

1091. Metropolis. The hinterland. B.Dreyer, in id. (ed.), *Die Surveys im Hermos- und Kaystrostal und die Grabungen an den Thermen von Metropolis (Ionien) sowie am Stadion von Magnesia am Mäander. Neue Methoden und Ergebnisse. Ergebnisse der internationalen und interdisziplinären Konferenz an der Universität Erlangen-Nürnberg vom 3. 11. 2012* (Berlin 2014) 21-34, gives an overview of the inscriptions found within a radius of 10 km around Metropolis (22-26) and comments on the relation of this area to the city; he infers from the inscriptions of the Χονδριανοί (*I.Ephesos* 3406, 3448a, 3453, 3457a, 3460, 3477, 3480, 3487, republished with German translations), and the new text in our lemma no. 1092 that the village of Chondria was dependent on Metropolis, whereas the ancient settlement at Sinektepe was part of the territory of Ephesian Artemis, as a boundary stone shows *SEG* XLIX 1524).

1092. Metropolis (area of: Chondria). Honorary inscription for Demetrios, 2nd cent. B.C. Column drum, found at the flight of stairs leading from the bouleuterion [presumably of Metropolis which is, however, not clear from the text, Corsten] to the next higher terrace. Ed.pr. B.Dreyer, in id. (ed.), *op.cit.* (see our lemma no. 1091) 27 (German translation; no ph.).

ὁ δῆμος
Δημήτριον
Ἀπολλων[ί]ου
τὸν στρα[τη]γὸ[ν]

ἀρετῆς ἕνε[κ]εν
καὶ εὐνοίας
καὶ εὐεργεσίας
τῆς εἰς ἑαυτόν

2-3. Demetrios probably belonged to an elite family of Metropolis; cf. Ἀνδρόνικος, son of Ἀπολλώνιος and grandson of Δημήτριος (*I.Ephesos* 3406, Imperial period), which is a further hint at the dependence of Chondria on Metropolis, ed.pr.

1093. Metropolis. Honorary decree for Apollonios, May 132 or 130 B.C. *SEG* LIII 1312 A, LIX 1332. A.van Douwe, in B.Dreyer (ed.), *op.cit.* (see our lemma no. 1091) 137-143, discusses the date of the decree and argues for May 130 B.C. (with ed.pr., contra Jones; see *SEG* LIII 1312). See also our lemma no. 2166.

1094. Metropolis. Honorary inscription for the asiarch M. Aur. Athenagoras, after 212 A.D. Stele [so ed.pr., but according to the photo perhaps a base? Ed.pr. gives no measurement for the stone, Corsten], found in the lower Roman bath; LL. 1-2 above a recessed field, LL. 3-12 in it. Ed.pr. S.Aybek, in B.Dreyer (ed.), *op.cit.* (see our lemma no. 1091) 114-115 (ph.; German translation).

M. Αὐρ. Ἀθηναγόραν
τὸν ἀξιολογώτατον
ἀσιάρχην
τὸν ἑαυτῆς
ἐν πᾶσιν εὐ-
εργέτην·
ἐπιμελησα-
μένου Αὐρ.
Ἀμμιανοῦ δὶς
τοῦ πρώτου ἄρ-
χοντος καὶ
συγγενοῦς

1. Athenagoras is known from a coin dated to 222-235 A.D. (*BMC* Ionia 176 nos. 8/9), ed.pr. || 8-9. Ammianos occurs also on an epitaph from Chondria (*I.Ephesos* 3453 L. 3), ed.pr. [but Ammianos is a frequent name, Corsten] || 9-11. 'zweimal der erste Archon', ed.pr. [δίς belongs rather to the name: 'Aur. Ammianos, son of Ammianos', Corsten].

1095. Metropolis. Dedication of the bath to the gods and Antoninus Pius, 138-161 A.D. Eight architrave blocks, found in the lower Roman bath. Ed.pr. S.Aybek, in B.Dreyer (ed.), *op.cit.* (see our lemma no. 1091) 113/114 (ph.; German translation).

[Θεοῖ]ς καὶ Αὐτοκράτορι Καίσαρι Τ[(ίτωι) Αἰλίωι Ἀδριανῶι Ἀντω]νείνωι Σ[εβαστῶι Εὐσεβεῖ]

1096. Miletos. Taxes. A.Carrara, in *CHS Research Bulletin* 2014 [electronic periodical of the Center for Hellenic Studies], argues that 'Greek cities devised [fiscal] strategies to overcome perennial shortages of certain types of commodities or to encourage the growth of specific economic activities'; taxation was not used merely for 'the needs of public finance'. In support of her argument she discusses passages in the following inscriptions:

(1) *Milet* I.3.148 (*Milet* VI.1 pp. 182-184; peace treaty with Magnesia; ca. 184-180 B.C.; comment on LL. 50-58 (English translation), with the clauses about the ἀτέλεια from customs duties and transit tax (διαγώγιον or παραγώγιον) on goods transported during and after both the past and future wars for personal use, i.e., not for trade [for ἀτέλεια in another city cf. K.Hara, *JCS* 65 (2017) 71-81, Pleket].

(2) *Milet* I.3.150 (*Milet* VI.1 pp. 185-189; treaty with Herakleia-under-Latmos; ca. 185-180 B.C.); comment on LL. 67-86 (English translation), with clauses about exemption from customs duties and transit tax for goods transported for personal use (and not for trade) during a war from one's own city to the other city and from transit tax for cattle-owners carrying herds through Heraklean to Milesian territory ἐπὶ κτήσει ('for their ownership'; 'unter der Bedingung der Eigentümerschaft (d.h. ohne Verkaufsabsicht)', Herrmann in *Milet* VI.1); C. emphasizes that Miletos wanted to 'improve the conditions of an important economic activity for the inhabitants', though the clause 'was aimed at non-trading purposes'. As to the two categories of cattle-owners, C. interprets the ἐκτήμενοι as 'owners of land', and the γεωργοῦντες as 'those who rented land' [the former may have been absentee landlords, leaving the care for cattle to subordinates (lessees; slaves/freedmen); the latter were owners who themselves took care of their cattle (and farm), probably middle-class farmers, Pleket].

(3) *Milet* I.3.149 (*Milet* VI.1 pp. 184/185; συμπολιτεία treaty with Pidasa; uncertain date: 188-186 B.C.?); brief description of temporary tax privileges for the new citizens from Pidasa, 'allowing them to become economically integrated'; comment on LL. 39-45 (English translation); Pidasians owning property in the Εὐρωμίς are allowed to import wine up to 1000 μετρηταί ('a limit by the producers or a shipment') 'paying as ἐλλιμένιον one χαλκοῦς εἰς τὸν ἀεὶ χρόνον', interpreted by C. as 'once and for all' rather than for each shipment in the future. The wine was to be transported over land on a road to be built by the Milesians from Pidasa to Ioniapolis and subsequently from the latter's port to that of Miletos. The fiscal privilege was granted to attract Pidasian wine to Miletos' market. For the ἐλλιμένιον cf. our lemma no. 2247.

1097. Miletos. Relations with the Seleukids, before 281 B.C. R.Meijering, *Talanta* 46-47 (2014-2015) 237-249, examines the relationship between Miletos and the Seleukids before their conquest of western Asia Minor (281 B.C.). He singles out two important factors: the role of the sanctuary of Didyma, under Milesian control, and that of courtiers from Miletos at the Seleukid court. Mainly on the basis of secondary literature and of *I.Didyma* 424 and 479/480, he concludes that religion played an important role for the diplomatic contact between city and king as shown by dedications by the kings to the sanctuary and by religious privileges the kings received in return. The kings gained support from the cities by guaranteeing their independence, and since Miletos was independent, several kings of rival dynasties could in this way be present in the city and its sanctuary. Direct contact between Miletos and the Seleukid king was established by Milesian courtiers at the Seleukid court.

1098. Miletos. Isopoliteia, Hellenistic. S.Saba, in *Stadtkultur im Hellenismus* (cf. our lemma no. 1113) 122-132, offers 'a test case for the study of isopolity by analyzing' the ἰσοπολιτεία-treaty between Seleukeia-Tralleis and Miletos (*Milet* I.3.143 [Milet VI.1. p. 176]; *I.Tralleis* 20; O.Curty, *Les parentés légendaires entre cités grecques* (Paris 1995) no. 55; Greek text; German translation; dated to 218/217 B.C.: see *SEG* XXXVII 984). She argues that it is Miletos that took the initiative (witness doc. B [decree of Tralleis] LL. 49-50, mentioning the arrival of the Milesian ambassador Πρύτανις in Tralleis) and that both cities emphasized different aspects of their contacts. Miletos stresses the importance of sacrifice to Didymaean Apollo, ignores the potential citizenship it received from Tralleis, devotes much attention to the citizenship it granted to citizens from Tralleis (with all its restrictions) and imposed strict conditions for the actual implementation of the new citizens' rights. S. suggests that the combination of the initiative taken by Miletos and its rather 'intransigent, uncompromising' behavior toward a clearly more generous but at the same time rather reticent Tralleis, means that Miletos initially requested more than it had obtained. But see P.Hamon, *BE* (2015) no. 620, who denies that LL. 49-50 show that Miletos took the initiative, finds S.'s reconstruction of the process 'peu concluant', and prefers to believe that the Trallians took the initiative and that admittedly the Milesians accepted Tralleis' proposal for ἰσοπολιτεία but did so with little enthusiasm and on rather strict conditions.

1099. **Miletos (and Priene). Publication of decrees, Hellenistic.** On the basis of inscriptions from Miletos and Priene, C.Samitz, in *Öffentlichkeit* 631-634, examines the administrative processes that led to the publication of decrees in the public space of the cities, mostly in sanctuaries. In Miletos several decrees of the 3rd cent. B.C. are preserved; the stelai were set up in the sanctuary of Apollo Delphinios on the Agora. In Priene, from the early 3rd cent. B.C. onward, the stelai inscribed with decrees were erected in the sanctuary of Athena Polias; from the second half of the 2nd cent. B.C. onward in the northern stoa of the agora. S. concludes that there existed no general valid rules in the Greek cities according to which the publication of decrees was carried out.

1100. **Miletos. Female citizens, Hellenstic.** L.-M.Günther, *Bürgerinnen und ihre Familien im hellenistischen Milet. Untersuchungen zur Rolle von Frauen und Mädchen in der Polis-Öffentlichkeit* (mit einem Beitrag von L.S.Köcke) (Wiesbaden 2014) [cf. her article with the same title in A.Matthaei, M.Zimmermann (edd.), *Urbane Strukturen und bürgerliche Identität im Hellenismus* (Heidelberg 2015) 68-73, Pleket], offers a detailed study of the ca. 400 Milesian women on record in inscriptions as lenders to the city (*Milet* I.3.147), contributors to an epidosis (*Milet* I.3.151), erectors or recipients of statues, dedicators of votive offerings, priestesses (especially the ὑδροφόροι of Artemis Pythie; cf. *SEG* LV 1148), deceased (honored with epitaphs or grave epigrams (ca. 170 persons)), νόθαι (seven daughters of Milesian fathers, mostly belonging to the 'Honoratioren', and non-Milesian mothers [cf. G.'s article summarized in our lemma no. 1101, who on 145 writes about the 'offenbar demographisch gebotene Notwendigkeit der Aufnahme "gemischter" Familien in das Bürgerrecht']) and enfranchised foreigners (ch. VII, written by L.S.Köcke; cf. *SEG* LXII 896 and 903 [two waves of enfranchised Cretans (*Milet* I.3.34 and 38), citizens of Myous after συμπολιτεία with Miletos (*SEG* LIX 1357; *Milet* I.3.62) and people of other provenances, mostly not more than ca. 100 km away from Miletos; the underrepresentation of daughters among the newcomers is explained by 'differentiellen Elterninvestment' (291), viz. 'Kinderaussetzung' (301)]). The focus of the book is strictly prosopographical: for more than 100 women G. offers stemmata of their families, in most cases belonging to the 'Honoratioren' and strongly characterized by endogamy. Needless to say, some stemmata are more hypothetical than others (on 246 G. herself writes about 'unterschiedliche Plausibilität'). We cannot possibly do justice to the wealth of prosopographical data offered by G. in this study. An index of the names of all the women discussed in this book will be helpful for those interested in a particular person. Cf. P.Hamon, *BE* (2016) no. 426. [Cf. now W.Günther, *Milet* VI.4. *Eine Prosopographie* (Berlin/Boston 2017), Pleket.]

1101. **Miletos. Nothoi and nothai, ca. 230-180 B.C.** L.-M.Günther, in *Stadtkultur im Hellenismus* (cf. our lemma no. 1113) 133-147, attempts to elucidate the complicated problem of the status and possible integration into the city of the 31 Milesian νόθοι and νόθαι by examining the relevant inscriptions (lists of new citizens inscribed on the walls of the Delphinion; tabular overview on 136). The nothoi/ai are always mentioned with their (Milesian) fathers' names, but not with that of their mothers (except in one case, see below), since the mothers were either not married to the fathers or were non-Milesians. G. comments in particular on the following texts: **(1)** *Milet* I.3.78 LL. 3-6 (ca. 200 B.C.), the only inscription in which the mother is mentioned since she is a νόθη herself: Δεινομένης Βάττου νόθος | καὶ γυνὴ τούτου Μενιττὼ | Τιμοκρίτου νόθη καὶ υἱὸς | ἄνηβος Μενεσθεύς. According to G., both Deinomenes and Menitto had Milesian fathers but not Milesian mothers; therefore, their son Menestheus was also a νόθος (on 130/131 a rather speculative reconstruction of the entire family over seven generations). – **(2)** *Milet* I.3.45 (222/221 B.C.): Among the 21 new citizens are a νόθος (II L. 8) and a νόθη κόρη (II L. 10). The nothos Διογένης Χαροπίνου could be the son of Μεγαλόκλεια Δημητρίου from Andros (II L. 7), who may have been related to the boy Διογένης Δημητρίου from Halikarnassos (I L. 3) [however, according to her hypothetical stemma on 140, she would not be related to, but an in-law of the boy, Corsten]. – **(3)** *Milet* I.3.79 (ca. 200 B.C.): Ἡδῆα Παμμάχου νόθος ἄνηβος and Θεογενὶς Παμμάχου νόθη κόρη (LL. 13/14) were certainly siblings or half-brother and half-sister; G. quotes five further cases of this kind: *Milet* I.3.46 L. 6 with 76 L. 2; *Milet* I.3.65 a I L. 4 with 87 L. 4; *Milet* I.3.51 L. 10 with 65 L. 7; *Milet* I.3.64 L. 7 with 70 L. 5; and perhaps *Milet* I.3.45 II L. 10 with 65 a I L. 6, 72 L. 5, and 76 L. 5. – G. concludes that the conferral of citizenship on nothoi/ai was an 'Oberschichtphänomen' caused by a 'offenbar demographisch gebotene Notwendigkeit der Aufnahme "gemischter" Familien in das Bürgerrecht' (145; cf. our lemma no. 1100). This practice found its end after the treaty between Miletos and Pidasa (*Milet* I.3.149 [*Milet* VI.1 pp. 184/185; see also our lemma no. 1096]) which served as a model for a more generous policy.

1102. **Miletos (Mykale: Thebai). Selected inscriptions.** J.-H.Hartung, in H.Lohmann et alii (edd.), *op.cit.* (cf. our lemma no. 1110) 95-114, presents the following texts with German translations and copious commentary: **(1)** *I.Priene* 37 (i) LL. 53-60 (*I.Priene* (*2014*) 132; *SEG* LVIII 1348; delimitation of Samian and Prienian territory; Θῆβαι given to Miletos). – **(2)** *I.Priene* 361 (*I.Priene* (*2014*) 414; perhaps early 3rd cent. B.C. [Hallof apud H.], rather than ca. 350 B.C. [*I.Priene* (*2014*)]; delimitation of the χώρα of the Θηβαῖοι; on 106-110 discussion of the location of the Σχολοπούσιοι, mentioned in LL. 7-8). – **(3)** *I.Priene* 362/363 (*I.Priene* (*2014*) 415/416; 362 contains a sacrificial calendar; in L. 25 distribution of parts of sacrificial animals among πᾶσι Θηβαίοις; 363 concerns a delimitation of territory of Thebai versus Samos and Priene). – **(4)** *I.Priene* 364 (*I.Priene* (*2014*) 417; sale of priesthood; Thebai as δῆμος). – **(5)** *I.Priene* 365 (*I.Priene* (*2014*) 425; mention of a φρουραρχήσας; found in Thebai).

On 114/115 detailed reflections on the constitutional status of Thebai. Cf. D.Rousset's remarks in *BE* (2015) no. 618. [For *I.Priene* 361-363 see now also W.Mack, *JHS* 135 (2015) 51-77, with D.Rousset's comment in *BE* (2016) no. 425: 'un brillant jeu intellectuel, que l'état fragmentaire des documents rend très fragile', Pleket].

1103. **Miletos. Dedications of cups by Alsios, Archaic period.** N.Ehrhardt, in G.Kalaitzoglu, G.Lüdorf, *Petasos. Festschrift für Hans Lohmann* (Paderborn 2013) 119/120 no. 1 (ph.), discusses four cups with dipinti dedicated by a man (or several men) called Ἄλσιος: two to Ἀφροδίτη in Oikous, one to Ἀπόλλων, and one to an unnamed deity (U.Schlotzhauer, in A.Villing, U.Schlotzhauer [edd.], *Naukratis: Greek Diversity in Egypt. Studies in East Greek Pottery and Exchange in the Eastern Mediterranean* [London 2006] 138-142 [ph.; dr.]). The dedicant's name is not otherwise attested and E. assumes that it is the same man in all cases, who may have been of Koan origin, given the cult of Ζεὺς Ἄλσειος (with the festival Ἄλσεια) and Ἀθάνα Ἀλσεία on the island.

1104-1106. Miletos. Dedications on pottery to Aphrodite in Oikous, Archaic period. Ed.pr. N.Ehrhardt, in *Petasos* (see our lemma no. 1103) 121-122 (ph.), publishes a selection of the more than 300 votive offerings with graffiti and dipinti found in the sanctuary of Aphrodite in Oikous, most of them with the stereotyped formula 'N. (son/daughter of N.) dedicated me to Aphrodite'. See also our lemma no. 1107.

1104: 121 no. 2. **Dedication by Hipponax.** Graffito on the bottom of a cup: Ἱππῶναξ· Ἀφροδίτης ἐμ[ί]

The inscription is a contamination of an 'oggetto parlante' and the name of the dedicant in the nominative; for a similar mixture cf. *IG* XII 6.2.541; Hipponax is a frequent name in Ionia, though not previously attested in Miletos, ed.pr.

1105: 121/122 no. 3. **Dedication by Kratos.** Graffito on the inner side of an Ionian 'Kleinmeisterschale': Κρατώς

Κρατώς is previously unattested; male names ending in -ως are rare; cf. Ἀραρώς (*Suda* α 3737 s.v.; *IG* II² 2318 L. 196) or the more frequent Ἀπολλώς; see *LGPN* I and III.A s.v., ed.pr. [further examples in *LGPN* IV V.C, Corsten].

1106: 122 no. 4. **Dedication by Neomas.** Graffito on the inner side of a cup ('Kalottenschale'): Νεομᾶς [(μ') ἀνέθηκεν τῆι Ἀφροδίτηι]

As the name is rarely attested [redacted] far, Νεομᾶς is probably to be identified with the father of Διογένης, who was stephanephoros in 478/477 B.C.; cf. *Milet* I.3.122 I 49, ed.pr.

1107. Miletos. Dedication of [redacted] bronze omphalos-bowl by (H)yliamis to Aphrodite in Oikous, Archaic period. Bronze omphalos-bowl with a graffito under the rim on the outer side. Ed.pr. N.Ehrhardt, in *Petasos* (see our lemma no. 1103) 122-124 (ph.).

Υλιαμις ὁ Μανδρώνακτος μ' ἀνέθηκεν τἠφροδίτηι

Yliamis or Hyliamis is a Carian male name consisting of the elements Υλια- and -μις, known from other Carian names, cf. W.Blümel, *EA* 20 (1992) 26 and 18, 20-23, 25, respectively; the dedication is only the third attestation of a Carian name in archaic Miletos, the first being Ἐξαμύης (6th cent. B.C.; *Suda* s.v. Θαλῆς), the second Μασσαραβις (*Milet* I.3.122 I 65); Μανδρῶναξ is a Greek name, also attested in *I.Didyma* 15 L. 3, ed.pr.

1108. Miletos. Dedication to C. Iulius Epikrates, end of the 1st cent. B.C. *SEG* XLIV 942 B: *Milet* VI.1.6. B.Emme, *MDAI(I)* 64 (2014) 163-178, argues that the building in the courtyard of the bouleuterion, taken to be an altar for the imperial cult by K.Tuchelt (*MDAI(I)* 25 [1975] 128-140), was, in fact, a memorial (cf. already H.Knackfuß, in *Milet* I.2 pp. 49/50) for Γ. Ἰούλιος Ἐπικράτης. The text (dr.) was

not inscribed on the wall of the stoa but on the monument itself. In L. 3 in fine, E. supplements ἥρωι, as already suggested by P.Herrmann (cf. *SEG*). – Contra A.Herda, in *Le mort dans la ville* 77-84, who interprets the building as an altar for Ἀπόλλων Διδυμεύς, Ἄρτεμις Βουλαία and Ζεὺς Βουλαῖος, the latter two being equated to Livia and Augustus. He holds that the inscription was inscribed on the wall of the assembly hall which points to the burial of Epikrates being located within the bouleuterion, i.e. in the underground chamber in its eastern corridor.

1109. Miletos (area of: island of Lepsia). Grave epigram for Aischre, 2nd cent. B.C. G.Manganaro, *ASAA* 41/42 (1963/1964) 325-327 no. 25 (cf. W.Peek, *ZPE* 7 (1971) 224-225 no. 17, with corrections to LL. 1-3 and 5-8). S.T.Schipporeit, *op.cit.* (see our lemma no. 997) 134/135 no. 29 R 1, interpreting this relief (standing female figure, seated male figure) as a funerary stele for a priestess of Demeter, presents the epigram below it as follows:

Αἴσχρην θυηπόλον με Δάματρος κλυτὰν
χέχευθε τύμβος, ἇς Ἀπολλᾶς μὲν πατήρ·
Ἀπολλόδωρον δ' εὐνέταν λιποῦσα Ἄδεω (?)
ἐκ δυσμενυίας ἐν φάει νεάνιδος
λιταῖσ(ι) βωμοῦ θύτρα τετράκις δέκα
ἔτ[η - - - - - - - - - - - - - - - -] πεπρωμέναν·
[- - - - - - - - - - - - - - - - Δάμα]τρος κόραι
[- -]λαι

Pace ed.pr., Schipporeit follows J. and L.Robert, *BE* (1966) 318, in viewing the Doric dialect as a product of Hellenistic poetic fashion rather than a signifier of ethnic identity || 3. λιποῦσα ΔΕ, ed.pr.; λιποῦσα δή, Peek || 5. θύτρια, ed.pr. || 6-8. ἔτ[η τελέσασ' εἶδα τὰν] πεπρωμέναν· | [σεμνᾶς δ' ὑπηρετοῦσα Δάμα]τρος κόραι | [διάγω τὸ νῦν ἁ πρόσπολος κείνας πά]λαι, Peek.

1110. Miletos (Mykale; area of: Güzelçamlı). Epitaph of P. Cornelius Agapomenos, 2nd/3rd cent. A.D. Pedimental stele with akroteria at left and right; in the pediment a circle with L. 1 ΠΟ; below the circle on the pediment L. 2 of the inscription; found in 1957 in a private house and now in the Archaeological Museum in Izmir. Ed.pr. G.Petzl in H.Lohmann, G.Kalaitzoglou, G.Lüdorf (edd.), *Forschungen in der Mykale* I 2. *Survey in der Mykale: Ergänzende Studien* (*AMS* 75; Bonn 2014) 81/82 (ph. on 15; German translation); Greek text and French translation in B.Salway, *An.Ép.* (2014) [2017] no. 1308.

Πό(πλιος)
Κορνήλιος Ἀγαπω-
μενὸς καὶ Ἰουλια[...]ΥΔΙΟΝ
ζῶντες κατεσσκεύασαν
αὑτοῖς τε καὶ τέκνοις καὶ
τούτων τέκνοις καὶ ἐγγόν[οις]
καὶ γυναιξὶ καὶ θρέμασιν •, μη-
δενὸς ἔχοντος ἐξουσίαν [μή]-
τε πωλῆσαι μήτε ὑποθέσθ[αι]
μήτε μέσον ἐπιθέσθαι (?) μήτ[ε]
[γ]ράμματα ἐκκόψαι μήτ[ε -]
[-]ΤΩΛΑΤΕ[.]ΗΤΟΥΤΣΝΟΥΡΙΑ
[..]ΝΗΡΑΚΑΑΙ· εἰ δέ τις ὑπεν[αν]-
[τ]ίον ποιήσει τοῖς προγεγ[ρα]-
[μ]μένοις, ἀπ[ο]δώσει ἰς τὸν
[φ]ίσκον (δηνάρια) ͵βφ' καὶ τῷ Ε[...]Ε
[...]σαντι (δηνάρια) φ' ἑκάστης
[.....]COBOYΛΟ[- - -].[- - -]

3. Perhaps Ἰουλια[νὴ Α]ὐβιον, ed.pr. || 10. 'noch auch einen mittleren dazu zu legen (?)', ed.pr., who considers two options ('mitten (unter den rechtmäßig Beigesetzten) beizusetzen' or 'es wird verboten, noch ein mittleres Bauelement auf die bestehende Grabanlage zu setzen') || 12. ἀτε[λ]ῆ τοῦ γένου?, ed.pr., who refers to the formula ἔξωθεν τοῦ γένους μου || 16-17. [- -]σαντι: ending of an aorist participle of a verb like ἐγκαλέω, ἐκδικέω, ἐπεξέρχομαι, indicating the person who brings the wrong-doer to court, ed.pr. || 17 initio. [μηνύ]σαντι, D.Feissel apud Salway || 17-18. perhaps a 'Nachtrag' in 18 perhaps ὃ βουλό[μεθα]?, ed.pr. [or ὁ βουλό[μενος?], Pleket].

1111. Miletos. Amphora stamps, 4th-2nd cent. B.C. (A) G.Jöhrens, *AA* (2009.1) 205-235 (ph.), publishes the amphora stamps found in Miletos between 1899 and 2007. He concludes that the period between 177 and 161 B.C. represented a highpoint in Milesian trade; that Miletos, Phokaia and Panormos (Didyma) were Hellenistic production centers of amphorae; and that amphorae with stamped double handles were not only produced in Kos, but also in Miletos.

Miletos: no. 1: Μι(λησίων); no. 2: Ἄλκιπ(πος) or Ἀλκιπ(πίδης) | Λήναι(ος) (written retrograde); nos. 3/4: Βίων; no. 5: Βόη[θ(ος)]; no. 6: Θεόδω(ρος?); no. 7: Φαν[ο]δίκου; no. 8: Φανοδίκου; no. 9: Βοτά (B retrograde); no. 10: Βό|των; no. 11: Βότω|νος | Θ; nos. 12/13: Φωκυ(λίδας); nos. 14/15: Φω(κυλίδας) (no. 15 retrograde); nos. 16 and 20: Αὔξη(σις); nos. 17/18: Αὔξησι(ς) (retrograde); no. 19: Αὔξησ(ις) (retrograde) [rather Αὐξησ(ίβιος); see G.Jöhrens *AA* (2014.2) 181 on nos. 10-13 (see below), Corsten]; nos. 21-23: municipal monogram, combination of M and I; nos. 24/25: Φ; nos. 26/27: ΦΩ; no. 28 (double handle; German translation): (a) Δικαίου | ἐπὶ τοῦ (b) θεοῦ τοῦ με|τὰ Ἀθήναιον, probably a dating referring to the Milesian stephanephoria; no. 29: Ἀντιδότου | θεοῦ μετὰ Ἀθήναιον; no. 30: Λίνος | Θεός [- -]; no. 31: 'Monogramm (?) im Kreis', J. [perhaps a monogram of M and I for Miletos; cf. nos. 21-23, Scheibelreiter-Gail].

Kos: no. 34: [Δω]ριμάχου | Κώ(ϊον); no. 35: Κώ(ϊον); no. 36: [Ἀ]πολλοφ(άνης) [the provenance from Kos was later confirmed by a clay sample, cf. G.Jöhrens, *AA* (2014.2) 177 note 7, Scheibelreiter-Gail].

Kos or Miletos [now assigned to Miletos (except for perhaps no. 41): G.Jöhrens, *AA* (2010.2) 50 with note 14, Scheibelreiter-Gail]: no. 37: Δημοκλεῦς; no. 38: Ζηνο|δότου; no. 39: ΒΟ; nos. 40/41: ΠΟ

Unknown provenance: no. 42: Μένων [now assigned to Miletos: G.Jöhrens, *AA* (2010.2) 50, Corsten]; no. 43: monogram HA.

Panormos (harbor of Didyma/Miletos): no. 44: Πανόρμ|ου

Ioniapolis [originally attributed to Phokaia, but see G.Jöhrens, *AA* (2010.2) 50/51 and (2014.2) 177 note 3 and 180 note 53, Corsten]: nos. 45/46: Ω and I in a monogram.

Rhodes: no. 47 (ca. 231-221 B.C.): Ἀριστοφάνευς Ἀρταμιτίου; no. 48 (ca. 229 B.C.): Ἀριστεύς; no. 49 (ca. 225 B.C.): ἐπὶ Φιλωνί[δα]; no. 50 (ca. 213 B.C.): ἐπὶ Χαρμο|κλεῦς; no. 51 (ca. 211-204 B.C.): (a) Μηνόδω|ρος (retrograde) (b) Μηνόδωρος (retrograde); no. 52 (ca. 206 B.C.): ἐπὶ Ἀριστ|τωνίδα; no. 53 (after ca. 205 B.C.): Καρν[εί]ου | Ἀγαθοκλεῦς; no. 54: (ca. 200 B.C.) Φαῖσκος; no. 55 (ca. 200 B.C.): [ἱε]ρεὺς Κλέαρχος; no. 56 (dr.; ca. 198-161 B.C.): Μολέσιος | Θεσμοφορίου (Molesis is a 'ungriechische[r] Name', J. 222 note 45 [almost exclusively known from southern Asia Minor, in particular in Pisidia, see *LGPN* V.A-C s.v., Corsten]); no. 57 (ca. 186-151 B.C.): Μ[αρσύα] | δ[ευτέρου] | Π[ανάμου]; no. 58 (ca. 183 B.C.): [Φιλαιν]ίου; no. 59 (ca. 183 B.C.): Βαδρομίου | ἐπὶ Φιλοδάμου; no. 60 (ca. 172-164 B.C.): [Ἡρ]ακλίτου; no. 61 (ca. 168-166 B.C.): [ἐπ' Ἀρ]ιστεῖδα Ἀρτα[μιτίου] ([Ἀρ]ιστείαδ, stamp); no. 62 (ca. 112 B.C.): Ἀριστᾶναξ | Ὑακίνθι(ο)ς; no. 63 (undated): Θ[α]λ[ῆτ]ος; no. 64 (ca. 150-100 B.C.?): [Μάρω]νος; no. 65 (2nd cent. B.C.?): [Μενε]λάου

Knidos: no. 66 (ca. 190 B.C.): ἐπὶ Πολι(ούχου) | Θευφίδ(ης); no. 67 (shortly before 146 B.C.): ἐπ[ὶ] Κλε[υμ]βρό[τ]ου | Κνίδ(ι)ον | Ἀναξάνδρου

Thasos: no. 68 (ca. 370 B.C.): Βιτίω|ν Θασ(ι- -) | Δικ|ηκρά(της) (retrograde); no. 69 (ca. 281-273 B.C.?): Θασίω[ν] | [Πρ]ηξίπολι|ς

Chios: no. 70 (undated): Ἕκτορος; no. 71 (dr.; ca. 198-161 B.C.): Ἀθηνο|κλείους

Sinope: no. 72 (late 4th cent. B.C.?): Ποσιδέ[ου] | τοῦ Ἡφαιστοδώρου | ἀστυνόμου

(B) G.Jöhrens, *AA* (2014.2) 177-219 (ph.), publishes the second part of the amphora stamps found during excavations in Miletos which (until March 2014) totaled 278; in addition he republishes four items from von Graeve's 1963 excavation alongside the Hellenistic city wall (cf. V.von Graeve, *MDAI(I)* 23/24 [1973/1974] 114-115 nos. 168-171). – The stamps are almost equally distributed between the production centers of Miletos and Rhodes. The localization of a workshop in Ioniapolis in the Milesia, suggested by a stamp with the abbreviated name of the city (nos. 45/46 above), was confirmed by analyses of clay samples. While Milesian stamps range between the 4th and 2nd cent. B.C., the high point in Rhodian imports to the city lies in the first half of the 2nd cent. B.C. (Periods III and IV a/b in the Rhodian stamp chronology). From Kos there are several stamped double handles, while production centers such as Knidos, Thasos and Chios produced only few double handles.

Milesia (Ioniapolis?): nos. 1/2: Μι(- -)/Μιλ(- -), i.e. Μιλήσιον or Μιλησίων; nos. 3-8 (ca. 300 B.C.): Ἰω(νιάπολις); no. 9 (2nd cent. B.C.): Ἀντιδότου· | θεοῦ μετὰ | Ἀθήναιον; no. 10 (3rd/2nd cent. B.C.): [Αὐ]ξησ(ίβιος) (see 181 on the name); no. 11 (3rd/2nd cent. B.C.): [Α]ὐξη(σίβιος); no. 12 (3rd/2nd cent. B.C.): Αὐξη(σίβιος) (retrograde); no. 13 (3rd/2nd cent. B.C.): [Αὐ]ξη(σίβιος) Θ(- -); nos. 14-16 (ca. 300 B.C.): Βίων; no. 17 (ca. 300 B.C.): Βίων; no. 18 (ca. 300 B.C.): Βίω[νος]; nos. 19-21 (ca. 300 B.C.): Βο|τᾶ, [Βο]τᾶ, Βο(τᾶ), respectively; no. 22 (late 3rd cent. B.C.): Βό|των; no. 23 (3rd/2nd cent. B.C.): Θεόδω(ρος); no. 24 (ca. 159-155 B.C.): Λίνος | Θεός [- -]; nos. 28-30 (3rd/2nd cent. B.C.?): Μένων; no. 31 (3rd/2nd cent. B.C.?): [Μέ]νων; no. 32 (ca. 186 B.C.): Πασι(κλῆς?); no. 33 (perhaps ca. 350 B.C.?): Πο(- -) (perhaps Πό(σις)?, J.); no. 34 (ca. 300 B.C.): Φανο[δίκ]ου; no. 35 (ca. 300 B.C.): Φαν(οδίκου?); nos. 36/37 (undated): Φωκυ(- -) (Φωκυλίδης [rather -ας? see above (A) nos. 12-15, Corsten] or Φώκυλος, J.); nos. 38-47 (undated): Φω(- -) (Φωκυλίδης or Φώκυλος, J.); nos. 48 (undated): Φ(- -) (Φωκυλίδης or Φώκυλος, J.); nos. 49-52: monogram HA; no. 54 (ca. 200 B.C.?): Ἀνθίπ[που]; no. 55: [Ἀ]πολλ(- -); no. 56 (ca. 300 B.C.) Δημο|νόμου; no. 57 (late 3rd cent. B.C.) [Δ]ημο|[ν]όμου; no. 58 (4th cent. B.C.?): Εο[δ(- -)]; no. 59: Ερ(- -); no. 60 (ca. 270-260 B.C.?): [Ζω]πύρου

Panormos: no. 53: monogram AP above, [ἐκ Πα]νόρμ[ου] below.

Kos (or Milesia): no. 61: Κι(- - -); no. 62 (late 4th cent. B.C.?): Κλ(ειταγόρας/εοκράτης/ειτόμαχος?); no. 63: Κρ(- - -); no. 64: Νικομάχ(ου); no. 69: monogram ΟΔ; no. 70: Παρ(- - -)

Rhodes: Nos. 71-80 (ca. 234-199 B.C.): no. 71: Θεύδωρος | Ἀγριάνιος; no. 72: Μέντορ|ος Βαδρ|ομίου; no. 73: Ῥόδω|νος; no. 74: illegible stamp of the fabricant Ἐπίγονος I; no. 75: Τ[ι]μο|κ(λ)είδας; no. 76 (dr.): ἐπὶ Χαρμοκλεῦς | Πανάμου; no. 77: ἐπὶ Σιμυλίνου | Ὑα[κινθ]ίου; no. 78: Ἀριστοκλ[(ε)ῦς Πανάμου]; no. 79: Ξενόσ|τρατος; no. 80: ἐπὶ Εὐφράνορος – Nos. 81-124 (ca. 203-149 B.C.): no. 81: Κλεισιμ[βροτίδα] Θεσμοφορίου; no. 82: Ἀγοράνακτος | Πανάμου; no. 83: Ἀριστίωνος; no. 84: ἐπὶ Κλει|τομάχου; nos. 85-86: Σωκράτευς; no. 87: Σωκράτ[ευς]; nos. 88/89: ἐπὶ Κρα|τίδα; no. 90: Ἀντιγόνου; nos. 91-93: Φιλαινίου; nos. 94/95: Φ[ιλαιν]ίου; no. 96: Παυσανία | Μσνιθιυο (for Σμινθίου); no. 97: Ἀριστοκράτευς; no. 98: ἐπὶ Θευφάνευς [- - -]; no. 99: ἐπὶ Σω|δάμου; no. 100: ἐ[πὶ Ξεν]οφάνευς Βαδρομίου; no. 101: Ἀ[ντιμά]χ[ου]; no. 102: ἐπὶ Καλλι|κ[ρ]ά[τε]υς | Καρνεί[ο]υ; no. 103: Ἀμύντα; no. 104: ἐπὶ Ξενο|φῶντος | Ἀρταμιτίου; no. 105 (dr.): ἐπὶ Καλλι[κρ]α|τίδα Δαλίου; no. 106 (dr.): ἐ[πὶ] Ἀθα[ν]οδώ[του] | Βαδρομίου; no. 107 (dr.): ἐπὶ

Ἀρχι|λαΐδα | Βαδρομίου; no. 108: ἐπὶ Ν[ικα]|σα[γόρα] | Ἀγ[ριανίου]; no. 109: [ἐπ]ὶ Ν[ικ]ασα|γόρα | [Θ]ε-σμοφορίου; no. 110: ἐπὶ Ἀγεστρά|του Ὑ[ακ]ιν[θ]ί|ου; no. 111: ἐφ' Ἡραγόρα Δαλίου; no. 112: Ε[ὐκλε(ί)του]; no. 113 (dr.): ἐπὶ Ἀριστο|δάμου | Ὑακινθίου; no. 114: ἐπὶ [Ἀριστο]δάμου | Θεσμο[φορί]ου; no. 115: Ἀ[νδρι-κο]ῦ; no. 116: illegible; no. 117: Ἡφαι[σ]τί|ωνο[ς]; no. 119: Ζήνωνος; no. 120: [- - -]Κ|[- - -]ΛΟΥ; no. 121: ἐπὶ Πυθο|δώρου Ἀρτ[αμιτίου]; no. 122: ἐπὶ Π[υ]θ[ο]δώ|[ρο]υ | [- - -]ο[υ]; no. 123: ἐπὶ Γόργω|νος Πανά|μου; no. 124: ἐπὶ Γόργω|νο[ς] | Σμι[νθίου] – **Nos. 125-138 (ca. 149-108 B.C.):** no. 125: Ἀγαθο|βούλου; no. 126: ἐπὶ Ἀλε[ξ]ιάδα | Σμινθίου; no. 127: [Π]αγχάρευ|ς; no. 128: Κάλλων; no. 129: [Τ]ιμοξέ[νου]; no. 130: ἐπὶ Ἀ[ν-δρ]|ία | Πανάμου; no. 131: ἐπὶ Ἀνδρονίκου | Σμινθίου; no. 132: [Εὐφ]ράνορος; no. 133: Δαμοφίλου, additional stamp: Θ; no. 135: ἐπ' ἱ[ερέως] | Πολυ[αράτο]υ; no. 136: [Ἀ]θωος; no. 137: ἐπὶ Ἀρχβί|ου Δαλίου; no. 138: Εἰρηναί|ου – **Nos. 139/140 (ca. 107-86 B.C.):** no. 139: ἐπὶ Ἀρχεμ|βρότο[υ] Θ|[εσμοφορ|ίου]; no. 140: ἐπὶ Σωκράτευς | Πανάμου – No. 141: ἐπ[ὶ - - -]| Ἀρ[τ]α[μι]τίου

Knidos: no. 144: Θευ(- - -); no. 145: ἐπὶ Πολιούχευ(ς) | Ἀριστονίκου | Κνίδιον; no. 146: Π[αιδ]ίων | Θ[ευ-δ]ω|ρίδ[α]

Chios: no. 147: Ἕκτορ[ος]; no. 148: Μαχ(- - -)

Thasos: no. 149 (ca. 320 B.C.?): Θ(- - -)

Surroundings of Ephesos ('Nikandros group'): no. 150: [Ν]ικάν(δρου?); no. 151: Φάνιδος

Alexandreia Troas (?): no. 152: Α or Λ?

Herakleia Pontike: no. 153 (shortly before 370 B.C.?): [ἐπὶ Λύκω]νος | Θεογένεος

Unknown provenance: nos. 154/155: Αγ(- - -); no. 156: Ἀντι|δώρου; no. 157: Ἀπατουρίου | ἐπὶ Ε[ἰρη]ναίου; no. 158: Ἀπ(- - -); no. 159: Ἀρισ[- - -]; no. 160: Αρ(- - -); no. 161: Δημητ[- - -] (retrograde); no. 162: Διονυσίου; no. 163: Εἰρηνία; no. 164: [Ε]ἰρηνί(δα) or [Ε]ἰρηνί(α) (retrograde); no. 165: Κλεάρ|χου; no. 166: Μικιω(- - -); no. 167: ἐπὶ Να[- - -]; no. 168: Νικ[- - -] (retrograde); no. 169: Πρωτ[- - -]; no. 170: Σώσου; no. 171: Ταυ[- - -]; no. 172: Τι[- - -]; no. 173: Φ(- - -); no. 174: Χίωνος; no. 175: [- - -]αρης; no. 176: ΠΙΕΙΟΝ ΕΡΩΙΝΥ | monogram ΑΡΒ; no. 177: [Ζή?]νωνος; no. 178: [- - -]ΚΟ; no. 179: [- - -]ΝΟ[- - -]; no. 180: Γ?; no. 181: [- - -]Σ; no. 182: Α in a semicircle | ΑΠ; nos. 183/184: monogram ΑΛΤΡ; nos. 185/186: monogram ΑΞΔΤ; no. 187: Δ; no. 188: Θ?Δ; no. 190: ΔΑΟ; no. 191: monogram ΡΙ [doubtful, Corsten]; nos. 192/193: ΔΡΔΡ; no. 194: monogram ΥΔΜΥ?; nos. 195/196: monogram Πυθε(- - -)?; no. 197: monogram ΗΣ; no. 198: monogram Λ and illegible letter; no. 199: monogram ΠΕΡ; nos. 200/201: ΧΛ or ΔΛ; no. 202: ΦΡΑ | Ρ? (last letter retrograde).

1112. **Miletos. Incertum, Archaic period.** Fragment of the bottom of a vase with a graffito on the underside. Ed.pr. N.Ehrhardt, in *Petasos* (see our lemma no. 1103) 124 no. 6 (ph.): ΦΘΙΡΣ

The inscription is complete; it may have something to do with the name of a mountain mentioned in *Il.* 2.868: Φθιρῶν τ' ὄρος ἀκριτόφυλλον, connected with either φθείρ (a kind of spruce) or Φθίρων, son of Endymion; cf. *Schol.* A *Il.* B 686: the Homeric toponym is perhaps Carian; cf. W.Blümel, *Kadmos* 37 (1998) 164 note 2, ed.pr.

1113. **Priene. Democracy and participation in the Hellenistic period.** D.Kah, in A.Matthaei, M.Zimmermann (edd.), *Stadtkultur im Hellenismus* (Heidelberg 2014) 148-172, asks to what extent the size of the Prienian citizen body and especially the number of male adult citizens led to a restriction of the number of people active in local politics and to the creation of an 'aktive Elite und eine passive Masse' (149). He assumes a number of well under 1000 male adult citizens ('deutlich unter 1000') and a citizen body of ca. 4000 (for the total number of inhabitants of the city and its χώρα cf. K.'s article summarized in *SEG* LXII 903). He reckons with a number of ca. 50 magistracies and liturgies (see the tabular survey in Appendix I on 166) and of ca. 100 βουλευταί (for the size of the βουλή and the number of citizens voting in the ἐκκλησία see Appendix II on 168/169 [for voting-figures see *SEG* LXII 1915, Pleket]). After a brief analysis of the housing conditions in the city and the size of annual cohorts of ephebes he concludes that 'ein großer Anteil der Bürgerschaft [sich] in den politischen Gremien und der Verwaltung [engagierte]' and that the citizen body was homogeneous to the extent that most citizens were economically capable of carrying on political activities; there was no large proletariat ('Unterschicht') among the citizens. The elite that there was, did not monopolize municipal offices; nor did it constitute a 'Ratsherrenstand'. Prienian notabilities do not appear in the epigraphic evidence until ca. 150 B.C. K. assumes a number of ca. 100 notabilities. Cf. P.Hamon, *BE* (2015) no. 619 ('le calcul paraît fragile'), who suggests that the elite may have been more 'stratifiée' than appears from the late Hellenistic evidence. [Cf. now also D.Kah, in A.Matthaei, M.Zimmermann (edd.), *Urbane Strukturen und bürgerliche Identität im Hellenismus* (Heidelberg 2015) 386-399, Pleket.]

1114. **Priene. Corpus.** W.Blümel, R.Merkelbach (with the collaboration of F.Rumscheid), *I.Priene* (2014), present a new two-volume corpus of the inscriptions of the city and the nearby territory (as notably included in *I.Priene*): area of Mykale [Güzelçamlı/Panionion, Kale Tepe/Melia/Karion, Davutlar), area west of Priene [Boynak, Akboğaz, Tuzburgazı], inscriptions found as pierres errantes, and an appendix on Thebes on the Mykale [also Karine, Domatia/Eski Doğanbey]. While necessarily remaining indebted to Hiller's *I.Priene* (1906), the new corpus (vol. 1) offers a complete modern update of this work, with the texts being carefully edited, situated in their archaeological and topographical contexts, and extensively commented on (app.cr.; German translations; vol. 2: ph.). A small collection of testimonia is appended, as well as detailed concordances and indices (personal names, places, religion, rulers, notabilia, Greek words).

For an overview and some commentary, cf. D.Rousset, P.Hamon, *BE* (2015) no. 617, and P.Fröhlich, *REA* 118.2 (2016) 553-571 (with a chronology of the city's decrees).

As the volume includes a detailed concordance between *I.Priene* and *I.Priene* (2014), we offer here only a comparatio numerorum of previously published inscriptions not originally included in *I.Priene* [*Panionion* = G.Kleiner, P.Hommel, W.Müller-Wiener, *Panionion und Melie* (Berlin 1967)].

SEG		*I.Priene* (2014)	*SEG*		*I.Priene* (2014)	*I.Magnesia*	*I.Priene* (2014)
XXXI	983	184	LXI	948	410	93	T4
XXXII	1200	279	LXII	905	71	94 + p. 295	403
XXXVII	994	408		906	377	*Milet* I.3	
LVIII	1351	404 fr. 2		907	405	148	T3
LIX	1365	412	LXIII	981	1	*GIBM*	
	1366	303	*IG* XII.6			411 note	358.5
LX	1283	179	155		T2	432	356
LXI	946	145	*I.Ephesos*			434a	357
	947	204	2001		T1	436	359

Panionion	*I.Priene* (*2014*)	*Panionion*	*I.Priene* (*2014*)	*MDAI(I)* 33 (1983)	*I.Priene* (*2014*)
45-63	399	127-132	401		
		132-133	140	147	365

Many new readings and restorations were made possible due to revision by the edd., as well as adopted from other commentators, but variae lectiones are too numerous to be reported in detail here. For several inedita, see our lemmata nos. 1116-1121, 1123-1128, 1131-1142. 1144, 1148-1155 [see also the allegedly 'illegible' fragments *I.Priene* (*2014*) 371 and 388, which from the published ph. reveal several visible letters and would seem to be promising candidates for revision, Carbon]. For some reports of new readings and restorations, cf. *SEG* LX 1282, LXII 904, 908, LXIII 978 [for *I.Priene* (*2014*) no. 14 cf. P.Thonemann, *ZPE* 196 (2015) 123-141. Pleket].

1115. Priene. Publication of decrees, Hellenistic. See our lemma no. 1099.

1116. Priene. Edict of Alexander the Great, 334 B.C. *I.Priene* 1 (*I.Priene* (*2014*) 1); *SEG* LXIII 981*. New fragment, found in the sanctuary of Athena, identified by C.V.Crowther apud *I.Priene* (*2014*) 1 (ph.) as belonging to this inscription, though with uncertain placement in the text: [- - -]ριον Λ[- - -]

For the first fragmentary word, ed.pr. compares δικαστήριον in *I.Priene* (*2014*) 1 L. 20; the fifth letter visible, though printed ρ̣, can only be identified as triangular in shape, ed.pr.

In a study, mainly based on literary sources, of the Diadochs' policy toward the indigenous population of Asia Minor (the conclusion of which is that the Diadochs followed Alexander's policy and sometimes even favored the indigenous over the Greek population), C.Mileta, in E.Olshausen, V.Sauer (edd.), *Mobilität in den Kulturen der antiken Mittelmeerwelt* (*Stuttgarter Kolloquium zur Historischen Geographie des Altertums 11, 2011*) (Stuttgart 2014) 427-432, comments on Alexander's edict (Greek text; German translation), published in the 280s B.C. In comparison with *I.Priene* 14-16 (*I.Priene* (*2014*) 2-4; Lysimachos) he concludes that, whereas Alexander subjected the Πεδιεῖς to his direct rule but also to his benevolence, Lysimachos settled the dispute between the Πεδιεῖς and the Prienians with a slight bias toward the former.

1117. Priene. Decree for King Lysimachos, ca. 286/285 B.C. *I.Priene* 14 (cf. *SEG* XLI 996). Three new fragments from the temple of Athena; edd.pr. *I.Priene* (*2014*) 2 fragments p-r (ph.), identified as belonging to this inscription, although their position within the text has not been determined.

p marble fragment: [- - -] αὐτῶι κα[- - - | - - -]ς ἱδρυσα[- - - | - - -]τορι[- - -]
q fragment of anta corner-block: [- - -].Σ | [- - - βασι]λεύς
r fragment of anta corner-block: [- - -] εὐερ|[- - -]σν | [- - - σ]θαι ἀ[- - -]

Fr. p perhaps to be inserted at the end of LL. 16-18, edd.pr. || fr. r 2. [ἧμι]συ?, edd.pr.

1118. Priene. Decree of a ruler (Lysimachos?), ca. 300-250 B.C. *I.Priene* 16 (cf. *SEG* XLI 996). Fragment of an anta corner-block from the temple of Athena; edd.pr. *I.Priene* (*2014*) 4 (ph.), identified as belonging to this inscription: [- - -]υγοντ[- - -]

E.g. [φε]υγοντ[- - -], [φ]υγοντ[- - -], edd.pr.

1119. Priene. Arbitration of Rhodes concerning the dispute of Priene and Samos, 196-191 B.C. Cf. *I.Priene* 38 (*SEG* LVIII 1348). Five new fragments, all from anta corner-blocks found in the sanctuary of Athena; edd.pr. *I.Priene* (*2014*) 133 fragments 13-17 (ph.), identified as belonging to this dossier (no. 17 more hesitantly) [see also our lemma no. 1120, Carbon].

13) [- - -]ρχο[- - - | - - -]κων ἐγκλ[ημα- - - | - - -].ετ[- - -]
14) αὐλο[- - -] | ἀξ[- - -]
15) την[- - -] | τὰν δ[- - -] | πρὸ τοῦ [- - -]
16) [- -]γον[- - - | - -]αν καὶ νῦν [- - - στε]|φαναφο[ρ - - -]
17) [- -]N. . N[- - - | - -]ν οἱ Ῥόδιο[ι - - - | - -]τως ἐθεωρη[- - - | - -]κως καὶ κατη[- - - || - -]τες ἐπι.[- - -]

Fr. 15 and 16 in Doric (Rhodian) dialect; for fr. 17 L. 3 edd.pr. compare *I.Priene* 42 (*I.Priene* (*2014*) 135) L. 8.

1120. Priene. Arbitration concerning the dispute between Priene and Samos (?), 2nd cent. B.C. Marble block, smooth on the right side, broken on other sides; found south of the southeast corner of the terrace wall of the sanctuary of Athena. Edd.pr. *I.Priene* (*2014*) 136 (ph.).

- -
[- - - - - - - - - - - - - - - - -]α καὶ μάλιστα ἀκολου[θ- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -] ἐπιδειχθεῖσαν ἡμῖν ὑπὸ Πριη[νέων - - - - - - - - - - -]
[- - - - - - - - - - - - - -]δος ἦν καὶ κρίνομεν ὑπάρχειν [- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -] ἐπὶ τὸν πρῶτον λόφον τὸν [- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -]ολας ἔπειτεν αὐτῶι τούτω[ι - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]ς ἐπὶ τὸν καλούμενον Σα.[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - ἀ]πὸ τὸ καλούμενον Ὑ[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]Ω[- -]
- -

Identified by edd.pr. as probably a document confirming or further qualifying the arbitration of the Rhodians in the territorial dispute between Priene and Samos (see also our lemma no. 1119) || 2. ἐπιδειχθεῖσαν scil. ὁροθεσίαν (adducing *I.Priene* (*2014*) 135 LL. 8 and 11) or χωρογραφίαν (cf. *I.Magnesia* 105 L. 42), edd.pr. || 5. numerous possibilities for [- - -]ολας, e.g. [ἐπιστ]ολάς, edd.pr. || 7. a toponym or ὑ[πὸ] (cf. *I.Priene* (*2014*) 135 L. 68), edd.pr.

1121. Priene. List of stephanephoroi, 2nd cent. B.C. Upper portion of a rectangular marble pillar, with part of the profile preserved at the top, and two dowel holes on both the top and bottom, found north of the altar of Athena; LL. 1/2 in larger letters. Edd.pr. *I.Priene* (*2014*) 316 (ph.; dr.).

[στ]εφαν[η]-
[φό]ροι. .[--]
[--]. . . .[--]
[--]. . . .[--]
[--]. . . .[--]
[--]. . . .[--]
[--]. . . .[--]
[---]ιδος
[---]οτας
[---]ιδεσ[---]
[---]ανδρος
[---].οχος
[Ἀπο]λλώνιος
[Ἀντί]γονος
[Λε]οντίσκος
[---]λεας
[Εὐ]φράνωρ
[---]λειδας
[---]σικεσ[--]
[Ἡ]λιόδωρο[ς]
[---]. . . .[---]
[---]. . . .[---]

Probably originally displayed in the small sanctuary of Zeus Olympios located near the findspot, edd.pr. and A.Hennemeyer, *op.cit.* (cf. our lemma no. 1130) 197 note 660 [compare the fragments of a probable list of stephanephoroi found there; *I.Priene* 142 + p. 311 (*I.Priene* (*2014*) 317); see also *I.Priene* 141 (*I.Priene* (*2014*) 318) || 5-6. in the drawing by A.Hennemeyer reproduced by edd.pr., read two names ending in ΑΣ and ΟΣ respectively || 21-22. in the drawing by A.Hennemeyer reproduced by edd.pr., read [---].Ο[--- | ---]Ω[---], Carbon].

1122. Priene. Edict of P. Fabius Maximus concerning the introduction of a new calendar, 9 B.C. *I.Priene* 105 (*SEG* IV 490, LXIII 982). *I.Priene* (*2014*) 14 provides a synoptic edition of the inscription, juxtaposing it with the other known exemplars, which are then combined to give a nearly fully reconstructed 'Lesetext'.

1123. Priene. Honorary inscription of Athens for Priene, 3rd cent. B.C. Fragment of the top of a stele, found in the church northeast of the terrace of Athena. The inscription has a large heading (LL. 1/2) preserved below the profile; LL. 3/4 are inscribed below. Edd.pr. *I.Priene* (*2014*) 98 (ph.); cf. *BE* (2015) no. 617, comparing *I.Priene* (*2014*) 99 and referring to *BE* (2014) no. 418.

ὁ δῆμος ὁ Ἀθηναίων τὸν δῆμον | τὸν Πριηνέων | [---]ΟΙΛΕΓ[---] | [---]δημου[---]

[3/4. Other traces of letters are visible in the ph., e.g. L. 3 in fine . . ΩΤΩΙ. . ; L. 4 in fine ΤΟΥ. , Carbon.]

1124. Priene. Posthumous honorary inscription for Anaximenes, 3rd cent. B.C. Cylindrical base, reused as an altar of Poseidon Helikonios and Augustus (*I.Priene* (*2014*) 179; cf. *SEG* LX 1283), found in the foundations of the apsidal building west of the Asklepieion. Edd.pr. *I.Priene* (*2014*) 266 (ph.; German translation): Ἀριστέας Ἀθηναγόρου | Ἀναξιμένην Σωσιγένου | κατὰ τὴν διαθήκην

[For honorary inscriptions based on a testament cf. *I.Priene* (*2014*) 267-275, Carbon.]

1125. Priene. Honorary decree, 2nd cent. B.C. Fragment of a wall block found in the pronaos of the apsidal building west of the Asklepieion. Edd.pr. *I.Priene* (*2014*) 53 (ph.; German translation).

[--- γνωμὴ στρ]ατη[γ]ῶν· ἐπειδὴ
[----------] διατελεῖ καὶ με[τὰ]
[----------]σης διὰ προγόν[ων]
[----------]τος τε τοῦ δή[μου]

3. E.g. [τῆς ὑπαρχού]σης διὰ προγόν[ων | εὐνοίας], edd.pr.

1126. Priene. Honorary decree, 2nd/1st cent. B.C. Marble fragment, edges preserved on the left and bottom, broken on other sides; findspot unknown. Edd.pr. *I.Priene* (*2014*) 394 (ph.).

[---]λοισ[----------------------]
[---]του μετὰ τῶν συ[-------------]
[---]ν· πομπεύσας δὲ μ[ετὰ ---------]
[---] θυσίας καλλιερήσα[ς----------]
[---]ων τήν τε πόλιν καὶ τὴν χ[ώραν ---]

The inscription shows strong parallels (underlined) with e.g. the honorary decree for Krates from the west wall of the 'Heilige Halle' (*I.Priene* (*2014*) 67; see our lemma no. 1129) LL. 176-177 ἐδαπάνησεν δὲ παρ' ἑαυτοῦ μετὰ τῶν συναγωνοθετῶν; L. 179 καὶ τὰ εἰς τὰς στεφανώσεις τοῖς νικῶσιν· πομπ[εύσ]ας δὲ [μ]ετά; LL. 180-181 καὶ παραστήσας τῆι θεᾶι τὰς θυσίας καὶ κ[ατευξάμε]νος μὲν [κάλλι]στα τῶι δήμωι καὶ καλλιερήσας; L. 182 ε[ὐξάμενος ὑπέρ τε τῶν πο]λι[τῶν καὶ τ]ῶν κατοικούντων τήν τε πόλιν καὶ τὴν χώραν, edd.pr.

1127. Priene. Honorary inscription, 1st cent. B.C. Fragment of a cylindrical base, found in a 'Steinlager'. Edd.pr. *I.Priene* (*2014*) 245 (ph.), interpreted as an honorary statue base set up by the demos: ὁ δῆμο[ς ---] | ΕΝ . .[---]

1128. Priene. Honorary decree, 1st cent. B.C. Wall block inscribed in two columns, from the east wall of the 'Heilige Halle' (north side of the agora). Edd.pr. *I.Priene* (*2014*) 85 (ph.; German translation).

Left column:

[------------------------]οις με[------------------------------------]
[--------------------]ας τῶν π[ρ]ὸς το.[--------------------------- α]ὐτὸς
[--------------τ]οῖς σιτώναις καὶ πρὸς [τὴν χρ]είαν του[. . . . .].τωι Ε[.]ΝΩΣ
[------------ ?χρ]είαν τῶν σιτωνῶν συνκατοικονούμενος αὐτοῖς καθότι διαμαρτυροῦ-
[σι ---------]α τῇ μὲν πόλει τὸ συμφέρον ἀεὶ [μάλιστα] σπεύδων κατοικονομεῖσθαι τὰς δὲ δαπά-
[νας ------- ἐ]πὶ δ(ὲ) στεφανηφόρου Εὐημ[έ]ρου χειροτονηθεὶς καὶ αὐτὸς ὥστε δανείσασθαι
[--- ?ἐπὶ συνθηκῶ]ν τῶν τῆς πόλεως συνφερόντων· ἀποδημήσας γὰρ αὐτὸς εἰς Ἔφεσον ἐδανεί-
[σατο --- τὴν ἀ]ποδημίαν ἐτέλεσεν χωρὶς ὀψω[νί]ου· τῆς τε κρίσεως λεγομένης τῶν Μαγνήτων
[---- δεόμενος ὑπὸ] τῶν συνέδρων συνπαρεῖναι Μάγνησιν καὶ αὐτὸς, συμπαρεγένετό τε αὐτὸς
[-- μετὰ τοῦ συγχ]ειρισθέντος συναπεδήμησεν τὴν μὲν [τιμὴν κ]αὶ χάριτα δημοσίαν ποιησαμένου

[- - - - - - - - - - - - ἀ]ποσταλεὶς τε καὶ αὐτὸς ὑπὸ τοῦ δήμου ὥστε θυσίαν παραστῆσα[ι - - - - - - - - -]
12 [- - - - - - - - - - -]ας ἐπετέλεσεν πάντα τὰ καθήκοντα ἀξίως τῆς τε ἡμετέρας πόλεω[ς - - - - - - - - -]
[- - - - - - - - - - - τοῖς κα]λοῖς καὶ ἀγαθοῖς τῶν ἀνδρῶν καὶ [- - - - -]σιν δικαίως μὲ[ν - - - - - - - - - - -]

Right column:
δε[- - -]|λαξαι τ[- - -]|χρονο[- - -]| περιστα[- - -]||σιν[- - -]

The honorand, whose name is lost, was almost certainly Prienian; he is honored for several services rendered to the city: management of affairs in collaboration with public purveyors of grain (LL. 3-5), election to an unknown public office (L. 6), ἀποδημία to Ephesos without receiving an allowance (LL. 7-8), participation in an adjudication at Magnesia-on-the-Maeander (LL. 8-10), appointment by the demos as an envoy to accomplish a sacrifice abroad (L. 11), edd.pr. [the latter perhaps still in connection with the same affair, at Ephesos or Magnesia, Carbon] || 4. first attestation of συγκατοικονομέομαι ('mit ihnen zusammen verwalten'), edd.pr. [to this collaborative verb, add the nuance of 'managing fully' or 'effectively' to render the prefix κατά, cf. *LSJ* s.v. κατοικονομέω and here l. 5, Carbon] || 6. initio ΔΣΤΕΦΑ, lapis; epsilon was omitted by the stone-cutter; the stephanephoros Euhemeros is not otherwise known, edd.pr. || 7. edd.pr. compare the honorific decree *I.Priene* 124 (*I.Priene* (2014) 77) L. 6, which may suggest that the problems concerning Magnesia needed to be submitted to the Roman authorities in Ephesos, thus necessitating an ἀποδημία there || 9. edd.pr. compare *I.Priene* 12 (*I.Priene* (2014) 27) L. 14 and understand the σύνεδροι to be a board of officials, perhaps appointed ad hoc.

1129. Priene. Honorary decree for Krates, after 90 B.C. *I.Priene* 111 (*I.Priene* (2014) 67); cf. *SEG* LXI 945. D.Kah, *art.cit.* (cf. our lemma no. 1113) 167, comments on *I.Priene* 111 LL. 191-194 [corresponds to *I.Priene* (2014) 67 LL. 190-193, Corsten]. He rejects the restoration in LL. 191-192 (το[ὺς δὲ διετησί]ους ἄ[ρχοντας] εἰς τὴν α[ὑτοῦ | οἰκίαν ἐκάλεσε πάντας καὶ] τοὺς ἐπιμη[νίο]υς τῶν [στ]ρατη[γ]ῶν): διετήσιος is rarely attested (only in *I.Priene* 112 [*I.Priene* (2014) 68] L. 70) and an opposition between 'annual' ('ganzjährige') and 'monthly' office-holders is improbable, because after the στρατηγοί various annual functionaries are mentioned. He suggests eliminating καί and translating the clause as follows: 'die leitenden Beamten ---, nämlich die in diesem Monat amtierenden Strategen, den Gymnasiarchen der Neoi etc.'. The 'leading' magistrates are identical with what in *I.Priene* 113 (*I.Priene* (2014) 69) LL. 87-88 and *I.Priene* 114 (*I.Priene* (2014) 70) LL. 26-27 is called the συναρχίαι [but an alternative restoration for [διετησί]ους is lacking; *I.Priene* (2014) 67 gives το[ὺς δὲ - - -]ους ἄ[ρχοντας - - - πάντας καὶ] τοὺς ἐπιμη[νίο]υς κτλ., Pleket].

C.Wallace, *Historia* 63 (2014) 38-73, extensively discusses this inscription as evidence for Greek resistance to the publicani. The overall concern at Priene was 'with the publicani's attempts to encroach on civic territory [rather] than with their tax assessment' (38). For a critique, see D.Rousset, *BE* (2016) no. 98: 'Au total, l'analyse ... ne convainc guère'. – As part of this revision of the decree from Priene, W. offers a critique of J.-L.Ferrary's 'annalistic' assessment of the Roman governors and Prienian stephanephoroi mentioned in the inscription (*Chiron* 30 (2000) 161-193, summarized in *SEG* L 1732). W. offers a reconstruction of the events of the dispute (50-52, 55) and argues instead that Krates' career lasted 'a four or five-year term as superintendent [ἐπιμελητής] of the sacred property' (comparison particularly with *Syll.*^{3} 672 [incorrectly referred to as *Syll.*^{3} 306, i.e. *Syll.*^{3} 206, Carbon], cf. *SEG* LVIII 500), namely the salt-pans (D.Rousset comments: 'cette simple mention n'est pas un parallèle adéquat et à Priène Cratès ne porte d'ailleurs nulle part le titre d'épimélète'; the postulate of W.'s 'contracted chronology' is further called 'aventureux', 'périlleux'). For this shorter career, rather than one spanning decades, W. compares some other honorary decrees from the 'sacred stoa'/'Heilige Halle', particularly *I.Priene* 112-114, 117-118 (though W. concedes that *I.Priene* 108-109 and 121, the latter cited by F., reflect longer careers). W. notably points out that, while ■ chronological order is relatively clear in the decree, much remains missing (LL. 35-111 are lost entirely; and for instance, two mentions of Prienian stephanephoroi, LL. 17 and 19, have missing names). The 'overlap' of the career of Herakleitos (D.Rousset: 'sans cependant aucun fondement particulier'), honored in *I.Priene* 117 (*I.Priene* (2014) 71), suggests to W. that the two men served contemporaneously in ■ board of epimeletai (according to W., *I.Priene* 111 [*I.Priene* (2014) 67] LL. 14 and 17 and *I.Priene* 117 [*I.Priene* (2014) 71] LL. 12/13 would thus be contemporanous); together, the men partook in embassies to Ephesos; accordingly, W. returns to G.V.Sumner's (*SEG* XXVIII 1633) proposal that Caesar and Lucillius were consecutive governors of Asia from 92-90 B.C.

W. views the salt-pans as a unit, rather than three separate groups (cf. LL. 112-117) [W.'s discussion has not engaged with the work of P.J.Thonemann, *The Maeander Valley* (Cambridge 2011) 329-332 (cf. *SEG* LXI 945); τὰς δὲ in L. 112, translated by W. as 'Those salt-pans', is thought by T. to be contrastive to an earlier [τὰς μὲν] in L. 111, which is also restored in *I.Priene* (2014) 67 ad loc., Carbon]. W. argues (53) that the publicani 'pressed their case for possession of the salt-pans based on the fact that they had once been Attalid property. As such, they should have become the property of the Roman people, ager publicus, when Attalus III bequeathed his kingdom to Rome', but the Prienians made the (successful) counter-argument that they were sacred property. The revenue from the disputed salt-pans may have provided funds for religious celebrations (LL. 203-209; cf. *I.Priene* 118 [*I.Priene* (2014) 72] L. 4); L. 205 may refer to 'Prieneian legislation fixing prices and payment schedules and allocating the funds' or 'new legislation in response to the immediate crisis'.

Discussion also of the dispute with Miletos concerning the εἴσπλους either into Miletos' harbours (so W.) or into the Maeander [as above, no mention of Thonemann, *op.cit.* 332-334, Carbon].

L. 201 in fine, W. suggests (40 note 10) restoring either a personal name Κρο[νίου] (comparing *I.Priene* 313.313) or a month, Κρο[νιῶνος] (a possibility also entertained by Hiller), which is part of the calendar of Samos and Magnesia on the Maeander, but whose attribution to Priene remains uncertain.

Comparison with other disputes between Greek cities and the publicani (cf. *SEG* LII 1928): i.a. Ilion (*I.Ilion* 71, which is interpreted and translated as follows: 'The people of Ilium honoured the censor, L. Julius Caesar, son of Lucius, who took the land sacred to Athena of Ilium away from the publicani [or: 'excluded it from the contracts for public property'] and restored it to her, 57'); Pergamon (*I.Smyrna* 589 = *I.Adramyttion* 18: 'The SC de Agro Pergameno is best understood ■ the result of a dispute about where the civic territory of Pergamum ended and where the estates Rome had inherited from Attalus III began', 60); Oropos (*I.Oropos* 308, where W. interprets πρόσοδοι as a reference to vectigales agri, not to taxation).

1130. Priene. Building inscriptions, 1st cent. B.C.-1st cent. A.D. *I.Priene* 158a-b (*I.Priene* (2014) 154/155). Architrave fragments of the altar of Athena. A.Hennemeyer, *Das Athenaheiligtum von Priene* (Wiesbaden 2013) 220 nos. 35/36 (ph.; dr.), republishes these blocks as part of an architectural study of this structure and proposes hypotheses for a reconstruction (54/55).

1131. Priene. Dedication to Athena, 4th cent. B.C. Marble fragment broken on all sides, inscribed stoichedon, found in the rubble north of the sanctuary of the Egyptian gods. Edd.pr. *I.Priene* (2014) 151: [- - -]ΛΕΟΜΕ[- - - | - - -]ΟΜΕΝ[- - - | - - -]ΘΗΝΑΙ[- - -]

Edd.pr. suggest [Κ]λεομέ[νης] | [Θε]ομέν[εος | Ἀ]θηναί[ηι] (Ionic form) or Ἀθηνᾶι (Attic form) and notes that if these restorations are accepted, then there was no room for an epithet of Athena such as Πολιάδι [cf. our lemmata nos. 1134/1135, Carbon].

1132. Priene. Boundary stone of a sanctuary, 4th-3rd cent. B.C. Marble block in the northeast corner of the upper gymnasion, identified by F.Rumscheid as perhaps the boundary stone of the theater and sanctuary of Dionysos or of an unknown sanctuary. Edd.pr. *I.Priene* (2014) 207 (ph.): ὅρος | ἱεροῦ

1133. Priene. Boundary stone of the sanctuary of Athena, early Imperial period. Marble stele found in the scene-building of the theater but presumed to originally derive from the sanctuary of Athena. Edd.pr. *I.Priene* (2014) 163 (ph.): ὅρος | Ἀθηνᾶς

[Cf. *I.Priene* (2014) 159-162, 164-166, Carbon.]

1134-1135. Priene. Altars of Athena Polias, Hellenistic. Edd.pr. *I.Priene* (2014) 157/158 (ph.).

1134: 157. Rectangular altar with a profile, found re-used in the synagogue: Ἀθηνᾶς | Πολιάδος

1135: 158. Cylindrical altar, found in the street between insula E13 and the upper gymnasion.

Ἀθηνᾶς Πολιάδος

1136. Priene. Dedication to Drusus Minor, ca. 4-23 A.D. Cylindrical statue base, found in front of the northeast corner of the temple of Athena. Mentioned by A.Hennemeyer, *op.cit.* (cf. our lemma no. 1130) 192 note 644; edd.pr. *I.Priene* (2014) 216 (ph.; German translation).

[ὁ δ]ῆμ[ος | Δρο]ύσῳ Καίσ[αρι | Σεβ]αστοῦ υἱῷ | [ἱ]έρωσεν

1137. Priene. Dedication to a hero, Imperial period. Moulded marble base, showing cuttings for the feet of a bronze statue; found in the 'Heilige Halle' of the agora. Edd.pr. *I.Priene* (2014) 210 (ph.): ἥρωι

1138. Priene. Epitaph of Artemon, 2nd/1st cent. B.C. Stele, broken below, found in the east necropolis near the 'Parkplatz-Basilika'. Ed.pr. *I.Priene* (2014) 292 (ph.): Ἀρτέμων | Εὐφάντου

1139. Priene. List of names, 3rd cent. B.C. Small marble base with upper and lower profile, found in the sanctuary of Athena. Edd.pr. *I.Priene* (2014) 319 (ph.).

Φι(λ)οκήδης | Αἰσχρίων vac. | Κηφισόδοτος | Πεισίστρατος

The function of the monument is uncertain, ed.pr. || 1. Φιδοκήδης, lapis.

1140. Priene. List of names, 2nd cent. B.C. Marble block, broken on all sides, found built into a wall of the southwest chamber of the 'Bischofspalast'. Edd.pr. *I.Priene* (2014) 386 (ph.) [though not labelled as such by edd.pr., the inscription is inscribed in three columns, which we number here, Carbon]; cf. D.Rousset, P.Hamon, *BE* (2015) no. 617.

Col. I	Col. II	col. III
[- - -]	[- - - Ἀσ]κληπιάδου	[- -] - - - [- - -]
[- - -]	[- - -]ς Ἀσκληπιάδου	- - - - - - [- - -]
[- - -] vac.	- - - - - - - - - - - - - -	Ἀναξαγ[- - -]
[- - -] vac.	[- - - - - - - - - - - -]ιάδου	Γλύκινν[α - - -]
[- - -] vac.	Διονυσικλῆς Διονυσικλείους	γυνὴ δ[ὲ - - -]
[- - -]ειδαι	οἱ μαθηταὶ οἱ Διονυσικλείους	Διονυσι[- - -]
[- - -]ουλου	Ἡδίστη Φιλίωνος	Λυκομ[- - -]
[- - -]ου	- - - - - - - - - - - - -	.ΗΝΟ[- - -]

Possibly a list of members of an association ('II[e] ou I[er] s. a.C. ?'), R., H. || Col. I 6. end of the name of a group in -εῖδαι, R., H. || Col. II 1-4. [- - - Ἀσ]κληπιάδου, | [- - -]δης Ἀσκληπιάδου | τοῦ Ἀσκληπιάδου | Εἰρήνη Ἀσκληπιάδου (thus three children of the same family in LL. 1-4), R., H. (from the ph.) || 5-6. 'qui est ce professeur?', R., H. || 8. [. . .]α . . ος Ἑρμοκ[ρά]τους?, R., H. (from the ph.) || Col. III 3. e.g. Ἀναξαγ[όρας], ed.pr. || 7. e.g. Λυκομ[ήδης], ed.pr.

1141. Priene. List of names, 1st cent. B.C.**-1st cent.** A.D. Fragment of a marble block, broken on all sides, found north of the terrace of the temple of Athena. Edd.pr. *I.Priene* (2014) 366 (ph.).

[- - -]είτου vac. | [- - -]τογένου vac.

1. E.g. [Πολ]είτου, edd.pr. || 2. e.g. [Ἀριστ]τογένου, edd.pr.

1142. Priene. Mason's marks, late Hellenistic. Marble fragment, rebuilt in the east wall of the upper gymnasion. Edd.pr. *I.Priene* (2014) 314 (ph.): Μ Α | Μ Π Ρ

2. III: pi with three 'legs' for παρακύϊσμα, symbol for a thousand or thousands, but the meaning of the signs otherwise remains elusive, ed.pr.

1143. **Priene. Mason's mark, undated.** Fragment of the architrave of the altar of Athena; letter inscribed as a mason's mark on the right side of the block. Ed.pr. A.Hennemeyer, *op.cit.* (see our lemma no. 1130) 220 no. 37: E

1144. **Priene.** Inscription with measurement, Imperial period. Marble block with a deep line etched on one of its sides, inscription above, starting at the left edge of the block; found in the upper gymnasion. Ed.pr. *I.Priene* (2014) 315 (ph.): πῆχ(υ)ς

I.e. πῆχυς, a cubit (58 cm); cf. *I.Priene* (2014) 17 L. 23 (see in particular W.Koenigs, *op.cit.* [cf. our lemma no. 1146] 51-53) for the Prienian foot measuring 29.44 cm (29 cm on this block), edd.pr. [for similar metrological inscriptions, cf. e.g. *SEG* LXIII 905, Carbon].

1145. **Priene (area of: Çatallar Tepe/Mykale). Inscriptions on rooftiles, 6th cent.** B.C. Five fragments of terracotta rooftiles, all inscribed on the underside before firing and in Archaic Ionic alphabet, found in the remains of the Archaic temple discovered on Mt. Mykale. Edd.pr. H.Lohmann, A.Busching, N.Ehrhardt, in H.Lohmann, G.Kalaitzoglou, G.Lüdorf (edd.), *Forschungen in den Mykale* III 2 (*AMS* 70; Bonn 2013) 185-189 (cf. H.Lohmann et al., *AST* 23.1 (2006) 241-252; *KST* 28.2 (2007) 578 [*SEG* LVIII 1351]; *KST* 29.2 (2008) 265-280; *KST* 30.2 (2009) 189-198; *AA* (2010) 123-127). Republished in *I.Priene* (2014) 404. According to H.Lohmann, this sanctuary is to be identified with the Panionion; *I.Priene* (2014) p. 529 maintains the identification of the Panionion with the site of Güzelçamlı.
(1) [- - -]ΚΑΡ.[- - -]; (2) *SEG* LVIII 1351; (3) [- - -]ΤΗ[- - -]; (4) [- - -]ΡΗΣ; (5) Ε

1. ΚΑΡΑ or ΧΑΡΑ, Busching; e.g. Χάρα[ξ], Καρᾶ[ς] or Κάρα[νος], Ehrhardt; according to *I.Priene* (2014) the final letter has a very different form than the first alpha || 4. a personal name ending in -ῆς, Ehrhardt.

1146. **Priene. Marks on dowels, early Hellenistic.** Letters engraved on biconical or 'barrel-shaped' bronze dowels from the temple of Athena at Priene, now in the British Museum.
(a) On one end of the dowel. Ed.pr. H.B.Walters, *Catalogue of the Bronzes, Greek, Roman, and Etruscan in the Department of Greek and Roman Antiquities, British Museum* (London 1899) 332 no. 2585; republished by W.Koenigs, *Der Athenatempel von Priene* (Wiesbaden 2015) 40: B
(b) On the sheath of the dowel. Ed.pr. W.Koenigs, *op.cit.* 40: M
(c) On the sheath of the dowel. Ed.pr. W.Koenigs, *op.cit.* 40: I or T
(d) Punched on the shaft of the dowel. Ed.pr. W.Koenigs, *op.cit.* 40: A; N
(e) On the shaft of the dowel. Ed.pr. W.Koenigs, *op.cit.* 40: M

A.Herda (see our lemma no. 892), 454-455 and 500 fig. 13, argues that the dowel (a), also mentioned by F.Rumscheid, in *Hellenistic Karia* 87 with note 37 (92 fig. 26), is not to be read as the Greek letter beta, but rather as Carian /p/, which H. interprets to represent an initial of the architect Πύθεος, 'the assumed inventor of this type of dowel, who then proudly put his initial on his own innovation' (H. adduces as a parallel *SEG* XLIII 1212 (2): BY = Βύζης of Naxos?) [problematic for H.'s bold hypothesis is that the other dowels in the British Museum are either uninscribed or inscribed differently, Carbon].

1147. **Priene. Labels of pharmaceutical containers, Hellenistic and Imperial periods.** Cf. *SEG* XLVIII 2141 and LX 1962 (for the λύχιον vessels).

G.Arena, *Il farmaco e l'unguento. La produzione di Priene fra Ellenismo e Impero* (Rome 2013), analyzes labelled receptacles ('microcontenitori') of medicine and ointments from Priene, that were exclusively produced and used in this city. They probably contained a liquid made of the plant scamonium, first by local Hellenistic ἰατροί and ἀλεῖπται, and in the Imperial period by ἰατραλεῖπται. A. republishes numerous stamps on the receptacles, made before firing (ph.). While the circular stamps showing the helmeted Athena can be understood as official seals of guarantee, the anthroponyms in the rectangular labels could each give the name of 'un personaggio "intimamente" legato al contenuto del vasetto', i.e. the vendor of the medicine/ointment (φαρμακοπώλης) or the pharmacist or the ἰατρός or ἀλείπτης. Lack of a designation of the content indicates an immediate, local use of it; taken together with the fragility of the vases it becomes clear that they were originally not meant for export. In the Imperial period, however, the scamonium from Priene was exported to other parts of the empire; A. assumes that the name of the medicine was then written either on the plug or the bottom. – In an appendix, A. gives archaeological, literary and epigraphical sources from Ionia regarding the production, acquisition and consuming of olive oil, the essential ingredient for *medicamenta* and *aromata*, especially in the context of Hellenistic gymnasia and Imperial-period *Thermengymnasien*.

G.Arena, *Instrumenta Inscripta* V - - - (cf. our lemma no. 1499) 439-457, gives a tabular survey of those vessels from the 2nd/1st cent. B.C. (most of them in *I.Priene* 356.1-7; a genitive of a proper name and a stamped representation of e.g. Athena; varying capacity). After a detailed survey of the various interpretations given so far of the function of the names and the representations, A. argues that the vessels contained the medicine scamonium (mentioned by Pliny, *NH* 26.38.59-61 as a product of Kolophon and Priene) and that the names mentioned on the vessels are those of doctors (ἰατροί) and massagers/trainers (ἀλείπται; ἰατραλείπται), who used this medicine in the ἀλειπτήρια of the urban gymnasia and in the private houses of their clients, rather than of manufacturers and traders [a rather speculative hypothesis, Pleket].

1148-1152. **Priene. Incerta, 2nd cent.** B.C. Several fragments, found in the sanctuary of Athena. Edd.pr. *I.Priene* (2014) 367-370 and 372 (ph.).

1148: 367. **Incertum.** Marble fragment, smooth on the right side, broken on other sides.

[- - - - - - - - - - - ὑπ]έρ τε τοῦ . . [- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -] τῆς τοῦ δήμου τ[- - - - - - - - - - - -]
[- - - - - - - - - - - κλ]ηρονόμους δανε[- - - - - - - - - - - -]
[- - - - - - - - - - - -]ν Ἐπικούρου τὸν ἀγ[- - - - - - - - - -]
[- - - - - - - ἐπαινέ]σαι δὲ καὶ Ἰάσονα [- - - - - - - - - - -]
[- - - - - - - - - - - -] καὶ δικαιοσύνης [- - - - - - - - - - - -]
[- - - - - - - - - - - - -]φον τοῖς ὑμ[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -]ΙΑΧ[- - - - - - - - - - - - - - - - - - -]

Fragment of a decree, D.Rousset, P.Hamon, *BE* (2015) no. 617 || 3. a form of δανείζω, edd.pr.

1149: 368. **Incertum.** Marble fragment, broken on all sides.

[- - - - - - τ]ῶν πόλεων . .[- - - - -]
[- - -]μηνωι αἰτησομενο[- - - - - -]
[- - -]. . .ΠΑΡΑ. . .[- - - - - - - - - -]
[- - -]μας ἐν ἑκατερ[- - - - - -]
[- - -]ΦΙΑΟΡΙ.ΕΙΔΕ[- - - - -]
[- - - - - -].ΓΗ.[- - - - - - - -]

Fragment of a decree, D.Rousset, P.Hamon, *BE* (2015) no. 617.

1150: 369. **Incertum.** Marble fragment, preserved below, broken on other sides.

[- - -].ερδ.[- - - | - - -]αστα.[- - -]

1151: 370. **Incertum.** Marble fragment, left and bottom edges smooth, rough picked above and broken at right: ἑσταλ[- - -] | ἐπε[- - -]

1152: 372. **Incertum.** Marble fragment: [- - -]ΙΣ[. .]Ρ[. .]Α[. . .]ΤΟΝ

1153. **Priene. Incertum, 2nd cent. B.C.** Marble fragment, found in the 'Steinlager' in the agora. Edd.pr. *I.Priene* (2014) 383.

[- - - - - - - -]Δ[- - - - - - - - - - - - -]
[- - - - - - -]μενα φορο[- - - - - - -]
[- - - - - -]θέντα καὶ ΜΙ[- - - - - -]
[- - - - - -] πρός τε Ὀλυμ[- - - - -]
[- - - - - -]κέναι ὑμᾶς [- - - - - - - -]
[- - - - - -]ΠΑΝΤΟ τοῖς ΗΜ[- - -]
[- - - - - -]. . .[- - - - - - - - - - - - - -]

Fragment of ■ decree, D.Rousset, P.Hamon, *BE* (2015) no. 617, but according to edd.pr., ὑμᾶς in L. 5 indicates 'Brietsil' [cf. also L. 6, τοῖς ἡμ[ετέροις?]; it seems difficult to be sure, since the references could be to a ruler (cf. L. 2 φορο[- - -]) or to a community; a remaining crux is the personal name or ethnic in L. 4, Carbon].

1154. **Priene. Incertum, 1st cent. B.C.-1st cent. A.D.** Marble fragment, broken on all sides, found in the Byzantine castle on the agora. Edd.pr. *I.Priene* (2014) 387 (ph.).

[- - - - το]ῦ Ἀπολ[λ- - - - - - -]
[- - - - - -]κατα vacat [- - ? - - -]
[- - - - - -].ΝΗΣ[- - - - - - - - -]
[- - - - - -] Ἰσιδο[τ- - - - - - - -]
[- - - - - -]ΑΣΑΦ[- - - - - - - - -]
[- - - - - -]ΤΗΝ[. .]Α[- - - - - -]
[- - - - - -]ΟΣ[- - - - - - - - - - -]

1155. **Priene. Incertum, 1st cent. B.C.-1st cent. A.D.** Graffito etched on a pavement stone of the north pteron of the temple of Athena. Edd.pr. *I.Priene* (2014) 328 (ph.): Θυλακίη | Φιλοκάλου

The personal name Θυλακίη ('Mohn') is previously unattested (cf. also D.Rousset, P.Hamon, *BE* (2015) no. 617: 'nom féminin apparemment nouveau'), but might be the Ionian form of Θυλακίς (cf. Bechtel, *HPN* 595 [cf. now L.Dubois, *BE* (2015) no. 118, Corsten]), edd.pr. [more probably an appetitive or sexual meaning for θυλακίη or Θυλακίη, 'little meal basket', 'small bag'; cf. *LSJ* s.vv. θύλακος (I.2, II) and θυλάκη ('scrotum'); compare e.g. in topos inscriptions from Priene the names Σφήνορχις (*I.Priene* 313.724 [*I.Priene* (2014) 354.147], following Robert, *Noms indigènes* 267: 'wedge-shaped testicle') and Κυσᾶς (*I.Priene* 313.143 [*I.Priene* (2014) 354.147] with comm. ad loc.); at any rate, see already the name Θύλακος in *SEG* XIX 354 (g), Carbon].

1156. **Smyrna. Resolution against a ferrymen syndicate, 1st/2nd cent. A.D. (?).** *I.Smyrna* 712. F.Mitthof, in *Beitrag Kleinasiens* 295-300, explains the change from two obols to two assaria ■ an increase and not as a reduction (so the communis opinio) of the price for a particular form of transport, based on the relation 1 denarius = 6 drachmai = 18 assaria = 36 obols.

1157. **Smyrna. Honorary inscription for Fl. Balbus Diogenianos, 236/237-237/238 A.D.** *SEG* LIII 1330. Republished by M.Christol, T.Drew-Bear, in C.Zaccaria (ed.), *L'Epigrafia dei porti* (*Antichità Altoadriatiche* LXXIX; Trieste 2014) 289-310 (ph.). They point out that in L. 19 initio the article τοῦ is missing in the previous publications [L. 19 in fine they mistakenly print στραταρχοῦ instead of στρατηγοῦ (*SEG*; corroborated by the ph. in C., D.-B.), Corsten] and present the following text of LL. 4-8, after close examination of the rasura.

Γ[[αΐου Ἰουλίου Οὐήρ]]ου
[[Μαξιμείνου]] Αὐτοκράτορος
Σεβ(αστοῦ) καὶ [[Γαΐο[υ Ἰουλίου Οὐήρ]]ου
[[Μαξίμου]] εὐγενεστάτου
Καίσαρος

Date: Maximus was proclaimed Καῖσαρ probably in March 236 A.D., C., D.-B., who adduce some parallels for governors (cf. L. 9: ἀνθύπατον) called 'friend of the emperor(s)' by the provincials || 2. Φλ. Βάλβος Διογενιανός was the successor of L. Valerius Messalla, cos. ord. in 214 and proconsul of Asia in 235/236 A.D. (*I.Ephesos* 1107), C., D.-B. || 7. εὐγενεστάτου: the qualification nobilissimus of a Caesar is usually translated as ἐπιφανέστατος; εὐγενέστατος is new as a Caesarian epithet

in inscriptions, C., D.-B., who add that in the anonymous oration Εἰς Βασιλέα (section 39; 244-249 A.D.) the epithet is given to the young Caesar, companion of the emperor Philippus Arabs || 8. on 299/300 brief reflections on ἀνδρείας as epithet || 9. ἁγνότατον: one of the earliest examples of this gubernatorial epithet, C., D.-B., who adduce *IGR* I 796/797 (*I.Perinthos* 20/21; ὑγιέστατος as synonym of ἁγνότατος; 226/227 A.D.) and other inscriptions containing the combination ἁγνότατος/δικαιότατος (cf. i.a. *SEG* LIII 1327 and 1332) || on 301-306 detailed reflections on Q. Flavius Balbus (governor of Arabia under Caracalla), to whose family Φλ. Βάλβος Διογενιανός is likely to have belonged; on Fl. Diogenianos on record in *MAMA* VI 308 (*IGR* IV 659; probably after the reign of Maximinus Thrax) and probably next of kin of our honorand: and on Φούλουϊος Διογενιανός, consularis in 218 A.D. and on record apud Cassius Dio 78. 36. 5; C., D.-B. wonder whether in Cassius Dio we should read Φλαούϊος (instead of Φούλουϊος) and identify him with our honorand.

1158. **Smyrna (area of: Kemalpaşa). Epitaph of Menekrates, 98/99 or 152/153 A.D.** Local limestone pedimental stele with akroteria; in the pediment ivy-leaves; inscription above a wreath (LL. 1-2) and below it (LL. 3-9); said to have been found in Kemalpaşa (east of Izmir), now in the Archaeological Museum in Izmir. Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 269/270 no. 1; cf. G.Petzl, *ZPE* 194 (2015) 129/130; P.Hamon, *BE* (2015) no. 609; and T.Corsten, *Philia* 1 (2015) 137/138.

Ἔτους ρπγ' - μη(νὸς) Πα|νήμου - δι' vacat | Ἀσκληπιάδης | Μενεκράτην τὸν || ἀδελφόν, • Μενεκρά|της, Μόσχειν τὸν | vac. πάτρως, vac. | Ἄφφιον τὸν δέρα | vacat || vacat χαῖρε vacat

1. Year 183 = 98/99 (era of Sulla) or 152/153 A.D. (Aktian era), edd.pr., who prefer the latter || 5-6. C. suggests interpreting Μόσχειν as the 'itazistisch geschriebene' acc. of Μόσχις = Μόσχιος: 'Menekrates (ehrt) seinen Onkel Moschi(o)s'; Menekrates and Μόσχειν (= Μόσχιν = Μόσχιον; nom. of a female name) are children of Asklepiades and Apphion, P. || 7. πάτρως: accusative form attested in the area: 'uncle' || 8. Δέρα, edd.pr.; corrected by P. and C.: δέρα = δαέρα (accusative of δαήρ ('frère du mari', H.)).

1159-1160. **Smyrna(?). Weights, Imperial period.** Cf. *SEG* LXIII 1881. Two inscribed lead weights in the shape of ivy-leaves (1 heavy litra each), offered for sale in Gorny & Mosch, *Auktionskatalog* 225 (2014) Lot 7152 [non vidimus]; ed.pr. P.Weiß, *ZPE* 200 (2016) 260/261 nos. 4/5 (ph.; on 262/263 remarks on the possible provenance).

1159: 260 no. 4. **The hipparch S. Furius (?) Trophimos.** Control stamp on the upper face. Inscription on the lower face: Σέξ(του) Φο|υ[ρ](- -) | Τροφί|μου, on the upper face: [ἱ]π|[π]άρ|χου

1160: 260/261 no. 5. **The hipparch Cl. Sellius Sulla.** Inscription on the lower face: Κλαυδ|ίου Σε|λλίου | Σύλλ|α; on the upper face: ἱπ|πάρ|χου

1161. **Smyrna (area of: Karamattepe, Nif Dağları). Graffito on a vase, ca. 325-300 A.D.** Fragment of a kantharos with a graffito, scratched after firing. Ed.pr. M.Bilgin, *KST* 35.2 (2014) 345 (ph.; dr.): [- -]PHN[- -]

1162. **Teos. Relationship with Abdera, 5th cent. B.C.** R.-A.Santiago Álvarez, in M. Oller Guzmán (ed.), *Contacto de poblaciones y extranjería en el mundo griego antiguo. Estudio de fuentes* (*Faventia* Suppl. 2; Barcelona 2013) 149-168, examines the relationship between Teos and its colony Abdera in the Classical period. Based on a re-evaluation of the known literary material on Abdera's reconstruction of its metropolis Teos after the Ionian revolt and the Dirae Teiae (154-163), the author argues that similarities in the political constitution, juridical procedures and religious attributes suggest the existence of a sympoliteia between the two cities. S. A. quotes in full (Spanish translation) *SEG* XXXI 985 and *Syll.*³ 37/38; in part (Spanish translation) *IG* I³ 40, *I.Cret.* III.iv.7 and *I.Thrac.Aeg.* E2; in addition, she refers to *IG* II² 43, *IG* XII 2 and 96/97, *SEG* XXVII 631, and *I.Erythrai* 6.

1163. **Teos. Letter of M. Valerius Messala about Teian ἀσυλία, 193 B.C.** *Syll.*³ 601 (Rigsby, *Asylia* [cf. *SEG* XLVI 2263] no. 153; Ma, *Antiochus* III [cf. *SEG* XLIX 2457] no. 38). L.G.Driediger-Murphy, *ZPE* 189 (2014) 115-120, comments on LL. 11-17 (English translation) and argues that 'Messala's claims about divine εὐμένεια do indeed fit within the norms of Greek epigraphy and theology in the Hellenistic period, and thus - - - need not be read as evidence for a uniquely "Roman" confidence in continuous divine favour' (115). The explicitness of the claims is to be related to 'Rome's desire - - - to portray herself as surpassing Antiochus in the very qualities valued by the Teans' (116). D.-M. adduces parallels for Messala's εὐμενείας - - - παρὰ τοῦ δαιμονίου from Hellenistic Greek inscriptions (people acting μετὰ τῆς τῶν θεῶν εὐμενείας and possessing τὴν παρὰ τῶν θεῶν εὐμένειαν), with special reference to the letter of the Athamanian kings Theodoros and Amynander about their recognition of Teian ἀσυλία (*SEG* XXXVIII 1227 = *RC* 35 = Rigsby, *Asylia* no. 135) and about their claim to 'keep for themselves' (περιποιεῖσθαι) τὴν παρὰ τοῦ θεοῦ εὐμένειαν. Both Athamanians and Romans may have been inspired by Antiochus III in their claim to divine εὐμένεια.

1164. **Teos (area of: Seferihisar). Building inscription (?), Imperial period.** Block of a slightly curved architrave with two fasciae and a profile above; inscription on the fasciae; found between the villages of Beyler and Kavakdere near Seferihisar. Mentioned in Y.Ersöy, E.Koparal, *AST* 30.1 (2013) 178 (ph.; Greek text in majuscules): [- - -]ΑΤΕΘΕΙΣ[- - - | - - -]ΓΩΒΑΓΟ.[- - -]

1165. **Teos. Public imprecations, 480-450 B.C.** *SEG* XXXI 984/985; cf. XLI 1001, XLV 1628, LIII 1337, LVIII 1356. H.Uzunoğlu, *Akron* 7. *Eskiçağ Yazıları* 5 (2013) 105-129, gives an overview (in Turkish) of the content of the inscriptions, the so-called 'Teiorum dirae' (Greek text, Turkish translation; ph.).

1166. **Teos (area of: Seferihisar). Incerta, Imperial period (?).** Inscriptions cut into the rock in a cave close to Beyler Köyü near Seferihisar; mentioned in Y.Ersöy, E.Koparal, *AST* 30.1 (2013) 180 (ph.; Greek text in majuscules). The photographs show apparently only parts of the inscriptions, so

that the transcriptions cannot be checked completely. E., K. claim to have read, among other traces of letters, ANT...ΧΟζ | ΒΑζΙΛΕVζ | ΕΠΕΓΡΑVΕ etc. [not detectable on the ph.; obviously Ἀντ[ίο]χος | βασιλεὺς ἐπέγραψε, Corsten], followed by ΑΠΟΛΑ..|ΗΙΕΡΟΑΑ..|ΗΙΕΡΟV [I read on the ph.: Ἀπόλλω|νι ΕΡΟΠΑ| traces of letters, Corsten]; at another spot they read ΘΕΟΙζ | - - - | - - - | ΠΑΡΑΤWKVPI [the ph. shows that the reading is basically correct, except for a missing omega below the last word, thus perhaps: θεοῖς | - - - | - - - | παρὰ τῷ κυρίῳ, Corsten]; the remaining text presented is unclear.

1167. **Thebai on the Mykale. Epitaph of Hestiaios and Minnion, mid- to late 4th cent.** B.C. Smooth block, worn at left and with anathyrosis below, found in a looted grave in the necropolis south-southeast of Thebai and then transported to the Miletos Museum. Reported by A.Herda, *op.cit.* (cf. our lemma no. 892) 438 note 72; edd.pr. *I.Priene* (2014) 420 (ph.; German translation).

[Ἑ]στιαίο | τοῦ Μητροδώρο | Μιννίωνος | τοῦ Μητροδώρου

Taken as evidence for the name Minnion at Miletos by H. || 1-2 and 3-4. written in different hands, but a chronological difference of two generations is not to be assumed, edd.pr.

LYDIA

1168. **Lydia. Confession inscriptions.** M.Ricl, *Belgrade Historical Review* 5 (2014) 7-21, argues that some beliefs and cult practices in the Lydian confession inscriptions can be traced back to Hittite-Luwian religion. After some preliminary remarks on Hittite Storm-Gods (cf. Ζεὺς Βροντῶν, Ζεὺς Ἀμπελίτης; for the latter cf. the Hittite 'Storm-God of the Vineyard'), on Mesopotamian and Hittite precursors of Ὅσιος and Δίκαιος, and on the Hurrian Goddess Hebat as precursor of Μήτηρ Ἵπτα (Petzl, *Beichtinschriften* nos. 49/50), R. focuses on the following phenomena in confession texts: 1) names of deities followed by personal names in the genitive (e.g. Μεὶς Ἀρτεμιδώρου); 2) the concept of contamination of the gods and their katharsis (ἐλυτρώσαντο τὸν θεόν; cf. Petzl nos. 51/52; *SEG* XLIX 1720; LVII 1223): gods 'set free from' perjury or other human faults; cathartic ritual, well-known from Hittite sources; 3) judgment before gods: see Petzl no. 5 and *SEG* LVII 1186 (a divine council [σύνκλητος]: Ζεύς as παράκλητος); 4) cathartic rituals performed with live animals as bearers of impurity (Petzl no. 5; *SEG* LVII 1172, 1222). Cf. *SEG* LXIII 1837.

1169. **Lydia. Confession inscriptions and the cult of Men.** Cf. our lemma no. 2223.

1170. **Apollonia on the Maeander (?). Honorary decree for Asklepides, between 170 and 159** B.C. **(perhaps between ca. 168 and 158** B.C.**).** *SEG* XLIX 1540; LXIII 990*. J.-M.Carbon, *EA* 47 (2014) 147/148, presents the following text of LL. 27-31.

[- -], ὅπως διαμένηι
ἡ μνήμη αὐτῆς [εἰς τὸν ἀεὶ? χρόνον - ca. 4 -] ἐπιθυόν-
[τω(ν) ἐν τῶι] γυμνασ[ίωι τῶν νέων καθ' ἕκα]στον ἔτος
[- - - - - - - - - - ca. 29 - - - - - - - - - - ἐν τῶι Πα]νήμωι μηνὶ
T.ENMẸ[- -]

28. Alternatively after αὐτῆς the official(s) responsible for making the offering may have been mentioned, C. || 30. initio probably an object for LL. 28/29 ἐπιθύω, C. [for [Πα]νήμωι see P.Hamon in *SEG* LXIII 990 app.cr. ad LL. 30-31, Pleket] || 31. initio perhaps τ[ῆι] ἐνδε[κάτηι] or τ[.] ἐμμή[ν - -] ('people or things which were appointed or lasted for the month'), C.

1171. **Daldis (area of: Gölmarmara [ancient Sosandra?]). Grave epigram for the murdered Leukios, 93/94 or 147/148** A.D. Marble stele with tenon; traces of an upper moulding; L. 1 of the inscription between those traces and a slightly recessed quadrangular field with large olive-wreath; below the field the rest of the inscription. Edd.pr. G.Staab, G.Petzl, C.Tanrıver, *EA* 47 (2014) 3-7 (ph.; German translation). To be incorporated in *SGO* I under no. 04/08/05*. Vertical strokes indicate the lines of the epigram and the lines of the list of relatives on the stone.

Ἔτους ροη', μη(νὸς) Δαισίου κ'
Στήλλην, ἣν ἐσορᾷς, καὶ | ἐμὸν τάφον, ὦ ξένε, κεῖ|μαι
λυγρὰ παθὼν τλή||[5]μων Λεύκιος ὠκύμορος, |
οὐχ ἴδιον δὲ λαχὼν θα|νάτου τέλος, ἀλλά μευ | Μοῖραι
χειρὸς ὑπ' ἀνδρ|οφόνου πικρὸν ἔθεντο ||[10] μόρον·
κεῖμαι δ' οὔτε (γ)ά|μοιο λαχὼν ἔθος οὔτ' ὀ|λολυγῆς,
πρῶτον ἴουλον | ἄγων δ' ἦλθον ὑποχθόνι|ος·
οὕνεκά μοι, γονέες, ||[15] περικλαίετε μηκέτι τύν|βον·
νεικᾶν οὐδὲ θεοῖς | νήματα μοιρίδια vacat |
Ἀσκληπιάδης καὶ Τατιὰς | τὸν υἱόν, Ἀπολλώνιος, ||[20] Ἑρμογένης τὸν ἀδε[λ]|φόν,
Τατιάς, Ἀμμιὰς τ[ὸν] | ἀδελφόν, Παλλὰς Λε[ύ]|κιον, καὶ οἱ συνγενῖς π[άν]|τες
Λεύκιον vacat ||[25] vacat· Χαῖρε vacat

Small horizontal strokes between the verses (except after v. 2 and 3), edd.pr. || date: year 178 = 93/94 (Sullan era) or 147/148 A.D. (Aktian era), edd.pr. || 2-5. either an anacoluthon, caused by ἥν (written metri causa), or στήλλην and τάφον depend on λαχών (so G.Petzl) || 6-7. οὐχ ἴδιον θανάτου τέλος: variant of ἰδίῳ θανάτῳ θανεῖν = sua morte mori = 'a natural death', edd.pr. || 10-11. ΙΑΜΟΙΟ, lapis; ἔθος γάμοιο: 'Brauch der Ehe', edd.pr., who suggest that Leukios may already have had a partner – possibly Pallas (L. 22) – but was not yet officially married || 11-12. ὀ||λολυγῆς: perhaps related to the cry 'bei der Geburt eines Kindes', edd.pr. || 14. οὕνεκα: '(Folgenden Grund gibt es,) weswegen etc.', edd.pr.

1172. **Dioshieron or Hypaipa. Dedications, Imperial period.** *SEG* LIX 1377/1378. Mentioned and summarized by Altınoluk, *Hypaipa* (cf. our lemma no. 1173) 31 (ph. of 1378).

1173. **Hypaipa. History, Hellenistic and Imperial periods.** Cf. *I.Ephesos* 3800-3868 (*SEG* XXXI 996). S.Altınoluk, *Hypaipa. A Lydian City during the Roman Imperial Period* (Istanbul 2013), gives an overview of the history of Hypaipa in the Imperial period; inscriptions play an important role. We single out the chapters most interesting in terms of epigraphy.

(A) **Villages (22-28).** A. examines the epigraphic evidence for villages in the territory of Hypaipa: (1) the *κώμη* Διδείφυτα or Τιτείφυτα (*I.Ephesos* 3805/3806, 3851-3862; see our lemma no. 1174); (2) the Παλκεανῶν κατοικία (KP III 108); (3) the Καιρηνῶν [κατοικί]α (*I.Ephesos* 3863A); (4) the Σαυενδηνῶν κατοικία (*I.Ephesos* 3864; Greek text; ph.); (5) the [.]ζουλγνῶν κατοικία (*I.Ephesos* 3817; *SEG* XLIX 1475 [under Ephesos]; Greek text; English translation).

(B) **Administration (33-36).** Mainly on the basis of coins and inscriptions, A. briefly summarizes the administration of the city and civic as well as provincial offices. He quotes in full *I.Ephesos* 3820 (ph. of part B; English translation) and in part *I.Ephesos* 3801 (I ll. 4-7) and 3803 (fragment a).

(C) **Cultural and social life (37-65).** Again on the basis of coins, but also of some inscriptions and archaeological evidence, A. examines the religious life in Hypaipa, starting with Ἄρτεμις Ἀναῖτις (ph. of *I.Ephesos* 3825). Jews apparently played an important role in the city, as witnessed by *I.Ephesos* 3822 (Ameling, *IJO* II 47) and *SEG* LI 1651 (Ameling, *IJO* II 95; Greek text; English translation). Syncretistic cults are represented by a magical amulet (see our lemma no. 1175) and a magical gem (see our lemma no. 1176). For the cult of Θεὸς Ὕψιστος A. quotes in full *SEG* LII 1859 (ph.) and *I.Ephesos* 3303 (found in the village of Gökçen [obviously considered by A. to be in the territory of Hypaipa, Corsten]). Many inscriptions testify to the existence of festivals and competitions, among which A. quotes in full *I.Ephesos* 3809/3810, 3812A (ph.) and 3813/3814. Several epitaphs are quoted in full: *I.Ephesos* 3723 (ph. [findspot unknown, presumably either Gerele or ancient Hypaipa, Corsten]), 3825A (ph.), 3828 (ph.), 3829A (ph.) and *SEG* LV 1288 (English translation); A. also refers to the funerary foundation *I.Ephesos* 3803 fragment b (Greek text; English translation). Finally, he treats the few citizens attested abroad and singles out M. Ἰούλ. Ἀπελλᾶς, archon at Athens (*IG* II² 2959; ph.; Greek text; English translation), a descendant of Φλ. Πῶλλα from Hypaipa. [A. missed *SEG* LX 622 (epitaph of Πό. Καλ[ουίσιος - - -] from Hypaipa in Salona), Corsten.]

(D) **Economy (67-75).** A. comments on *I.Ephesos* 672 [cf. our lemma no. 1009] and 3080 (grain for the Roman army, procured by the Ephesian T. Φλ. Δαμιανός, whose family may have originated in Hypaipa; A. agrees with *SEG* LVI 1221, that Damianus did not pay for the grain himself, but that he, in his capacity as γραμματεὺς τοῦ δήμου, just organized its collection and transport), on 3803 fragments c (Greek text) and d (ph.), and on 3804-3806 (cadastral lists). Trade with the Balkans is attested through three lead seals from Hypaipa found in Dacia (V.Culica, *Pontica* 12 [1979] 144-149; dr.). Professions are represented by, e.g., doctors (*I.Ephesos* 3818 [Greek text; English translation], 3821 [Merkelbach-Stauber, *SGO* I no. 03/04/02; ph.], 3829 [ph.; Greek text; English translation]), a pastry chef (*I.Ephesos* 3818A; ph.), and a painter (*SEG* LVII 1168; ph.; Greek text; English translation).

On 299/300 figs. 138-148, A. prints photographs of 11 inscriptions in the Ödemiş Museum (no references). Three of them (figs. 138-140) are illegible and eight (figs. 141-148) are previously published (but without illustration): *I.Ephesos* 3801A (141), 3803A (142), 3835 (143), 3836A (144), 3839 (145), 3845A (146), 3846A (147), 3848 (148).

1174. **Hypaipa (area of: Dideiphyta/Titeiphyta). Donation, Imperial period.** Marble block, broken above, found perhaps in the village of Kireli, now in the Tire Museum. Mentioned in Altınoluk, *Hypaipa* (cf. our lemma no. 1173) 24/25 (ph.). No text; we read from the photograph.

- -
αὐτοῦ [- $^{3-4}$ -] Διδειφ[υτ- - - - - - - - - - - - - - - - - -]
[- -]
ΥΣ ΤΗ̣Ι ΑΥΡ[$^{2-3}$]Ε̣Λ̣[$^{2-3}$]Σ Ἀπολλ.[- - - - - - - - - - -]
ος ἔδωκεν ὑπ̣[ὲρ κ]ωμαρχίας τοῦ ὑο[ῦ - - - - - - -]
ἰδου Ӿ ■' τοῖς [- $^{3-4}$ -] Διονύσιον [Κ]ροίσου ...[- - -]
[- - - - - - - - - - - - - - - -]Σ[- - - - - - - - - - - - - - - - - -]

4-5. Someone paid a summa honoraria of 5,000 dr. for his son's *κωμαρχία*, A. || 5. the family of Dionysios, son of Kroisos, is attested in *I.Ephesos* 3854 (donation by Aur. Kroisos from Hypaipa, son of Dionysios, of 1,000 dr. for his own komarchia), A.

1175. **Hypaipa. Magical amulet, Imperial period.** Amulet in the Ödemiş Museum; on the obverse a depiction of Abrasax ('a hybrid creature (*anguipedes*) with rooster head, human body and snake legs', 'dressed as a Roman soldier') with a shield in his left hand and a whip in his raised right hand; on the reverse an eight-pointed star and a crescent; inscription below the crescent. Ed.pr. Altınoluk, *Hypaipa* (cf. our lemma no. 1173) 56 (ph.): Ιαω

1176. **Hypaipa (area of: Kahrat). Magical gem, Imperial period.** Green gem, found in the village of Kahrat, now in the Ödemiş Museum; on the obverse a depiction of Anubis with the head of a jackal, holding in his right hand a 'stick?' [rather a long branch, Corsten] and in his left hand a situla. Ed.pr. Altınoluk, *Hypaipa* (cf. our lemma no. 1173) 56 (ph.): obverse: Ιαω; reverse: Αβρ|ασαξ

1177. **Magnesia on the Sipylos. Treaty concerning a sympoliteia between Smyrna and Magnesia ad Sipylum, ca. 245 B.C.** *I.Magnesia am Sipylos* 1; *I.Smyrna* 573; cf. *SEG* LVII 1131. See our lemma no. 2187.

1178. **Philadelphia. Religion(s).** Mainly on the basis of publications in Turkish and English (only one article in German is quoted), O.Erdoğan, *MJH* 4.2 (2014) 171-179, provides [or: pretends to provide, Corsten] an overview of the religions of Philadelphia until the period of early Christianity (on which the main focus lies) [no references to *TAM* V.3, which he seems not to know, Corsten].

1179-1187. **Philadelphia. New inscriptions, undated.** A.Y.Tavukçu et al., *AST* 32.1 (2014) 310-312 (Greek texts in majuscules; Turkish translations), attempt to publish several inscriptions, kept at

different places in Alaşehir; there are only few descriptions of the stones and no photographs, on the basis of which the transcriptions and translations [both often equally rich in fantasy as poor in knowledge, Corsten] can be checked. We try to reconstruct as much as possible of the texts.

1179: 310. **Honorary inscription.** Ἡ βουλὴ καὶ ὁ δῆμος | ἐτείμησεν [- - -]

1. HISOYΛH etc., T. et al.

1180: 310. **Incertum.** [Δι]ογένης

Perhaps fragment of an epitaph, T. et al. [or name label on a base for a statuette (30 x 23 x 20 cm)?, Corsten].

1181: 311. **Dedication?** Base (?). ΚΟΥΡΤΑ Ἰουλία | Οὐαλέντιλλα | ὑπατικὴ | ἀνέθηκεν

1. The translation has 'Kurtia' || 4. ΑΝΑΕΘΗΚΕΝ, transcription.

1182: 311. **Honorary inscription?** [Ἄ]γνωνα | [Ἄ]γνωνος

ΓΝΩΝΑ | ΓΝΩΝΟΣ, 'Gnon, son of Gnon', T. et al., who cautiously suggest that it was [redacted] epitaph.

1183: 311. **Grave epigram.** Front of a marble sarcophagus.

δ' οὐρανὸς εὐρὺς ἐδέξατο | ΓΗΘΟΣVΝΗΣΙΣ ἄφθιτον ΟΥΝ | ΕΚΕΜΟΝΑΙΗΑ κλέος βιότου

1. ΔΟVΡΑΝΟΣΕVΡVΣ, T. et al., who translate the entire text by 'Duranos Eurus, who led a life without ... has had (this) made for his wife' [on the theme of the soul being received by the sky see *SEG* LXII 1787 || 2. γηθοσύνης εἰς ἄφθιτον + a noun; the deceased individual gained undying delight in death, Chaniotis || [it is not clear from the transcription how much text is missing; what is preserved must be part of an epigram, as can be deduced from the form βιότου in L. 3, Corsten].

1184: 311/312. **Honorary inscription for a high-priestess, wife of Autronius Syriakos.**

- - - - - - - - - - - - - - - -	[τος?] παρ' ἑαυτοῦ Γαΐου ΙΟ-
δότου, γυναῖκα δ[ὲ - -]	[-]ωδότου, τοῦ ἀδε[λφοῦ]
Αὐτρωνίου Συριακοῦ,	[αὐ]τῆς
τὴν ἀρχιέρειαν τῶν τῆς	
4 [π]ατρίδος θεῶν, ἀναθέ[ν?]-	

0-1 and 5-6. Asklepiodotos, T. et al. [the omega in L. 6 must be wrong since the relevant names (none of which fits the transcription) end in -όδοτος; in addition, T. et al. confuse the family relations by calling the honored woman 'wife of Asklepiodotos, daughter of Autronius Syriakos', Corsten].

1185: 312. **Dedication to the 'Great Goddess'.** Θεᾷ Μεγάλῃ | Λίνδος κατ' ὄ|νειρον

[2. Λίνδος is a very rare name with only two attestations so far: *IG* II² 1706 L. 104 and *MDAI(A)* 24 (1899) 179/180 no. 31 L. 24 (Pergamon), Corsten.]

1186: 312. **Dedication to Hephaistos.** Ἡφαίστ{ι}ῳ | ΚΥΠΕ|ΛΛΟΥ | Φιλαδελφ||εὺς εὐχή[ν]

'Dedication to Hephaistios, son of Kypellos, from Philadelphia', T. et al. [1. the second iota in the transcription must be a mistake, since εὐχή[ν] (L. 5) points to a god as the dedicatee || 2-3. the name of the dedicant is expected, perhaps with his father's name, both of which are hard to find in the letters transcribed, Corsten].

1187: 312. **Epigram for the deity Ῥώμη.** See our lemma no. 1188.

1188. Philadelphia. Honorary epigram for the deity Ῥώμη (or for Rome), 2nd/3rd cent. A.D. Marble base moulded above and below; on top, traces of a 'Steinskulptur' (probably the personification of Ῥώμη); found in Alaşehir. Mentioned by A.Y.Tavukçu et al., *AST* 32.1 (2014) 312 (see our lemma no. 1187); edd.pr. G.Staab, G.Petzl, C.Tanrıver, *EA* 47 (2014) 1-2 (ph.; German translation). To be incorporated in *SGO* I under 04/24/19*.

Ῥώμη κυδιάνειρα, πάτρη μεγάλων βασιλήων
vac. γαίης καὶ πόντου δεσπότις Αὐσονίη vacat

Elegiac distich, edd.pr., with copious parallels for all expressions; the first attestation of the cult of Roma and Augustus in Philadelphia is *TAM* V.3.1428 (27/26 B.C.), edd.pr. [cf. A.Chaniotis, *EBGR* 2014 [2017] 308 no. 127 (English translation), who points out that γαίης καὶ πόντου δεσπότις 'is taken from the praise first of Pompey and then of Augustus and other emperors', and refers to *SEG* LVII 1665 and LX 1920, Corsten].

1189. Sardis. Edict of Droaphernes concerning the cult of Zeus, 420s or 360s B.C.? – **ca. 150** A.D. **(Roman copy).** *SEG* XXIX 1205; XLVI 1531*; *I.Estremo Oriente* 235. K.Rigsby, *AncSoc* 44 (2014) 1-23, presents the Greek text, English translation and a copious bibliography. He argues **(a)** that τὸν ἀνδριάντα in LL. 2-3 is a statue of the god (various parallels); **(b)** that Βαραδατέω (Διί) is a gloss (and neither a divine epithet [Zeus 'Law-giver'] nor the genitive of the founder of the cult) and that we simply have a statue of Zeus; **(c)** that the two injunctions (LL. 5-13) were 'copied from a single decree of the cult association' and date 'from - - - ca. 100 B.C. through the first century A.D.' (the cult association is on record in various other Sardian texts from that period. R. adduces various interesting parallels for νεωκόροι and θεραπευταί tending statues [clothing, crowning, cleaning], from the late Hellenistic and Imperial periods); **(d)** that the three mystery cults of Sabazios, Agdistis and Ma were novelty cults ('their common denominator is recherché novelty'); **(e)** that the prohibition against joining three other mystery cults was based on the idea that these mysteries 'were unknown

and intrusive' and quite different from other 'established - - - and therefore legitimate' mysteries; the Sardian prohibitions were selective, not completely exclusive; (f) that dedications and prohibitions belonged together, the former showing the antiquity and legitimacy of the cult of 'self-dramatizing atavists in an already conservative city'.

1190. Sardis. Epigram on a column of the Artemis temple, 2nd cent. A.D.? *I.Sardis* 181; Merkelbach-Stauber, *SGO* I no. 04/02/02. F.K.Yegül, *JSAH* 73.2 (2014) 204-225, reprints [with numerous mistakes, Corsten] the inscription (ph.; dr.; English translation) and comments on its content and context in comparison with other inscribed columns (such as an older column of the same temple with a Lydian inscription [*Sardis* VI.2 no. 21 (dr.; English translation)]; dedications on columns in the Zeus temple at Euromos [he erroneously cites the inscriptions *SEG* XLIII 703-712, but presumably means LBW 313-318, Corsten]; Trajan's column in Rome) and with 'talking stones'. For verse 1 (ἡ σ[π]εῖρα χὼ [ῥ]ιζαῖος εἷς ἐστιν λίθος) he refers to the inscription on the kouros from Delos (*I.Délos* 4) that claims that statue and base are a single stone (which is, in fact, not the case), in contrast to the torus and base of this column. He translates verse 3 (οὐ δημοτεύκτων, ἀλλ' ἀπ' οἰκείων λίθων) by 'furnished not by people but given by the "house" [of the temple]', i.e. the column was paid for by the temple funds (*SGO* [ignored by Y., although he quotes in note 58 the Seikilos-inscription after this collection, see below, Corsten] translates: 'von Steinen, die nicht von Handwerkern gemacht sind, sondern aus eigenem Stein bestehen', i.e. 'dass die Säule nicht aus Einzelsteinen von Handwerkern gemauert war, sondern aus lauter kompletten Trommeln bestand'). He remarks that there is no other example of a real 'speaking column' [strangely on the basis of a search in the *IK* volumes between 1970 and 1980 (!) and in *SEG* between 1976 and 1995 (!); nevertheless, he then quotes the 'talking column' of Σεΐκιλος from Tralleis (Merkelbach-Stauber, *SGO* I no. 02/02/07; see now L.Meier, *Tyche* 32 (2017) 101-117), Corsten], and that non-funerary speaking objects are restricted to the 6th cent. B.C. (M.Burzachechi, *Epigraphica* 24.4 [1962] 3-54); he therefore sees in the inscription an 'allusion to the past' in the context of the Second Sophistic.

1191-1192. Sardis. Epitaphs, Imperial period. Two stones in the Brauer Museum of Art in Valparaiso (Indiana, USA), brought there in 1899 by the American consul in Smyrna James Madden, who noted that they originated in Sardis. Edd.pr. P.Keen, G.Petzl, *ZPE* 191 (2014) 189-192 (ph.; English translation).

1191: 189 no. 1. **Epitaph of Aurelia Glykonis, after 212 A.D.** Marble plaque; **inscription** in a rectangular field surrounded by mouldings: Αὐρηλίας Γλυ|κωνίδος Σαρ|διανῆς ἰα|τρομαίας

Comment by edd.pr. on the 'midwife' (μαῖα and ἰατρόμαια), with further references [see also *SEG* LXI 1619, Pleket].

1192: 190-192 no. 2. **Epitaphs of Gn. Caecilius (A) and Andreas and his foster-children (B), 1st cent. B.C.? (A) and 2nd/3rd cent. A.D. (B).**

A: Roof-shaped lid of a cinerary chest; Latin inscription on one of the sloping surfaces.

Cn(aeus) Caecilius, Cn(aei) f(ilius)

B: The lid was turned over (90°) for re-use and its bottom was transformed into a funerary stele with a pediment and a rosette in relief; L. 1 of the inscription on the lower moulding of the pediment; traces of red paint in AT in L. 8 in fine, in the A in L. 10 initio and the Σ in L. 12 initio.

Ἀνδρέας β' Τ[. . . . .]-
νος ζῶν • κατεσ[κεύασ]-
εν τὸν τάφον· ἐνσ[ό]-
4 ριον τοῖς θρέμμασ[ιν]·
Φαίνῳ ἐτῶν ιδ', ΑΠΤ.
ΤΩ, Πρείμᾳ ἐτῶν ιθ' παρ-
θένῳ· εἰς ὃ ἐνσόριον
8 ἐνορκίζομαι τοὺς κατ-
αχθονίους θεοὺς μηδέ-
να ἕτερον τεθῆναι· ἐὰν
παρὰ ταῦτά τις τολμή-
12 σῃ, ἔνοχος ἔστω τυμ-
βωρυχίᾳ ❦ vacat

1-2. Τ[. . . . .]νος: an ethnikon, a second name or the grandfather's name (Ἀνδρέας β' τ[οῦ - -]νος), edd.pr. || 3-4 (and 7). ἐνσόριον: 'funerary niche', edd.pr. || 5-6. horizontal strokes above the numbers; after Τ in L. 5 a lower serif is visible, possibly belonging to an omega: Ἀπτ[ώ]τῳ: either ■ qualifying apposition ('without taking a fall'; epithet for wrestlers; see *SEG* LX 1901), ■ nickname or a second name of Φαῖνος, edd.pr., who add that Ἀπτ[ο(ι)ή]τῳ ('undaunted') 'is palaeographically less fitting' || 6-7. either παρθένῳ or Παρθένῳ (second name), edd.pr.

1193. **Sardis (area of: Allahdiyen). Grave epigram for Apphion and her trophimoi, ca. 250 A.D.?** In 1981 the left part of an inscription, built into a building in the village of Allahdiyen (a few km southeast of Sardis), was given to the American excavators of Sardis; the right part was found by H. Malay in the same village. The two fragments of gray marble join perfectly; inscription in a framed field. Ed.pr. G.Petzl in *Beitrag Kleinasiens* 301-307 (ph.; German translation).

Κούρης γαζοφύλαξ καὶ Πλου|τέος Ἄπφιον ἔρξε
αὐτῇ σή|μα τόδε καὶ τροφίμοισιν | ἑοῖς,
τοῖς καὶ ἐλευθερίην || θῆκεν πάρος· εἰ δ' ἀθεμίσ|τως
4 ἐνθάδε τις θάψῃ ἀλ|λοδαπὸν φθίμενον,
ὡς ἀ|λιτρὸς τείσειε θεοῖσιν, (π)|ρόστατα Λυδῶν,
οὐατόεν || λειτρῶν ἓξ δέπας ἀργύρε|ον vacat

1. γαζοφύλαξ: 'Schatzmeisterin', ed.pr.; Κούρη and Πλούτων are, together with Μὴν Καμαρίτης, also on record in *I.Manisa* 105 (from Allahdiyen); there is no need to assign the latter to Nysa (so cautiously *I.Manisa*; P. suggests reading in L. 1 Ἀπελλῆο[υ] instead of *I.Manisa*'s Ἀπελλῆο[υς]) || 2. τροφίμοισι: 'Ziehkinder', ed.pr. [cf. *SEG* XXX 1876, Pleket] || 5. ἀλιτρός: 'Frevler', ed.pr., who interprets (π)ρόστατα Λυδῶν (Α|ΡΟΣΤΑΤΑ, lapis) ■ a reference to the city of Sardis (in other inscriptions called ἡ πρωτόχθων καὶ μητρόπολις τῆς Ἀσίας καὶ Λυδίας ἁπάσης) || 6. the transgressor is to pay as a fine a sil-

ver cup, with two 'ears' (handles) and a weight of 6 litrai (ca. 2 kg), ed.pr., who adds that this fine is to be related to the inflation in the later 3rd cent. A.D. || ed.pr. underlines the poetical quality of the text; together with the artistic quality of *I.Manisa* 165, it testifies to the cultural level of rural Lydia (cf. *SEG* LII 1163-1165). He contrasts the appeal to the Sardian authorities with the tendency in Lydian confession inscriptions to expect help from the gods and their priests in solving of crimes (brief discussion of *SEG* LVII 1158 (German translation)). Finally P. draws attention to examples of disobedience and opposition to the religious authorities (brief discussion of *SEG* LVII 1185; cf. *SEG* XLV 1632).

1194. **Sardis (area of: Mağara Deresi, 5 km south of Sardis). Rupestral boundary marker.** Ed.pr. W.Bruce, *ZPE* 191 (2014) 193/194 (ph.), publishes a rock-cut inscription near one of the marble quarries in the area: ὅρος (probably the text mentioned in *AJA* 102 [1998] 503). The inscription may mark 'the terminus of the quarry property'.

1195. **Silandos. Epitaph for the son of Atalante, 193/194 A.D.** *TAM* V.1.64. The inscription is the starting point of a study of the cult of Anahita/Ἀναεῖτις in western Asia Minor (see our lemma no. 2232) by A.Klingenberg, *Orbis Terrarum* 12 (2014) 157-166. K. points out that the inscription provides evidence for a sanctuary of the goddess on the heights around Silandos, situated inland 'abseits der großen Zentren', which accounts for the preservation of her originally 'aquatic' character. [However, Ὀνησιφόρος (L. 2) is not the name of the deceased son of Ἀταλάντη, who erected the stele, but of Atalante's father: Ἀταλάν|τη Ὀνησιφόρου τὸν υἱὸν - - | - - ἐτείμησεν (LL. 1-3), Corsten.]

1196. **Thyateira. Christian protreptic epigram, 8th/9th cent. A.D.** *TAM* V.2.1160 (Merkelbach-Stauber, *SGO* I no. 04/05/99). A.Rhoby, *Byzantinische Epigramme*--- (see our lemma no. 2115) 524/525 no. TR6 (German translation) republishes the inscription with a new reading.

τρόμῳ πρόβλεπε τὴν θείαν λειτουργίαν | [- - - - -|- - -] δυσὶν ταοῖσιν ὡραϊσμένοις

1. ΤΡΟΜΟ, lapis; ΘΙΑΝ ΛΙΤΟΥΡΓΙΑΝ, lapis; cf. τρόμῳ λάμβανε τὴν θείαν κοινωνίαν (*I.Ephesos* 4311; *SGO* I no. 03/02/176 = Rhoby 733/734 no. TR111; Selçuk); φόβῳ πρόσελθε τὴν τ(οῦ) βήματος πύλην (*I.Aphr.* 1.193; *SGO* I no. 02/09/90 = Rhoby 567/568 no. TR28), R. || 1-3. between LL. 1 and 3 there is a content break and L. 3 is not completely preserved (only 10 syllables instead of 12), which means that verses are missing, probably engraved on now lost marble slabs, R. || 3. ΤΑΗΣΙΝ ΩΡΑΕΙΣΜΕΝΥΣ, lapis; ταοῖσιν instead of the dative plural ταῶσιν: 'scheiterte der Autor des Epigramms vielleicht beim Versuch, einen Dual zu formen, der ταοῖν lauten müsste?', R.; 'Mit Zittern richte deinen Blick auf die göttliche Liturgie | [- - - | - - -] mit zwei geschmückten Pfauen', R. || the mention of the liturgy and the two peacocks in combination with the depiction of an eagle suggests that the marmor slabs were used as a parapet ('Altarschranken'), R.

TROAS

1197. **Assos. Dedication of the bouleuterion, ca. 350-300 B.C.** Cf. *I.Assos* 6b (2 fragments). Fragment of an architrave block, found in the agora; edd.pr. N.Arslan, K.Eren, in L.Cavalier, R.Descat, J.de Courtils, *Basiliques et agoras de Grèce et d'Asie Mineure* (Bordeaux 2012) 280/281 (ph.). They also mention the rediscovery of another inscribed block belonging to the same architrave; see N.Arslan, B.Böhlendorfer-Arslan, *Taşın Hayat Verdiği Kent Assos* (Istanbul 2010) 90/91 [non vidi; see the English translation of this book: iid., *Assos, an archaeological guide* (Istanbul 2010) 90/91 (ph.; English translation of the entire inscription), Corsten]; this is the left-hand fragment of *I.Assos* 6b. The new fragment with the name of the male dedicant is to be placed to the left of *I.Assos* 6b. N.Arslan, in id., E.-M.Mohr, K.Rheidt, *Assos. Neue Forschungsergebnisse zur Baugeschichte und Archäologie der südlichen Troas* (*AMS* 78; Bonn 2016) 88, comments on the text (dr.). A., E. print the following text of all three fragments.

Λαδαμᾶ Ι Σ Π Α[- - - - - -]ειος καὶ ἁ γυ[νὰ - - - - -]μμεια | τὸ βολλευτή[ριον - - - ἀνέθ]ηκαν θεοῖσ[ι - - -]

1. A. and B.-A. (2010) translate: '[- - -] Ladama and his wife [- - -]mmeia erected this bouleuterion for the gods'; A. (in *AMS*) calls the man 'Ladamas' [however, Λαδάμα is a female name, and a male name Λαδαμαις is not known; it should rather be Λαδάμας, and the supposed iota is perhaps a scratch on the stone (the photo is not clear at that point); ΠΑ would then be the beginning of the father's name which ended in -ειος (gen.), Corsten].

1198. **Ilion. Donation of Augustus and dedication of a statue of Julian the Apostate, 27 B.C.-14 A.D. and 361-363 A.D.** *I.Ilion* 84. C.B.Rose, *The Archaeology of Greek and Roman Troy* (Cambridge 2014) 224-226, discusses the donation of Augustus (dr.) and its historical context. He argues against the theory that Augustus rebuilt the temple of Athena, supposedly having been destroyed by Fimbria; there are no signs of destruction or repair. He suggests instead that Augustus' benefaction (of unknown character) was in some way connected to the koinon of Athena Ilias.

On 265/266 he discusses the bronze inscription that was later superimposed on the carved inscription, hitherto reconstructed as [- - - Θε]οῦ Ἰουλ[ίου υἱός] (referring to Augustus as well). Since Caesar is never called Θεὸς Ἰούλιος in Ilion, R. suggests restoring [Φλαβίου Κλαυδί]ου Ἰουλ[ιανοῦ] instead [however, the use of bronze (i.e. gilded) letters strongly suggests an imperial context; on inscriptions with *litterae aureae* in Asia Minor, see R.Posamentir, H.Wienholz, *MDAI(I)* 62 (2012) 162, Chaniotis].

1199. **Ilion. Inscription recording civic tribes, not later than the 1st cent. A.D.** *SEG* XLIV 982. Summarizing his remarks published in ed.pr., C.B.Rose, *op.cit.* (see our lemma no. 1198) 240/241 (ph. of *SEG* XLIV 982 A), discusses the tribes of the city.

1200. **Ilion. Dedication of statues of Claudius' children, 41-54 A.D.** *I.Ilion* 91. C.B.Rose, *op.cit.* (see our lemma no. 1198) 229/230, discusses the statue base and its inscription (ph.). He states that the 'statue of Nero shows ... signs of being a later addition': the letters of the inscription 'are smaller and

more compressed', only Nero is called συγγενής of the city, and only in this text are βουλή and δῆμος listed as dedicators. He suggests that the other statues were set up in the early 40s, whereas that of Nero was added shortly after 53, when he spoke in favor of Ilion in the Senate.

1201. Ilion. Dedication of ■ building to Claudius, Athena Ilias and the Demos, 41-45 A.D.? *SEG* XLIV 983. C.B.Rose, *op.cit.* (see our lemma no. 1198) 230/231 (ph.), summarizes his discussion on the identity of the dedicators.

1202. Lampsakos. Weights, Hellenistic. Ed.pr. O.Tekin, *Anatolia Antiqua* 22 (2014) 155-158, publishes three weights (material not indicated), now in the Römisch-Germanisches Zentralmuseum Mainz (1) and in a private collection in Edirne (2/3). They all show the civic badge of Lampsakos, the Hippalektryon, only on (1) there is the abbreviated denomination mark τ(έταρτον). The circle on (3) is rather a wreath than an omicron for ὄγδοον. On 157 T. gives a tabular overview of the eight known weights of the city.

Ed.pr. id., in A.Özfirat (ed.), *Scripta* (see our lemma no. 898) 376 no. 3 (ph.), publishes a triangular lead weight in the Çanakkale Museum; inscription at lower left, next to the depiction of a hippalektryon (or, less likely, a hippocampus): μνᾶ

The weight is 600 g, whereas another mna from Lampsakos is only 499 g (*SEG* LVIII 1377 (1)), ed.pr., who cautiously suggests that the standard may have been changed over time.

1203. Parion. The ἐπαγωγοί, late Hellenistic. See our lemma no. 1219.

1204. Parion. Epitaph of Iphiades, Hellenistic. Limestone block, found rebuilt into a wall. Mentioned by V.Keleş, K.Oyarçin, *KST* 35.3 (2014) 404 (ph.; Turkish translation); cf. P.Hamon, *BE* (2015) no. 593, who reads from the photograph: Ἰφιάδης | Ἀρχεβίου

For the rare name Ἰφιάδης H. refers to ■ politician from Abydos in the 4th cent. B.C. (*Akademieschriften* II 23-29).

MYSIA

1205. Mysia. Historical geography. C.P.Jones, *Chiron* 44 (2014) 36-47, discusses the location and political status of the following places: Ἀττήα: polis; Ovabayındır; cf. our lemma no. 1207; (Ἱερὰ) Γέρμη: on record on coins and in inscriptions (Γερμηνοί); cf. our lemma no. 1207 L. 6; located by L.Robert at Savaştepe, south of Balıkesir. For the location, Jones considers Gönen (southeast of Kyzikos), Ilıca Köy (south to southeast of Gönen; ca. 35 km north/northwest of Balıkesir), Asar Köy

(southeast of Ovabayındır) and Savaştepe/Halkapınar [but see *SEG* LII 1201 for an inscription mentioning the βουλή and δῆμος of a polis, with a name beginning with Αρ: Ἀρλαιταί vel sim.; see P.Hamon's comment in *BE* (2015) no. 604, Fleket]; in the end he has a slight preference for Ilıca (see our lemma no. 1217), though 'the evidence is still not decisive' (41); Πιονίαι: Gömenic; cf. our lemma no. 1228; Παλαιά: 'on present evidence it seems improbable to locate Palaia precisely' within the area of Balya Maden and Balya Pazarköy.

1206. Mysia. Milestones. Cf. our lemma no. 2168.

1207. Attea (Ovabayındır). Inscription concerning the recruitment of local councillors, 12-10 B.C. White marble stele complete on the right; L. 1 in the largest letters, LL. 2-3 in smaller and the list of names (LL. 4-13) in the smallest letters; guidelines throughout. On the basis of the copy, squeeze and photo made by J. and L.Robert and now in the Fonds Louis Robert, ed.pr. C.P.Jones, *Chiron* 44 (2014) 26-30 no. 3 (ph.).

[Ποπλίῳ Κορνηλίῳ Σ]κειπίωνι τὸ [β' ἀν]θυπάτῳ <
[βουλευταὶ οἱ ἐπιλεγ]έντες (?) ὑπὸ τειμητοῦ <
[- - ca. 8 - -].[ο]υ < ⟦Λ⟧ Φρόντωνος <
[- - - 10-15 - - -]..ρανεων Αἰακίδ[ης] Αἰακίδου Σιουισσης
[- - - 10-15 - - -]Υ Ζωΐλου Βάρεως Ἀπολλοφάνης Διονυσίου Σιουισσης
[- - - 10-15 - - -]ΠΟΥ Ζωΐλου ΒΑΡΕΙ Μένανδρος Ἀσκληπιάδου Γερμῆς Ἱερᾶς
[- - - 10-15 - - -]ους Καρβαλειδω(ν) Μένανδρος Μενάνδρου ΑΒΒΑΓΕ[Ι]ΔΩΝ
[- - - 10-15 - - -] Ἰσκρων Ἀπολλώνιος Μηνοφά[τ]ου Ἀττήας
[- - - 10-15 - - -]υδώρου Ἰσκρων Διόφαντος Αἰνησιδήμου Ἀττήας
[- - - 10-15 - - -]. Ἰσκρων Ἡρώδης Ζεύξεως ὁ καὶ Πόπλιος Ἀττήας
[- -]Υ Ἀττήας
[- -]ειδων
[- -] Βάρεως

The script indicates the late republic or early empire; in LL. 1-3 in fine small arrow-heads as punctuation-marks, ed.pr. || 1. the dative reflects the influence of the Latin ablative; P. Cornelius Scipio is likely to be the homonymous consul of 16 B.C.; his proconsulate may date to 12-10 B.C., ed.pr. (with discussion of relevant numismatic evidence) || 2. alternatively [οἱ βουλευταὶ οἱ ἐπιλεγ]έντες, Schuler apud ed.pr.; the censor enrolled 'a group consisting of men from several locations' into ■ βουλή, ed.pr. (with discussion of the term τιμητής and reference to *SEG* L 1350 and *MAMA* IV 236); 'the site of Ovabayındır is almost certainly ancient Attea', ed.pr., referring on 36 to an unpublished inscription found in a village near O. and set up by the Attaeitai to Marcus Aurelius; the proconsul may have been 'in the course of refounding or enlarging Attea, possibly on a new site' (29), after ■ series of earthquakes; ed.pr. also refers to Merkelbach-Stauber, *SGO* III no. 16/01/01 (Sebaste; Augustus created the city 'by bringing together the cities [πτολίεθρα] of men living round about' πτολίεθρα perhaps a 'poeticism for communities that were not in fact πόλεις' (29)); cf. P.Hamon's comment in *BE* (2015) no. 603: 'Étant donné qu'Attea figure parmis ces subdivisions, la nouvelle cité en question n'est peut-être pas celle des Attaeitai' || 3. initio on the left perhaps ■ kappa or upsilon, which yields a nomen ending in -cius or -uius, ed.pr. || 4 (left-

hand column). Robert suggested [Ο]ὐρανέων but 'the name seems strangely formed', ed.pr. || 6. ΒΑΡΕΙ: perhaps the space was lacking to write Βάρεως in full (cf. L. 5), ed.pr., who refers to βᾶρις ('fortified manor-house') as a toponym ... final ny perhaps omitted for lack of space; in the right-hand column Robert copied ΑΒΒΑΓΡΓΑΩΝ; for -είδων cf. L. 12 (...]εἴδων), ed.pr. || 8. Μηνοφά[τ]ου for Μηνοφάν[τ]ου (nu lost in pronunciation), ed.pr. || by contrast with the anthroponyms, all the toponyms are non-Greek, ed.pr., who discusses the location of Γέρμη Ἱερά (L. 6) on 36-42 and hesitatingly opts for Ilıca (cf. our lemma no. 1205).

1208. Attea (Ovabayındır). Honorary inscription for the emperor Claudius, 41-54 A.D. Large reddish marble plaque. On the basis of a copy and a photo made by J. and L.Robert, now in the Fonds Louis Robert, ed.pr. C.P.Jones, *Chiron* 44 (2014) 30 no. 4 (ph.).

Τιβέριον Κλαύδιον | Καίσαρα Σεβαστὸν | Γερμανικὸν vac. | vacat || vv Τιβέριος Ἰούλιος Βάσ[σος]

1209. Attea (Ovabayındır). Grave epigram for Ammion, ca. 150-250 A.D. Inscription carved on the top of a column with moulding; above the moulding a relief, representing a phallos with two testicles between the paws of a lion; inscription below the moulding. On the basis of a photo made by J. and L.Robert, now in the Fonds Louis Robert, ed.pr. C.P.Jones, *Chiron* 44 (2014) 31 no. 5 (ph.; English translation).

Ἦν ἄλοχον Καπίτων | καταθύμιον Ἄμμιον ἔνθα |
ὠκύμορον θάψας | κ' εἰν Ἀΐδα σέβεται

Elegiac couplet spread over four lines, ed.pr. || 2. σέβεται: 'may imply nothing more than rites of posthumous commemoration', ed.pr. || several epic locutions: possessive ἦν, ἄλοχος, ὠκύμορος and εἰν (for ἐν), ed.pr.

1210. Hadrianoi (area of: Büyükorhan, southwest of Orhaneli). Epitaph of Teres and his children, late Hellenistic. Marble stele broken above, with two relief panels; the upper panel, only partly preserved, shows a funerary banquet: a table, lower part of a woman with chiton; her feet resting on a foot-stool; another table with fruit and cakes, and another person (probably a servant); in the lower panel a fighting scene: on the left a warrior with a round shield, a long sword (?), a helmet and a short chiton; on the right another warrior with a long spear and a gallic shield stretching from head to feet; below the lower panel an inscription. Edd.pr. H.Uzunoğlu, E.Taşdelen, *Gephyra* 11 (2014) 41/42 no. 4 (ph.; English translation). For the provenance cf. P.Hamon, *BE* (2015) no. 607.

Τηρης Ταρολου, | Δηζιζυρις Τηρου, | Ἰσβιζελμις Τηρου, | vv χαίρετε vacat

1. Τηρης and Ταρο(υ)λας: Thracian names, edd.pr. || 2-3. Δηζιζυρις and Ἰσβιζελμις: Thracian names, previously unattested, edd.pr. [for Thracian names in Bithynia (and elsewhere) see D.Dana's *Onomasticon Thracicum*, covered in our lemma no. 585; cf. L.Dubois, *BE* (2015) no. 113. – Do we have (descendants of) Thracian mercenaries who settled down in Hadrianoi?, Pleket].

1211. Hadrianoi (area of: Karaağız Köyü, Büyükorhan). Two epitaphs, Imperial period. White marble block, broken above [obviously the lower part of a moulded base, Corsten]; provenance unknown, now by the village's tea house. The stone is inscribed on two sides: A with 6 lines of Greek text, B with 12 lines; mentioned by D.Şahin, *AST* 32.1 (2014) 124 (ph. of B; [defective] majuscule texts of A and B); the transcriptions are too poor and the stone is too damaged for much sense to be made of the inscriptions beyond the obvious. A: L. 1 ΑΕΖΑΝΔΩ [most probably [Ἀ]λεξάνδ(ρ)ῳ, Corsten]; LL. 5/6 ΑΝΔΡΟΥΑΝΕ..ΤΗ..Α...| ΜΝΗΜΗ.. ΧΑΡΙΝ [certainly [Ἀλεξ]άνδρου (or the gen. of another name ending in -ανδρος) ἀνέ[σ]τη[σ]α[ν] | μνήμη[ς] χάριν, Corsten]. – B: [This may have been a grave epigram, judging from the few words that can be reconstructed from the ph. and the transcription: [ἀν]θρωποῖσι (L. 1), [πᾶ]σι θεοῖσι (L. 2), μεροπέσσι (L. 10), Corsten].

1212. Hadrianoutherai. Letter of Septimius Severus and Caracalla, 203 A.D. Blue marble block framed on all sides and broken below; seen by J. and L.Robert in 1946 and 1960. On the basis of a copy, squeeze and photo, now all in the Fonds Louis Robert, ed.pr. C.P.Jones, *Chiron* 44 (2014) 24/25 no. 1 (ph.; English translation).

Αὐτοκράτωρ Καῖσαρ, θεοῦ Μάρκου Ἀν-
τωνείνου Εὐσεβοῦς Γερμανικοῦ Σαρμα-
τικοῦ υἱός, θεοῦ Κομόδου ἀδελφός, vv
θεοῦ Ἀντωνείνου Εὐσεβοῦς υἱωνός, θε-
οῦ Ἀδριανοῦ ἔκγονος, θε(οῦ) Τραϊανοῦ Παρθι-
κοῦ καὶ θεοῦ Νερούα ἀπόγονος, Λούκιος
Σεπτίμιος Σεουῆρος Εὐσεβὴς Πέρτιναξ
Σεβαστὸς Ἀραβικὸς Ἀδιαβηνικὸς Παρθι-
[κ]ὸς μέγιστος, v ἀρχιερεὺς μέγιστος, δη-
[μ]αρχικῆς ἐξουσίας τὸ ια', αὐτοκράτωρ
[τ]ὸ ια', ὕπατος τὸ γ', πατὴρ πατρίδος, ἀνθύ-
[πατ]ος, καὶ Αὐτοκράτωρ Καῖσαρ Λούκιος
[Σεπ]τίμιος Σεουήρου Εὐσεβοῦς Περτίνα-
[κος Σεβ]αστοῦ Ἀραβικοῦ Ἀδιαβηνικοῦ Παρ-
[θικοῦ] μεγίστου υἱός, θεοῦ Μάρκου Ἀντω-
[νείνο]υ Εὐσεβοῦς Γερμανικοῦ Σαρματικοῦ
[υἱωνός], θεοῦ Ἀντωνείνου Εὐσεβοῦς ἔ(κ)γονος,
[θεοῦ Ἀδρι]ανοῦ καὶ θεοῦ Τραϊανοῦ Παρθικοῦ
[καὶ θεοῦ Ν]ερούα ἀπόγονο(ς), Μᾶρκος Αὐρήλιο[ς]
[Σεουῆρ]ος Εὐσεβὴς Σεβαστός, δημαρ[χικῆς]
[ἐξουσίας τὸ ς', ὕπατος, ἀνθύπατος - - - - - - -]

For the imperial titulature cf. Oliver, *Greek Constitutions* 217 (Nikopolis ad Istrum; 198 A.D.), ed.pr. || 5. ΘΕΤΡΑΙ, lapis || 9-11. the 11th trib. pot. fell in 203 A.D., while Caracalla was in his sixth (LL. 20-21); numerals marked by superscript lines, ed.pr. || 11-12. ἀνθύ[πατ]ος: when not in Italy, the emperor carried the title of proconsul; during the first part of 203 A.D.

Severus and his family were in Africa, ed.pr. || 16. final -ΟΥ cramped to fit within the line, ed.pr. || 17. ΕΓΟΝΟΣ, lapis. 19. ΓΟΝΟΝ, lapis; final -ο[ς] cramped to fit within the line, ed.pr.

1213. **Hadrianoutherai. Imperial letter, 117-138 A.D.? White marble fragment (with moulding?;** in R.'s notebook perhaps 'moulure', but not clearly readable). **On the basis of a copy and squeeze made by J. and L.Robert, now in the Fonds Louis Robert,** ed.pr. C.P.Jones, *Chiron* 44 (2014) 25/26 **no. 2.**

Αὐτοκρ[άτωρ Καῖσαρ, θεοῦ Τραϊανοῦ Παρ]-
θικ[οῦ υἱός, θεοῦ Νερούα υἱωνός, Τρα]-
ϊαν[ὸς Ἁδριανὸς Σεβαστός, ἀρχ]-
ιερ[εὺς μέγιστος, κτλ.]

Restorations on the assumption that Hadrian, founder of Hadrianoutherai, is mentioned, ed.pr.

1214. **Hadrianoutherai (area of: Beyköy, east of Balıkesir). Dedication to Hermes, 250-350** A.D. Stone found near the fountain at the foot of the hill; briefly mentioned by L.Robert, *OMS* IV 196 and *Villes* 400. On the basis of a copy, squeezes and a photo, now in the Fonds Louis Robert, ed.pr. C.P.Jones, *Chiron* 44 (2014) 33-35 no. 7 (ph.; English translation).

Ἑρμῇ θεῶν μεγίστῳ ἐπηκόῳ
ὑπὲρ σωτηρίας Αὐρ(ηλίου) Μελησιδίκου
π(ριμι)π(ιλαρίου) [ἐξ ἐπ]ά[ρ]χου λεγιῶνος καὶ τῶν τέκνων αὐτοῦ
Πρινκιπ[ίου . . .]Α[. . .]ΟΥΣΣΗΣ, ~ Ἰουλιανοῦ, Αὐρ(ήλιος) Διόφαντος ἀπελεύθερος
(hedera?) Ι.Ι[- - -]. .ς' ~ ἔτι ~ μηνὶ Αὐδναίου vacat

In some cases upsilon is superimposed on alpha or rectangular omicron; in the text we have indicated these cases as ligatures || *OGIS* 716 from Egyptian Panopolis is a similar dedication by a soldier from legio II Traiana to Θεὸν μέγιστον Ἑρμῆν Τρισμέγιστον, ed.pr., who wonders whether the Hermes in the new inscription is also Trismegistos || 2. Μελησίδικος: very rare name, ed.pr., who mentions one other example from Carnuntum (headquarters of legio XIV Gemina) and wonders whether they were identical or relatives || 3. ΠΠ: π(ριμι)π(ιλαρίου) rather than π(ριμι)π(ίλου), ed.pr., with four parallels; R. read ἐπάρχου in full; promotion to praefectus legionis was a special distinction for an ex-chief centurio (primus pilus), ed.pr. || 4. R. read ΠΡΙΝΚΙΠΙΟΥ in full; ed.pr. wonders whether ΟΥΣΣΗΣ represents the end of a woman's name ending in -us(s)a || 5. R. gives σκς' (= 226); the era in use in Hadrianoutherai was the Sullan (85/84 B.C.) rather than the Aktian.

1215. **Hadrianoutherai (area of: Çağış, southeast of Balıkesir). Dedication to Zeus Olbios, late 2nd or 3rd cent.** A.D. Stele with two reliefs in recessed fields; in the left relief a standing man with a small boy on his right and another one on his left; on a somewhat lower level from left to right a girl (or woman), a figure of uncertain gender standing behind an altar (offering sacrifice) and another man; in the smaller relief on the right a cow suckling a calf; inscription below the reliefs. Briefly mentioned by L.Robert, *OMS* IV 196 and *Villes* 387 note 2. On the basis of a squeeze and photo, now in the Fonds Louis Robert, ed.pr. C.P.Jones, *Chiron* 44 (2014) 31-33 no. 6 (ph.; English translation).

[Θεῷ] Ὀλβίῳ ἐπηκόῳ καὶ σωτῆρι,
[ὁσί]ῳ καὶ δικαίῳ κριτῇ, Παπίας v
[- ³⁻⁴ -]ΠΟΥ v ἀνέστησεν εὐ vac.
vacat {ε}χήν vacat

1. [Δΐ] and [Διεί] are also possible, ed.pr., who adds that this god had local sanctuaries in Kavak (west of Lake Daskylitis [Manyas Gölü]), Asar Kale (southwest of Kavak) and, as the new inscription shows, Çağış || 2. ὁσίῳ καὶ δικαίῳ: epithets of Theos or Zeus Olbios (god who preserves crops and flocks), to be distinguished from the anonymous deity Ὅσιος (καὶ) Δίκαιος, who was never qualified as ὄλβιος and κριτής, ed.pr. (and R.); κριτῇ: cf. Petzl, *Beichtinschriften* no. 5 (Zeus issuing a series of penalties to a sinner), ed.pr.

1216. **Hadrianoutherai (area of: Isaalan, ca. 15 km east/northeast of Kepsut). Grave epigram for Neikomachos, 312/313 A.D.** Large marble funerary altar moulded above and below. Edd.pr. G.Staab, G.Petzl, C.Tanrıver, *EA* 47 (2014) 7-12 (ph.; German translation). To be incorporated in *SGO* II under 08/06/13*. Vertical strokes indicate the lines as inscribed on the stone.

Δέρκεο, δέρκεο, ξεῖνε φί|λε καὶ παροδεῖτα, v
Νεικομάχο[ι]|ο τάφον μνημήϊον τοῖς παριοῦσ[ι]· |
[π]αιδὶ γὰρ ἰδίῳ τοῦτ' ἐποίησαν Ἀσ||⁵κληπιάδης πατὴρ
καὶ μήτηρ | [Τ]ύχη· v εἰκοσιμουνοέτην
μ' [ἐ|π' Ἀ]ίδος δόμοις Μοῖρα κατήγα[γ' | ο]ὐκ οὔλην
γενείοιο τρίχα [γ'? | ἐ]νὶ γνάθοισιν ἔχοντα, v ἀλλ' ἄ[ν||¹⁰θ]ος νεότητος· v
τοὔνεκα [ὁ | τ]λήμων ἐποδύρομαι, v ὅτ[ι| ἄ]λοχον v
στέρνοισιν ἐμο[ῖς | ἐ]ν λεχέεσσιν ἔχων, v
οὐ πα[ί|δ]ων γόνον ἐπὶ δώμασι ἄ[μ||¹⁵π]εχον v
τοὔνεκα πένθος ἄ|λειπτον ἐνὶ μεγάροισι[ν] | ἔλειψα· v
ὁ γὰρ Μοιρῶν ἄτρ[ε]|πτός ἐστι νόος· v
εἰπέμε|ναι κέλομαί σε v φίλοις καὶ ||²⁰ γονεῦσιν ἡμετέροισιν, v
οἷς | γῆρας λείψας οὐκ ἀπέδωκα | χάριν· v
παύσασθαι δακρύ|οντες, ἐμοὶ φίλοι· τοῦτο | γάρ ἐστιν v
πᾶσιν ὁμοῦ κοι||²⁵νόν, ὅπερ τέλος ἐστὶ βίοιο

Edd.pr. write about ■ 'metrisches Milieu' and 'pseudo-metrische[n] Versatzstücke' used by the poet to create the impression of a metrical epigram; they note ■ dactylic hexameter in verse 2 (Νεικομάχοιο - - - παριοῦσι) and a dactylic pentameter ■ verse 4 (καὶ μήτηρ - - - εἰκοσιμουνοέτην) || verse 2. μνημήϊον (read μνημεῖον): either a noun ('Ein Erinnerungsmal') or an adjective ('die Passanten erinnernd'), edd.pr. || verse 4. εἰκοσιμουνοέτην: edd.pr. refer to *SGO* IV no. 20/03/05 (μουνοέτιν νηπίαχον; a one-year-old baby); Neikomachos died at the age of 21 || verses 7-9. 'Deshalb jammere ich Armer, daß ich (zwar) eine Gemahlin, die ich im Ehebett hatte, in meinem Herzen (umfing), aber keine Nachkommenschaft an Kindern in meinem Haus umfing', edd.pr. || verse 10. ἄλειπτον: 'unüberwindlich', often said of gladiators and athletes, edd.pr. || verse 11. ἄτρεπτος: 'unabwendbar', edd.pr. || verse 13. γῆρας λείψας: 'nachdem ich (sie in) ihr(em) Alter zurückließ', edd.pr.

1217. Ilıca (Hiera Germe?). Petition?, 3rd cent. A.D. (probably after 215 A.D.). H.Kiepert, *SBBerlin* (1894) 919/920; A.E.Kontoleon, *Ἀνέκδοτοι Μικρασιαναὶ Ἐπιγραφαί* (1890) 48 no. 94; *IGR* IV 230 (L. 30 only). Large marble block, found by Kiepert in the courtyard of the village mosque during his visit in 1886. In the upper part the inscription is virtually illegible; the last six or seven lines are more promising. Mainly on the basis of Kontoleon's version, C.P.Jones, *Chiron* 44 (2014) 38-42, republishes LL. 30-36.

καὶ ὁ μετ' αὐτὸν κράτιστος ἀνθύπα[τος -]
-νος ἐντευχθεὶς ἐν Θυατήροις πρὸ βήματ[ος]
-ασθῃ τῇ ἰδίᾳ τάξει ἀποκαταστ-
ΟΙΣ ἐνοχλήσει καὶ ὁ μεταξὺ Ι
[Φ]αυστῖνος ἐντευχθεὶς ὑπὸ τῆς ΚΑΤ-
ἔγραψεν τοῖς ὑπὸ τοῦ κρατίστου ΜΑ-
ΥΜΑΣΟΕ

30. Nothing except a leftward-sloping stroke (alpha or lambda) before ΑΥΤΟΝ, Kiepert || 30-31. [Φαυστ[ῖ]νος, Kontoleon; 'no need to suppose that the same official is mentioned as in line 34', J. || 31. ΙΝΣΕΤΙΝΤΕΥΧΘΕΙΣΕΝΘΥΑΤΗΡΟΙΣ · ΠΡΟΣΗΜΑΣ, Kiepert || 32. τάξει ('staff') is possible with the preceding mention of a proconsul, J. (see further down) || 33. initio, ΟΙΣΕΝΧΟΛΗΣΕΙ, Kontoleon; ΘΙ ΕΝΟΙΛΗΣΕΙ, Kiepert; in fine ΚΑΙΟΙΣΤΑΣΥΙ, Kontoleon; ΚΑΙΟΜΕΤΑΞ · ΥΤ, Kiepert; ἐνοχλήσει: may refer to a complaint about soldiers 'harassing' the petitioners, J. || 34. ΑΥΕ ΕΝΟΣΕΝΕΥΧΘΗΕΙΕΥ ΟΤΕΚΑΤ, Kiepert; ὑπὸ τῆς κατ[οικίας?], J. || 35. initio, nothing before ΕΝΤΟΙΣ, Kiepert; in fine perhaps a name beginning with ΜΑ?, J. || 36. not in Kiepert || J. suggests that we may have 'a decree or petition addressed to an emperor or an official such [illegible] the proconsul'; he notes that several proconsuls seem involved (one whose name is missing; his successor [L. 30], [- -]νος, approached in Thyateira [L. 31], whose τάξις may be referred to in L. 32; and Φαυστῖνος ['the intervening (or: later) proconsul' in LL. 33-34]); from the phrase 'approached in Thyateira' J. infers that the third governor was holding assizes in that city; since Caracalla is known to have granted the city the privilege of holding ἀγοραῖοι in 215 A.D. (*TAM* V.2.943), we may have a clue to the date of the Ilıca inscription. J. further conjectures that the petitioners asked the present governor to confirm earlier gubernatorial decisions. Before Caracalla, Thyateira belonged to the conventus-district of Pergamon (cf. *TAM* V.3.1454 for a jurist μεγάλα εὐεργετήσαντα τὴμ Περγαμηνὴν διοίκησιν, ἐξαιρέτως δὲ τὸν Γερμηνῶν δῆμον).

1218. Kyzikos. History and epigraphy. In M.Sève, P.Schlosser (edd.), *Cyzique, cité majeure et méconnue de la Propontide antique* (Metz 2014), the following studies are epigraphically relevant: (1) M.Sève, 'Cyzique et les Attalides' (152-165), underlines the close relations between the city and the Pergamene dynasty: *OGIS* 748, recording gifts of Philetairos to the city (money, horses, grain, financial privileges; cf. also M.Dana, *ibidem* 208) in the context of war against the Galatians in the 270s B.C.; background of the marriage of Attalos I with Apollonis from Kyzikos; the temple of Apollonis in Kyzikos (*SGO* II no. 08/01/11-29 [from the third book of *AP*]). The Attalids may have been interested in access to Kyzikos' harbors. – (2) C.Habicht, 'The epigraphic evidence' (167-177), points out that the epigraphic harvest is small (ca. thirty public documents; only one decree for foreign judges; *I.Prusa* 5 may well come from Kyzikos), perhaps due to the fact that there have been no systematic excavations and that the site has been pillaged intensively; brief remarks on texts found elsewhere

and mentioning Kyzikenes and the city itself; the bulk of the article consists of brief comment on 'the more remarkable inscriptions': *Syll.*³ 4 (privileges for descendants of two citizens who fell in battle; related by H. to Athenaeus I 30 A: Kyzikene citizens battling against a co-citizen who tried to install himself as a tyrant); Kyzikos' status in the *ATL*; τειχοποιοί in Kyzikos (part of the city's 'Milesian heritage'); *OGIS* 748 (cf. above); upgrading of the annual Κόρεια to the status of an 'international pentaeteric event' and a few acceptance decrees (Rigsby, *Asylia* nos. 167-170); the Rhodian decree *SGDI* 3752 (Rigsby no. 166; not a decree of acceptance; it dates to 168 B.C. [169 B.C. according to N.Badoud, *Le Temps de Rhodes. Une chronologie des inscriptions de la cité fondée sur l'étude de ses institutions* (Munich 2015) 168, following G.Finkielsztejn, Carbon], whereas the upgrading took place much earlier [not later than 179 B.C., witness *SEG* XLVIII 785]); *IGR* IV 144/145 and *Syll.*³ 799 (all in honor of Ἀντωνία Τρυφαῖνα; cf. also *IGR* IV 147); from the period of Hadrian's reign many records of πρυτάνεις survive, dated by the eponymous magistrate of the year (ἵππαρχος; sometimes deities, emperors or relatives of emperors, and women; cf. our lemma no. 1221; for these texts cf. also J.Fournier, *ibidem* 323 note 77, 325 note 90 and 327/328 [for three new texts from the territory of Kyzikos see H.S.Öztürk, *Phaselis* 1 (2015) 191-197; for another new inscription from Kyzikos' territory cf. T.Corsten, *CRAI* (2016) 1185-1201; cf. also our lemmata nos. 1219 and 1223, Pleket]. – (3) L.Thély, 'Le culte de Poseidon Asphaleios à Cyzique' (179-193), begins with a discussion of *F.Delphes* III.3.343 (Greek text; 2nd cent. B.C.; oracle telling the Kyzikenes to sacrifice to Ποσειδῶν Ἀσφάλειος and Γᾶ Κα[ρποφόρος]; L. suggests restoring in L. 5 Γᾶι Κα[ρποφόρωι (καὶ) τᾶι Κόρᾳ τᾶι Σωτείραι]) and *Syll.*³ 799 II (Greek text, French translation; 38 A.D.; dedication to Ποσειδῶν Ἀσφάλειος by the architect in charge of harbor-works; for Kyzikos' harbors and Poseidon Asphaleios cf. also P.Schlosser, *ibidem* 262-268 and 274, and J.Fournier, *ibidem* 310/311). The cult of Poseidon Asphaleios is also on record in Kyzikos' mother-city in a context of the danger of earthquakes (*Milet* VI.3.1294 and 1317; *I.Didyma* 132). T. adduces also *I.Didyma* 133 (Ποσειδῶν Σεισίχθονος) and *Milet* I.7.298 (cult of θεοὶ ἐνθεμέλιοι: 'dieux - - - qui soutiennent les fondations'; on 184 note 30, some parallels for (ἐν)θεμέλιος) but in the end is inconclusive about a transfer of the cult. L. argues that in the city Poseidon is supposed to protect the maritime infrastructure (harbors; canals; against high spring-tides) and the sea-farers (he refers to dedications to both Ποσειδῶν Ἀσφάλειος and Ἀφροδείτη Εὔπλοια), whereas in the countryside he is worshipped to avert earthquakes. – (4) M.Dana, 'Cyzique, une cité au carrefour des réseaux culturels du monde grec' (195-224), focuses on the cultural networks of the city: Kyzikenes abroad and foreigners contributing to the city's cultural life. Comment on *SEG* XLII 451 (the Kyzikene astronomer Κάλλιππος), *F.Delphes* III.1.429 (*Syll.*³ 377; the historian Νεάνθης), cultural activities in the Kyzikene γυμνάσιον (e.g. *I.Miletupolis* 2), *OGIS* 748 (see above), Queen Apollonis (*OGIS* 248 and 308; Apollonis called καλλιτεκνήσασα), relations with Thracian kings (focus on Antonia Tryphaina, wife of Kotys VIII; cf. above sub (2) in fine; brief comment on *IGR* IV 144-147, on the architect in *IGR* IV 146 and the importance of architects in general in and outside Kyzikos; cf. *IG* XII.8.188 for a Kyzikene architect on Samothrake), Kyzikene physicians abroad (*I.Histriae* 26), poets, rhetors, sophists in the city, often from abroad (the poet Νέστωρ from Lycian Laranda [*IGR* IV 164], the poet Μάξιμος from Apamea [*IGR* IV 163], the ῥήτωρ Π. Αἴλιος Ἀντώνιος Κρισπεῖνος Μητρότιμος [*IvO* 463], the ῥήτωρ Γ. Αἴλιος Σεκοῦνδος [*IGR* IV 126]). – (5) A.Avram, 'Cyzique et la Mer Noire' (225-251), examines the otherwise meager epigraphic evidence for Κυζικηνοί on record in Pontic cities and for Pontic people on record in Kyzikos. Eight inscriptions are presented in an Appendix (249-251): *SEG* LX 697 and 732; *IGBulg* I² 25 (cf. V 5011); *I.Histria* 26 and 267 (*GV* 1519); *IOSPE* I² 40 (*SEG* LIX 840); *I.Iznik* 633 (*SGO* II no. 08/01/42); *SA* (1960) 4.173-179 (from Tyras; never included in

SEG; lower part of a stele with six wreaths; above the latter ethnika; three of them preserved: ὑπὸ Ὀλβιοπολιτῶν, ὑπὸ Ῥοδίων, ὑπὸ Κυζικηνῶν; ca. 250-200 B.C.; probably commercial relations). A. points out that in general there is little evidence for Kyzikos having been involved and interested in commercial exchange with the Pontic area in the Hellenistic period; the paucity of evidence for the presence of Κυζικηνοί in the Pontic area supports this view; Kyzikene amphoras are rare; on the other hand Prokonnesian marble was exported to cities on the west coast and Kyzikene marble-workers may well have manufactured votive reliefs and funerary stelai in those cities. In the Imperial period relations between K. and the Pontic area, especially with the cities on the west coast, seem to have flourished. Brief discussion of the painted inscription on a sarcophagus found in Barboşı but probably originating in Tomis and manufactured in Kyzikos, with the inscription ἐπὶ Ἀλφ(ηνοῦ) Μοδέστου ἀσιάρχου (dr.; *ISM* V 300; Alfenus Modestus held also the στρατηγία in Kyzikos; for family-members see *SEG* XLVI 1538) and of the name Κυζίκιος in Late Roman inscriptions from Tomis and Moesian Novae (not to be used as evidence for a Kyzikene origin of the bearer of the name). Hera's epithet Ἀρτακηνή in *IGBulg* III 980 (cf. V 5430; from Philippopolis) is not to be related to Artake in the area of Kyzikos. – (6) P.Schlosser, 'Cyzique et la mer' (253-277), briefly discusses the topography of Kyzikos' harbors and some inscriptions testifying to maritime activities: *I.Kyzikos* 294 (*I.Miletupolis* 89; Greek text, ph.), 184 (Greek text, French translation; epitaph of a ναύκληρος from Hermione, who died in Kyzikos), 506 (Pfuhl-Möbius 1258; Greek text, French translation; interpreted by Robert, *Gladiateurs* no. 296, as an epitaph of a gladiator (see the relief), who died as ναύτης (L. 6) in the Propontis; S. suggests that the deceased had engaged in two professions in the course of his life [far-fetched, Pleket]), 492 (*GV* 1816; Greek text, French translation) and 291 (epitaph of a σακκοφόρος, one of the 'gens du port').

1219. Kyzikos. The ἐπαγωγοί, late Hellenistic. F.J. Fernández Nieto, in *Agalma* 781-789, explains the term ἐπαγωγοί, found in three inscriptions concerning fishing grounds in Kyzikos and Parion (republished by Robert, *Hellenica* IX 94-97, cf. X 272): the ἐπαγωγοί were people dealing with the commercialization of the catches of fish; they sold their partners' catches to the retailers on the market. Cf. also *SEG* LX 1335 (dedication of a fishing-net from Kalchedon).

1220. Kyzikos? Decree concerning a ritual calendar, ca. 300 B.C. *SEG* LXI 1026. J.-M.Carbon, *EA* 47 (2014) 149-155, offers the following revised text of the inscription. Cf. the comments of P.Hamon, *BE* (2015) no. 597, who referring to his discussion in *BE* (2012) no. 348, writes about C.'s article: 'rejoint les conclusions de cette notice, en leur donnant la longueur d'un article' [he had earlier written (2012): 'Le commentaire est à reprendre', Carbon].

vacat
[ἔδοξεν τ]ῆι βουλῆι· Θεμ[ίστιος? - - - - - - - - - - - - - - - - -]
[- - ca. 8 - -]δης ὁ Ἡγημ[- -]
[ὅπως αἱ σπ]ονδαὶ καὶ αἱ θυ[σίαι - - συντελῶνται κατὰ? -]
[- ca. 6 -].ιου τοῦ πρυτ[ανείου -]
[- ca. 6 -].ΤΗΣ προσταξ[- -]

[- ca. 6 -] ἀναγραφῆι κα[ὶ -]
[- ca. 6 -].ΑΘΗΝ συντελε[- - τάδε τὰ/τά - - - - - - - - - - - -]
[- ca. 6 -]α τοῖς θεοῖς vacat [- -]
[Ἀνθεστη]ριῶνος vacat [- -]
[- - ca. 6 - -].Ι· πόλις καθαίρετ[αι - - - - - - - - - - - - - - - - - - -]
[Ἑστίαι Πρυ]τανείαι χο[ῖρος -]
[- - - - ca. 12 - - - -]Ι̣Ν Σ[- -]

1. Θεμ[ίστιος?], C., who refers to a Θεμίστιος known as γραμματεύς in another Kyzikene inscription (ca. 300 B.C.) || 2-3. whereas C. assumes that L. 2 [- -]δης ὁ Ἡγημ[- -] is the second proposer, H. (2015) suggests that Themistios' proposal may have been elicited by an intervention of this man: e.g. [περὶ ὧν - -]δης ὁ Ἡγήμ[- - ἐπῆλθεν or προεγράψατο (vel sim.) | ὅπως (ἂν) αἱ σπ]ονδαὶ || 4. probably a reference to the prytaneion as a building, C. || 5. C. has doubts about H.'s [ἐ]κ τῆς προστάξ[εως τοῦ δήμου?] (*BE* 2012) but in the end writes that 'a precise restoration remains elusive' || 7-8. heading of the calendar, C.; H. (2015) suggests that LL. 7-8 are part of the decree, which ends in these lines: LL. 6-8 [- -] ἀναγραφῆι κα[ὶ e.g. ἀνατεθῆι | ἡ (ἱερὰ) γραφή? (vel sim.) κ]αθ' ἣν συντελε[ῖται τὰ ἱερὰ τὰ | δημόσι]α (vel sim.) τοῖς θεοῖς [LL. 1-6 are in larger script (1.5 cm); H.'s restoration of the continuation of the decree is thus very unlikely given the change in the size of the letters between L. 6 (1.5 cm) and L. 7 (6 mm), respectively, Carbon]; C. considers L. 7 [τύχην ἀγ]αθήν· συντελε[ῖται τάδε τά] || 9. [Ἀνθεστη]ριῶνος: C. admits that in Kyzikos Ταυρεών is the first month: 'its appearance here - - - remains largely puzzling' [Anthesterion, the antepenultimate month, could perhaps mark the start of the bouleutic (and not the calendar) year at Kyzikos, Carbon] || 10. e.g. [νουμηνία]ι, C.; [νουμηνία]ι· πόλις καθαιρέσ[θω?], H. (2015), who discerns 'peut-être - - - l'angle supérieur d'un Σ'; καθαίρετ[ω?], H. (2012) [in the abbreviated style of the calendar, the city remains unlikely to be the agent (note that also πόλις appears without an article) rather than the object of the purification; to the sources already collected in C.'s note 22 add e.g. the phrasing in Pl. *Leg.* 735d: καθαρμοὺς πόλεως; Antiph. 2.3.11: ἁγνεύετε ... τὴν πόλιν; [Dem.] 43.57: καθαίρειν τὸν δῆμον (cf. *I.Cret.* iv 76B), Carbon] || 11. either [αἱ πρυ]τανεῖαι or the divine epithet [Πρυ]τανείαι, H. (2015), accepting C.'s [Ἑστίαι Πρυ]τανείαι χο[ῖρος] ('qui est convaincant'); cf. A.Chaniotis, *EBGR* (2014) [2017] no. 32: 'the sacrifice of a pig to the patron goddess of the council's hearth may be part of the purification of the city' || H. (2015) wonders if we should connect this text with the fragmentary inscription *I.Miletupolis* 1 containing a cultic calendar subdivided in monthly rubrics. H. is skeptical about C.Habicht's suggestion to assign this text to Athens (cf. *SEG* XLIX 1764) [already compellingly questioned by R.Parker; cf. *SEG* LV 1331 bis, Carbon]. According to H. (2015) the script of the two texts is similar and the fragments may belong to the same text (with implications about the calendar of Miletoupolis (cf. above ad L. 9). [However, the scripts are far from identical (note e.g. the completely different omegas) nor, despite similarities of layout (at any rate expected of ritual calendars), could the two fragments belong to the same physical document (letters of the calendar in *I.Miletupolis* 1: 1-1.3 cm); whether the two fragments belong to the same inscription remains to be demonstrated, Carbon.]

1221. Kyzikos (area of: Yeniziraatlı). Honorary inscription by villagers for various benefactors, 1st cent. B.C. *SEG* XL 1127. T.Boulay, A.-V.Pont in *Chalkètôr* 84/85, report L.Robert's copy of this text, made in 1957 and now in the Fonds Louis Robert, as follows: [- -]ΣΚΛΑΙΔΙΟΥΛΙΟΥΣΟΥΙΠΠΑΡΧΕΩ: [Ἐπὶ Νέρωνο]ς Κλαυδίου Δρούσου ἱππάρχεω (*SEG*: [Ἐπὶ - -] . . . . ΙΔΙΟΥΛΙΘ̣[. .]Ο̣Υ ἱππάρχεω). On 89 notes 28 and 101, B., P. hesitatingly identify him with Drusus senior, the brother of Tiberius (born in 38, d. in 9 B.C.).

1222. Kyzikos. Honorary inscription for Demetrios, ca. 15 B.C.–15 A.D. *IGR* IV 159; *SEG* LV 1329. P.Hamon apud J.Fournier, in *Cyzique* (cf. our lemma no. 1218) 316 note 43, suggests restoring in Ἀσκληπιάδηι τῶι Οἰν[ιάδου] (L. 2). Asklepiades gave his son Oiniades (father of Demetrios) the name of his father ('une pratique habituelle dans le monde grec').

1223. Kyzikos. Grave epigram for Menekrates, Hellenistic (3rd cent. B.C.). *I.Kyzikos* 520 (*SEG* XIV 769; *GV* 1792; Merkelbach-Stauber, *SGO* II no. 08/01/47). After examination of the squeeze made by J.H.Mordtmann (now in the *IG* archives in Berlin), M.'s copy and an earlier copy by an anonymous person, F.Dell'Oro, in M.Baumbach, N.Dümmler (edd.), *Imitate Anacreon! Mimesis, Poiesis, and the poetic inspiration of the Carmina Anacreontea* (Berlin 2014) 67-93 (ph.; dr.; English translation), publishes the following text.

[Τᾶς (or Ὧδ') Ἀ]φροδίτας ναός ἐστί μευ πέλας
[ἔχω]ν Ἀνακρέοντα τὸν πόθων ἴδριν,
[ἐγὼ] δὲ παιδέρωσιν οὐκ ἐτερπόμαν·
[τὰ δ'] ἄσπιλ' ἐν νέοισιν ἀφροδίσια
[ὅδ' ἀ]ντίμιμ' ὁ τύμβος εὐχάρακτ' ἔχει·
[εἰ δὲ] κνίσει με Μῶμος, ἀντι.[. .]εται
[πολ?]λ' ἐννέπων Ἔπαινος [.]Λ[...]ρέπ[. .]:
'[τὸν] Ματροδώρου δ' οὐ θρίσ[ει]ς Μενεκράτην'

Underlined letters: included in one or in both copies but not visible on the squeeze; the verse used in this epigram is the iambic trimeter || 1. [ὧδ' Ἀ], *SEG* XIV; [Τᾶς Ἀ], *GV, I.Kyz., SGO* || 2. [τίω]ν, *SEG* XIV; [ἔχω]ν, *GV, I.Kyz., SGO* || 3. [ἐγὼ], all edd.; παιδέρωσιν: 'with the love of boys', Dell'Oro; 'mit Knabenliebe', *SGO*. On 79-83 Dell'Oro comments on παιδέρως ('endocentric nominal compound') and on the contrast between Anakreon and Menekrates as formulated in ll. 3-5: Anakreon enjoying the love of boys, Menekrates the love of women ('perhaps the most likely interpretation', 79); but at the same time Dell'Oro seems to suggest that there is an additional contrast between their ages (old Anakreon, young(er) Menekrates) and that Menekrates' pride in the ἀφροδίσια he practiced among youths (ἐν νέοισιν) was something that Anakreon would have appreciated; cf. also what she writes in her conclusion: 'it is not necessary to see a neat opposition between Anacreon (as the lover of boys) and Menecrates (as the lover of women). Rather than a polemic opposition to homosexual love, the epigram seems to suggest a complex and multifaceted interpretation of the relationship between Menecrates and Anacreon' || 4. [τὰ δ'], *SEG* XIV; [ἀλλ'], *GV, I.Kyzikos, SGO* || 5. [τὰ δ'], *SEG* XIV; [ὧν], *GV, I.Kyzikos, SGO* || 6. in fine, ἀντι[κεῖσε]ται, *SEG* XIV; ἀντι[τάξε]ται, *GV, I.Kyzikos, SGO* || 7. in fine, [ἄνθε' ἃ] δρέπ[ον], *SEG* XIV ('the flowers which I plucked (in my life)', Dell'Oro); [οὐ πάρ]αρ' ἔπη, *GV, I.Kyzikos, SGO* ('πάραρ(α) wäre παράορα': 'nicht danebentreffend');; 'Epainos will oppose saying many (words of praise) (?)', Dell'Oro || 8. θρίσ[ει] = θερίσει, *SGO* ['treffen (abschneiden)'].

1224. Kyzikos. Weight, 2nd-1st cent. B.C. Square lead weight with inscription, in the Çanakkale Museum; between the two lines of text a torch. Ed.pr. O.Tekin, in A.Özfırat (ed.), *Scripta* (see our lemma no. 898) 375/376 no. 2 (ph.): τρισ(τάτηρον) | torch | Κυζι(κηνῶν)

1225. Pergamon. Donations and honorary inscriptions, late Hellenistic to Imperial period. M.Mathys, *Architekturstiftungen und Ehrenstatuen. Untersuchungen zur visuellen Repräsentation der Oberschicht im späthellenistischen und kaiserzeitlichen Pergamon* (*Pergamenische Forschungen* 16; Darmstadt 2014), traces the possibilities of public representation for individuals in Pergamon from the reign of the Attalids until the 3rd cent. A.D. She concludes that under the kings the opportunities for public representation for citizens were limited, while after the end of the monarchy the civic donations and civic honors greatly increased: donations by gymnasiarchs as well the construction and renovation of buildings of the polis mirrored the new civic self-awareness. After the Mithridatic wars Roman magistrates and members of the elite were honored, and under Augustus the emperor's cult began. From the 2nd cent. A.D. onward traditional and innovative aspects mingled: in the sanctuary of Athena – as in the Hellenistic period – exclusively priestesses were honored, whereas the gymnasia were places for the representation of the civic elites. The sanctuary of Asklepios on the other hand was a supraregional health resort and therefore the honors set up there were those of intellectuals and people of political importance. However, the architectural donations in the sanctuary were made only by the local elite. M. stresses the importance of the contextual analysis of statue bases, portraits and architecture in a historical context. For the inscriptions, grouped according to their architectural context in the catalogue (97-188; German translations), we give a comparatio numerorum. Cf. M.Sève's brief comment in *BE* (2015) no. 35.

CIG II	Mathys	*I.Pergamon*	Mathys
3550	138 no. Gy U9	504	112 no. At 28
		506	114 no. At 32
I.Pergamon		508	111/112 no. At 26
236	156/157 no. 1.2	509	101 no. Al 9
237	157-159 no. 1.3	513	110 no. At 23
238	157-159 no. 1.3	514	112 no. At 27
239	159 no. 1.4	515	111 no. At 25
285	186/187 no. 7.1	516	102 no. Al 10
290	187 no. 7.2	519	113 no. At 29
291	160/161 no. 2.1	521	102/103 no. Al 12
293	159/160 no. 1.5	522	113 no. At 30
333	176/177 no. 4.1	534	130/131 no. Gy 35
340	154 no. Va 7	535	130 no. Gy 34
415	107 no. At 13	536	129/130 no. Gy 33
459	121 no. Gy 9	553	171/172 no. 3.6 (1)
461	172 no. 3.6 (2)	636	177 no. 5.1
466	132 no. Gy 40		
481	115 no. Pa 1	*AvP* VIII.3	
482	115/116 no. Pa 2	18	143 no. As 1
483	116 no. Pa 3	20	144 no. As 6
494	105 no. At 6	22	145 no. As 7
496	104 no. At 3	23	146 no. As 10
501	105 no. At 5	24	149 no. As 20

AvP VIII.3	Mathys
27	146 no. As 11
28	147 no. As 14
29	151 no. As 26
30	147/148 no. As 15
30	188 no. 7.4
35	149 no. As 19
36	143/144 no. As 4
37	145 no. As 8
39	145/146 no. As 9
40	150/151 no. As 24
42	147/148 no. As 12
47	150 no. As 22
48	151/152 no. As 27
49	152 no. As 28
53	143 no. As 3
54	148/149 no. As 18
55	144 no. As 5
57	147 no. As 13
59	143 no. As ■
64	179/180 no. 6.2
73	185/186 no. 6.7
105	186 no. 6.8
157	178/179 no. 6.1
AvP XI.5	
2	184/185 no. 6.6
5	180 no. 6.3 (3)
13	181/182 no. 6.4
40	180 no. 6.3 (4)
75	180 no. 6.3 (2)
174	180 no. 6.3 (1)
IGR IV	
276	156 no. 1.1
293	169/170 no. 3.4
293	170/171 no. 3.5
293	125 no. Gy 20
295	119 no. Gy 3
295	119/120 no. Gy 4
300	120 no. Gy 5
303	106 no. At 10

IGR IV	Mathys
305	127 no. Gy 25
306	107 no. At 11
307	152 no. Va 2
308	99 no. Al 3
316	140 no. RU 1
323	108 no. At 16
383	132 no. Gy 39
384	141/142 no. RU 6
399	109 no. At 18
400	126/127 no. Gy 24
401	126 no. Gy 23
403	108 no. At 15
405	128 no. Gy 28
408	99 no. Al 2
409	100 no. Al 4
410	109 no. At 19
411	140 no. RU 2
412	106 no. At 9
418	107/108 no. At 14
419	128 no. Gy 29
420	153 no. Va 3
422	152 no. Va 1
424	154 no. Va 6
425	139 no. UA 1
427	108 no. At 17
428	100 no. Al 6
429	153 no. Va 4
431	100/101 no. Al 7
432	122/123 no. Gy 12
434	107 no. At 12
435	106 no. At 7
436	106 no. At 8
437	114 no. OA 1
438	128/129 no. Gy 30
440	101 no. Al 8
445	134/135 no. Gy 46
446	135 no. Gy 47
451	113/114 no. At 31
452	110 no. At 22
453	133 no. Gy 42
454	129 no. Gy 31

IGR IV	Mathys
455	132/133 no. Gy 41
456	133/134 no. Gy 44
	[see our lemma no. 1227]
458	102 no. Al 11
459	153 no. Va 5
460	103 no. Al 13
462	111 no. At 24
463	141 no. RU 5
464	109/110 no. At 21
465	140/141 no. RU 3
466	109 no. At 20
467	141 no. RU 4
470	133 no. Gy 43
471	125/126 no. Gy 21
496	131 no. Gy 36
1677	115 no. OA 3
1682	127 no. Gy 26
1683	118 no. He 1
1684	126 no. Gy 22
1686	131/132 no. Gy 38
1687	117/118 no. De 5
1689	172/173 no. 3.6 (3)
OGIS	
322	104 no. At 2
324	99 no. Al 1
337	104 no. At 1
421	100 no. Al 5
448	126/127 no. Gy 24
449	114/115 no. OA 2
451	152 no. Va 1
452	106 no. At 7
462	108 no. At 16
465	128/129 no. Gy 30
466	108 no. At 17
468	153 no. Va 4
491	139 no. UA 1
MDAI(A)	
27 (1902)	
93/94 no. 83	177/178 no. 5.2

MDAI(A)	Mathys
27 (1902)	
104/105 no. 107	165 no. 2.3
32 (1907)	
200-202	175/176 no. 3.8
273-278 no. 10 LL. 9-14	167-169 no. 3.3
278-284 no. 11 b LL. 44-48	119 no. Gy 1
278-284 no. 11 b LL. 55-56	119 no. Gy 2
311/312 no. 34	120 no. Gy 6
313 no. 36	123/124 no. Gy 16
314 no. 37	124 no. Gy 17
314/315 no. 39	124/125 no. Gy 18
317 no. 43	121/122 no. Gy 10
320 no. 48 b	138 no. Gy U8
325 no. 53	136 no. Gy U2
326 no. 55	135 no. Gy U1
329 no. 59	134 no. Gy 45
329 no. 60	134 no. Gy 45
333-335 no. 65	133/134 no. 44
	[see our lemma no. 1227]
342 no. 79	138/139 no. Gy U10
347-349 no. 99	175/176 no. 3.8
33 (1908)	
401 no. 25	167 no. 3.2
403 no. 31	165/166 no. 3.1
407 no. 37	123 no. Gy 14
408 no. 38	129 no. Gy 32
408 no. 39	120/121 no. Gy 7
408/409 no. 40	131 no. Gy 37
409 no. 41	136 no. Gy U4
409/410 no. 42	136/137 no. Gy U5
410 no. 43	137/138 no. Gy U7
411 no. 46	123 no. Gy 13
417/418 no. 59	137 no. Gy U6
34 (1909)	
331	127/128 no. Gy 27
35 (1910)	
409-411 no. 3 LL. 18/19	123 no. Gy 15
445-449 no. 27	162-165 no. 2.2
465/466 no. 47	116 no. De 1
466/467 no. 49	139 no. Gy U11
467 no. 50	125 no. Gy 19

MDAI(A) 35 (1910)	Mathys	*MDAI(A)* 37 (1912)	Mathys
467/468 no. 51	136 no. Gy U3	296/297 no. 21	118 no. He 2
468/469 no. 52	122 no. Gy 11	9/10 (1959/60)	
469/470 no. 53 b	121 no Gy 8	110-125 no. 1	142 no. RU 7
470/471 no. 54	116/117 no. De 2	118/119	187/188 no. 7.3
471/472 no. 57	117 no. De 3	126/127 no. 2	142 no. RU 8
475/476 no. 62	117 no. De 4		

1226. **Pergamon. Epigram commemorating the victory of Attalos in Olympia, 276 B.C.** *I.Pergamon* 10; Merkelbach-Stauber, *SGO* I no. 06/02/21. G.Peker, *Akron* 7. *Eskiçağ Yazıları* 5 (2013) 201-215, reprints the inscription (Turkish translation) with commentary, in particular on the procedure of the horse-race.

1227. **Pergamon. Posthumous honorary inscription for C. Iulius Flavianus, 102-114 A.D.** *MDAI(A)* 32 (1907) 333-335 no. 65; *IGR* IV 456. M.Mathys, *op.cit.* (see our lemma no. 1225) 133/134 no. Gy 44, points out that the inscription was first published by G.Rallis, Ὅμηρος (1874) 296 [non vidimus] and reprints the text with slight differences in line-breaks; in LL. 8/9 Rallis read διά τε τὸ τοῦ πατρὸς | ἀξίωμα (all earlier edd. omit τό).

1228. **Pioniai (Gömeniç)? Decree for a priestess, 2nd/1st cent. B.C. Left part of a stele broken at right and below. On the basis of a copy and photo, now in the Fonds Louis Robert, ed.pr. C.P.Jones,** *Chiron* 44 (2014) 35/36 no. 8 (ph.) .

[ἔ]δοξεν .[- - - - -]
.ΟΕ. .ΙΝΕ.[- - - - -]
Ἀπολ[. .]Ν.[- - - -]
ΚΑΙΑ. . .ΦΙΕ[- - -]
ΑΣ θυγάτηρ [- χειρ]-
οτονηθεῖσα [- - - - -]
ἐπὶ ἱερέως [- - - - -]
ΤΩΠΕΡΗΤΕ[- - - -]
ΠΟΝΤΩΣ.

Clearly a decree, perhaps of an association but more probably a honorary civic decree for a woman who was an elected civic priestess (LL. 5-6), ed.pr. || 1. in fine trace of a sigma, R. || 2. initio a tau, R.; gamma is also possible, ed.pr. || 4. a form of καθιερόω?, Schuler apud ed.pr. || 8. perhaps τῶι ἱερητε[ύσαντι] or ἱερητε[ύοντι], ed.pr. || 8-9. perhaps πρεπόντως; after the sigma (L. 9) perhaps a beta or rho, ed.pr.

1229. **Zeleia. Decree concerning the reclaiming of land, ca. 334 B.C.?** *Syll.*[3] 279 (*SEG* XXXIV 1257). T.Boulay, *Arès dans la cité* (cf. our lemma no. 2253) 436-438, disputes the traditional date of ca. 334 B.C. and the idea that the expulsion of a pro-Persian oligarchic faction supporting a tyrant constitutes the socio-political context of the decree. B. argues that in the early Hellenistic period many tyrants and oligarchic factions were active. Cf. also S.Schorn, *Hermes* 142 (2014) 78-93, who argues against earlier attempts to connect the episode with the tyrant Νικαγόρας and his faction (to be dated to the 340s) and suggests that the Zeleia-decree could date earlier or later than 334 B.C. Cf. P.Hamon, *BE* (2015) no. 594.

BITHYNIA

1230. **Bithynia. Zeus Bronton.** N.E.Akyürek Şahin, *Gephyra* 11 (2014) 121-171, provides a catalogue of busts of Zeus found mostly in the province of Bilecik and now in the museums of Bursa, Bilecik, Istanbul, Eskişehir, Söğüt and Iznik. Dowel holes at the bottom of the busts are interpreted to indicate that they once stood on the upper parts of large dedicatory altars. On 131-133 she reproduces the Greek texts of *I.Iznik* 1085, 1089 and 1092 (ph.; Turkish translations; all are dedications to Ζεὺς Βροντῶν); on 167 she reproduces *I.Prusa* 1014 (*SEG* XLIII 898). She suggests dating the busts to ca. 200-250 A.D.

1231. **Iuliopolis. History.** F.Onur, *Gephyra* 11 (2014) 65-83, gives an overview of the history of the city (originally Γορδίου κώμη) and of the literary and epigraphical testimonia concerning the city. Iuliopolis was located at the site of Çayırhan; the latter was submerged in a lake due to the construction of a dam in the Sakarya river (the ancient Sangarios). Excavations in the ancient necropolis of the city, dating mainly to the Byzantine period, took place from 2009 onward. Many ancient finds are now preserved in the modern city of Nallıhan, where no evidence for the existence of an early settlement has so far been found. Iuliopolis was on the main route from Constantinople to the eastern part of the empire (the so-called Pilgrim's road). On 76-78 a tabular survey of the eleven inscriptions known so far from the city (Greek texts; English translations; bibliography): *RECAM* II (cf. *SEG* XXXII 1263) nos. 158-165 and D.French, *RRMAM* 3.4 nos. 92-94. For new inscriptions see our lemmata nos. 1232-1258 [for other new inscriptions from the area of Nallıhan see F.Avcu in *Vir Doctus Anatolicus* 116-121, and C.Marek, M.Adak, *Epigraphische Forschungen in Bithynien, Paphlagonien, Galatien und Pontos* (Istanbul 2016) 25-29 nos. 35-40, Pleket].

1232-1233. **Iuliopolis (area of: Nallıhan). Dedications.** Edd.pr. F.Avcu, Y.Doğan, *Gephyra* 11 (2014) 86/87 nos. 1/2 (ph.; English translations), (re)publish two dedications from the area of Nallıhan and now in the courtyard of the Ayhan Sümer Cultural Centre at Nallıhan. The city of Iuliopolis 'probably had most of this region under its territory' (*ibidem* 66).

1232: 86/87 no. 2. **Dedication to Dionysos Kallikarpos, 1st cent. A.D.** *RECAM* II 155. **Marble altar found in Sarıyar, ca. 20 km west/southwest of Cayırhan (Iuliopolis).**

Διονύσῳ | Καλλικάρπῳ | Κλαύδιος v | Ἀριοβαρζάνης

3-4. In *RECAM* Mitchell suggested that this man was identical with the Ariobarzanes in his no. 154; edd.pr. reject M.'s suggestion about the man having been 'connected with the Cappadocian royal house'.

1233: 86 no. 1. **Dedication to Men Matrios, 2nd/3rd cent. A.D.** Marble altar moulded above; lower part missing; on the shaft a crescent moon; inscription on the upper moulding; find-spot unknown: Ἀγαθῇ Τ[ύ]χῃ· | Μηνὶ Ματρίῳ | Τροφιμᾶς εὐχήν

2. The epithet Ματρίῳ is previously unattested, edd.pr., who suggest writing ⟨Π⟩ατρίῳ (mason's error); cf. P.Hamon, *BE* (2015) no. 665: 'improbable'; however, A.Chaniotis, *EBGR* 2014 [2017] 281 no. 10, considers this to be possible, in particular because of the Doric form μάτριος, not μήτριος.

1234. **Iuliopolis. Christian invocation, prior to the end of the 7th cent. A.D.** Inscription painted in red in chamber tomb M 392 in the eastern necropolis, with a christogram painted in red and green, the cross of which is framed by a wreath and flanked by A and Ω. Greek text in majuscules in O.Cinemre, *Müze* 22 (2013) 408/409 (ph.; Turkish translation); ed.pr. C.Onur, *Gephyra* 11 (2014) 108 no. 11 (ph.; English translation): Κ(ύρι)ε βοή|θι τοῖς | οἰκοῦ|σιν ἐν||θά|δε

Date: end of the 4th cent. A.D., C.; before the end of the 7th cent. A.D., when the use of Christograms 'was steadily abandoned', ed.pr.

1235-1246. **Iuliopolis (area of: Nallıhan). Epitaphs, Imperial period.** Several epitaphs, found in Nallıhan and its territory and now in the courtyard of the Ayhan Sümer Cultural Centre at Nallıhan. Edd.pr. F.Avcu, Y.Doğan, *Gephyra* 11 (2014) 87-99 nos. 3-14 (ph.; English translations). In most cases edd.pr. date the texts on the basis of letter forms.

1235: 92 no. 11. **Epitaph of the wife of Quintus, 1st/2nd cent. A.D.** Marble block broken at left; find-spot unknown: Κόϊντος [- - -] | συνβίωι ἀν[- - - μνήμης] | χάριν καὶ Σ[- - -]

1. In smaller script between LL. 1 and 2: ΚΛΕ, restored by edd.pr. as Κλε[ισθένης], who refers to *TAM* IV.1.202 (Κλεισθένης Κοΐντου) || 2. ἀν[έστησα (or -ε)] or the name of the wife: Ἀν[τωνίᾳ], edd.pr. [after [μνήμης] | χάριν the formula καὶ σ[ύ] or καὶ σ[ύ τίς ποτ' εἶ]; cf. e.g. *SEG* XXVIII 1158 and XLII 625, Pleket].

1236: 87/88 no. 3. **Epitaph of Antoneinos, 2nd cent. A.D.** Moulded altar of local stone; lower part missing; find-spot unknown.

[Ἀ]ντωνείνῳ | [ca. 2-3].ΑΚΟΣ ❦ | νεανίσκῳ | γενναίῳ || [κ]αὶ σ[ε]ννμν[ῷ | κ]αὶ παντ[1-2]|ΛΛΛ
vacat

2. Before A a diagonal stroke: A?, edd.pr., who suggest [Σκύ]λακος || 5. no comment on this reading by edd.pr. [do we have [κ]αὶ σ[ύ]? (cf. app.cr. of our lemma no. 1235); μν could be the beginning of μν[ῆς] (= μνήμης), Pleket].

1237: 88 no. 4. **Epitaph of Publius Aelius Valens, 2nd cent. A.D.** Rectangular moulded marble altar; find-spot unknown.

Π(οπλίῳ) Αἰλ(ίωι) Οὐ(ά)λεντι | ῥήτορι Φιλή|μων καὶ Ἀμμη | τῶι υἱῶι vacat || vacat ἐτ(ῶν) λβ'

1. ΟΥΛΕΝΤΙ, lapis; uninscribed space between LL. 4 and 5.

1238: 89/90 no. 7. **Epitaph of Claudianus?, 2nd cent. A.D.** Moulded marble altar broken at left; find-spot unknown.

[Κλα]υδιανὸς Φαι|[ca. 4]Σ τῷ χρηστῷ | [τέκνῳ?] Κλαυδια|[νῷ . . .] ἀνέστη||[σε τῇ γυν]αικὶ αὐτο[ῦ | - ca. 8 - μνή]μης | [χάριν]· παροδεῖ|[ται]

1-2. Φαι|[- -]Σ: probably patronymic (e.g. Φαί|[δωνο]ς); alternatively a second name of Claudianus, edd.pr. || [5. one would expect at least [καὶ τῇ γυν]αικί, whose name stood in L. 6 initio, Pleket] || 7-8. perhaps [ὦ] παροδεῖ|[ται], edd.pr. [perhaps παροδεῖ|[ται, χαίρετε], Pleket].

1239: 90 no. 8. **Epitaph of Lykomedis, 2nd cent. A.D.** Rectangular marble altar with pediment; half palmette akroteria at left and right, rosette in the center of the pediment; inscription on the smoothed shaft; found in Aydoğmuş Köyü, ca. 15 km northwest of Nallıhan.

Π(όπλιος) • Κλ(αύδιος) • Αὐρηλιαν|νὸς • Φίλαγρος | Λυκομηδίδι μη|τρὶ ζώση κατ||νεσκεύασεν

3. Λυκομηδίς: previously unattested, edd.pr.

1240: 91/92 no. 10. **Grave epigram, 2nd cent. A.D.** Marble plinth broken below at right and found in Atça (see our lemma no. 1244).

- - - - - - - - - - - -
πλίνθον αὐτῆς
ὠκύμοροι δὲ
θάνοντες

A[. .] Κλωθὼ
ΓΕΝΕ[ca. 3]ΤΕ
ἐπνέκλωσεν

4. Κλωθώ: one of the three Moirai, edd.pr., who suggest reading initio ἄθ' ('a low possibility') and discern a hexameter: ὠκύμοροι δὲ θάνοντες ἄθ' ἡ Κλωθὼ ΓΕΝΕ[. . .]ΤΕ (LL. 2-4).

1241: 92 no. 12. **Epitaph, 2nd cent. A.D.** Marble altar broken at right; found in Belenören Köyü, ca. 30 km northwest of Çayırhan (Iuliopolis).

--- |[.]Π[---]|ΕΡΜ[--]| Ἀουϊδι[---] | παναρέτω[ς--] |
[.]ΑΝΤΑ μνήμ[ης] | vacat χάριν vacat

3. Ἀουΐδιος or Ἀουϊδιανός, name of the deceased, edd.pr. || 4-5. [βιώ|σ]αντα, edd.pr. [or [ζή|σ]αντα, Pleket].

1242: 88/89 no. 5. **Epitaph of Anne, 2nd/3rd cent. A.D.** Moulded marble altar; find-spot unknown: Ἄννη Κορράτου | ζῶσα ἑαυτῆι | [κ]ατεσκεύασεν | vacat ἐτῶν [¹⁻²] vacat

1. Κορράτας: attested in Macedonia and Thessaly (cf. *LGPN* III B s.v. Κορράτας), edd.pr.

1243: 89 no. 6. **Epitaph of Mame, 2nd/3rd cent. A.D.** Four-paneled marble doorstone with pediment; above the pediment, representation of two perfume bottles and square patterns (needle box?); in the pediment a mirror, comb and loom weight (?); in the upper part at right a door-knocker, at left a rectangular key plate; in the lower panel at left a distaff; inscription on the lintel of the stone; found in Hıdırlar Köy, ca. 20 km west of Çayırhan (Iuliopolis): Δίας Τοαλιος Μαμη γυναικὶ μνήμης χάριν· χαίρετ[ε]

Τοαλιος: gen. of Τοαλις, edd.pr., who refer to *CIG* 4311 from Limyra and to a nominative Τοαλις in an inscription from Oinoanda (Holleaux, Paris, *BCH* 10 [1886] 233/234 no. 13) [however, this is also a genitive, see *SEG* XLIV 1171; the name was previously attested only in southern Asia Minor (Lycia, Pamphylia, Kabalis), see *LGPN* V.B and C s.v., Corsten].

1244: 90/91 no. 9. **Epitaph of Orpheus, 3rd cent. A.D.** Moulded marble altar broken above at right and below in the corners; found in Atça (see our lemma no. 1240), ca. 15 km northwest of Çayırhan (Iuliopolis): Διονύσιος καὶ Ῥη|γεῖνα • Ὀρφεῖ τῷ υἱ|ῷ μνήμης • χάριν

[Published as an ineditum by C.Marek, M.Adak, *Epigraphische Forschungen in Bithynien, Paphlagonien, Galatien und Pontos* (*Philia*, Suppl. 2; Istanbul 2016) 25/26 no. 35 (ph.), who read in ll. 2-3 Ὀρφείτῳ υἱ|ῷ (with parallels for Ὄρφαιτος and Ὄρφιτος), Pleket].

1245: 92/93 no. 13. **Epitaph, undated.** Round marble altar broken at left; found in Yeşilyurt Köyü (ca. 20 km northwest of Çayırhan (Iuliopolis)) built into a wall of a barn; inscription in a tabula ansata; below the tabula a bunch of grapes and a grape leaf.

[---]ΤΕ|[----]ΜΟ|[--κ]αὶ Χρυ|[--γ]ονεῦ||[σιν μ]νήμης | [χάρ]ιν

2-3. Probably the name of the father, edd.pr. || 3-5. [κ]αὶ Χρύ|[σῳ γ]ονεῦ||[σιν], edd.pr.

1246: 93 no. 14. **Epitaph of Philemon, undated.** Moulded altar; inscription in eroded letters on the shaft; find-spot unknown.

[Φι]λήμονι Φιλή|μονος γερου|[- ca. 6 -]ΤΟΠΙ|ΑΣ ΚΑΙΣΑ||ΗΣΩΠΑΤΙ

2-3. γερου|[σιαστῇ?], edd.pr. || 5. after ΩΠΑΤΙ edd.pr. give ΣΑΣ after a large uninscribed space; left of ΩΠΑΤΙ a cross was added later.

1247-1249. Iuliopolis. Epitaphs, 2nd/3rd cent. A.D. Ed.pr. C.Onur, *Gephyra* 11 (2014) 104/105 nos. 2-4 (ph.; English translations), publishes the following epitaphs found during excavations in the eastern necropolis (cf. our lemma no. 1231).

1247: 104 no. 2. **Epitaph of Chariton.** Limestone grave altar moulded above and below; in the upper moulding a round object; inscription on the shaft.

Ἀντώνις | Χαρίτωνι | ἀπελευθέ|ρῳ μνήμης || χάριν ζή(σαντι) | ἔτη v κθ' v

1248: 104/105 no. 3. **Epitaph of Aemilius Apolaustos and Aristainete.** Limestone grave altar broken above.

----|Λ Ἀπόλαυσ|τος καὶ Κλαυ|δία Αἰμιλίῳ | Ἀπολαύστῳ ||
κ(αὶ) Ἀρισταινέτῃ | γονεῦσιν vv | γλυκ[υτάτοις] | μ[νήμης χάρ]|ι[ν]

1. Perhaps [--Αἰμί]|λ(ιοι), ed.pr.

1249: 105 no. 4. **Epitaph.** Limestone grave altar re-used in a later wall; broken into two pieces.

A [---]ΤΟΝ
[---]ΟΜΗ
[--ἀ]νδρὶ καὶ

B [--] υἱὸς μν-
[ήμη]ς χάριν

[1-3. Perhaps [---] τὸν | [βωμὸν σὺν τῇ προτ]ομῇ | τῷ ἰδίῳ ἀ]νδρὶ κτλ., cf. *I.Iznik* 1085, Carbon.]

1250. Iuliopolis. Epitaph of Menophilos and his wife Dinis, 2nd-4th cent. A.D. Grave chamber in the form of a sarcophagus built by joining four monolithic slabs; red paintwork around the entrance; above the entrance an inscription that still retains its red color; found in Iuliopolis in the eastern necropolis (cf. our lemma no. 1231). Ed.pr. C.Onur, *Gephyra* 11 (2014) 109 no. 12 (ph.; English translation): Μηνοφίλου Δώρου καὶ τῆς γυναικός | αὐτοῦ Δίνιος

Dated by ed.pr. to the 2nd-4th cent. A.D. because of its archaeological context (adjacent graves) || 2. Δινις: Thracian name, ed.pr. [however, the name seems always to be male (cf. *LGPN* I and IV s.v.), with a doubtful exception in Thasos (*IG* XII suppl. 424 (c), Imperial period; cf. *LGPN* I s.v. Δινις (1)); the gen. Δίνιος is attested only once (*IGBulg* I² 50 col. B l. 19, Odessos, 2nd-3rd cent. A.D.), Carbon].

1251-1256. Iuliopolis. Christian epitaphs, early Byzantine period. Ed.pr. C.Onur, *Gephyra* 11 (2014) 105-108 nos. 5-10 (ph.; English translations), publishes the following epitaphs found during excavations in the eastern necropolis (cf. our lemma no. 1231).

1251: 105/106 no. 5. **Epitaph of Platon.** Marble grave stele; inscription in a framed field.

† Οἶκος | διαφέρων | Πλάτωνι | χαλκέα || καὶ τῖς γα|μετῖς αὐ|τῷ Ὑγίας | Θεοδώvacat|ρῳ vacat †

4. χαλκέα: accusative for dative χαλκεῖ, ed.pr. || 5-6. read τῆς γα|μετῆς, ed.pr. || [6-7. αὐτῷ for αὐτοῦ, Pleket] || 8-9. Θεοδώρῳ: added after the subsequent cross had been carved; 'Hygia, daughter of Theodoros', ed.pr.

1252: 106 no. 6. **Epitaph of the deaconess Athenoklia.** Marble grave stele with triangular pediment and akroteria: † | † Ἐνθάδε κα|τάκιτε Ἀθ|ηνόκλια || διάκονος | †

Ed.pr. gives several references for deaconesses in Asia Minor and other regions.

1253: 106/107 no. 7. **Epitaph of Masgaris.** Limestone grave stele with semi-circular top; on the stele a large cross; inscription above and to the left of the cross.

Ἐνθάδε | κατάκιτε | Μασγ|αρις

3-4. For Μασγαρις ed.pr. refers to *MAMA* V 263 (Nakoleia).

1254: 107 no. 8. **Epitaph of Lykos and Photine.** Marble stele broken into two joining parts.

† [Οἶκος δ]ιαφέρων | Λύκῳ Λέωντος | καὶ Φωτίνης | τῖς αὐτοῦ γνη||σία[ς γ]αμ[ε]τῆς

4. Read τῆς, ed.pr. (with change from the dative Λύκῳ to the genitive: cf. our lemma no. 1251) || In the left margin the word διμάρχ(ῳ) carved vertically and probably added later; after the chi an abbreviation sign (ς).

1255: 107/108 no. 9. **Epitaph of Eutychi(o)s.** Marble grave stele now in the museum of Anatolian Civilizations in Ankara:

† † † | Ἐνθά|δε κα|τάκιτε || Εὔτυχις | πρ(εσ)βύ(τερος) | † [† †?]

1256: 108 no. 10. **Epitaph.** Marble grave stele broken above.

- - - - -|Ι αὐτοῦ Μα|ρίας υἱοῦ Παύλου πρ(εσβυτέρου)

2. Παύλου: written as a monogram of pi, alpha between the vertical strokes of the pi, small omicron and upsilon on top of the pi; in fine πρ followed by an abbreviation sign (ς).

1257-1258. Iuliopolis. Inscriptions on gems, undated. Two gems of finger rings, found in the necropolis north of the town during rescue excavations. Edd.pr. M.Arslan et al., *Müze* 19 (2011) 276 and 282 (ph.; Turkish translation).

1257: 276. **Benediction.** Gemstone (carnelian), found in cist grave M 11: Τρόφιμ|ε ζῆσ|ες

1258: 282. **Dedication (?).** Gemstone (onyx), found in cist grave M 57: τῇ κ|αλῇ

1259. Kios. Greek/Latin bilingual epitaph of the freedman Titus Anicius Eros, 2nd cent. A.D. Marble stele with triangular pediment; in the pediment in a recessed field the lower part of a relief with remains of [redacted] standing man and woman and two children (boy and girl) in the corners; below the relief an inscription. Found in Gemlik (Kios) and now in the museum in Bursa. Edd.pr. H. Uzunoğlu, E.Taşdelen, *Gephyra* 11 (2014) 43/44 no. 7 (ph.; English translation).

Titus Anicius, T(iti) l(ibertus), Eros
vacat salve vacat
Τίτος Ἀνίκιος
4 Τίτου ἀπελεύθερος
vv Ἔρως, vv χαῖρε vacat

1260. Nikaia (territory). Epigraphic research. F.Dönmez-Öztürk, in *Interconnectivity* 641-661, reports on her epigraphic survey in the southeastern part of Nikaia's territory (Göynük, Mudurnu). In 2012, she published some of the 41 inscriptions found during the survey; she repeats her comments and prints photographs of the texts: *SEG* LXII 962 (648; pl. VI.2), 963 (649; pl. VIII.2), 964 (645; pl. III.1), 965 (646; pl. III.2), 966 (647; pl. IV.1), 967 (647; pl. IV.3), 968 (647; pl. IV.2), 969 (647; pl. VI.1), 970 (649; pl. VI.3), 971 (649; pl. V.2; [now also in C.Marek, M.Adak, *Epigraphische Forschungen in Bithynien, Paphlagonien, Galatien und Pontos* (*Philia Suppl.* 2; Istanbul 2016) 33 (ph.; German translation), Corsten]), 972 (649; pl. VII.3 [now also in C.Marek, M.Adak, *op.cit.* 30 (ph.; German translation), Corsten]), 973 (649; pl. VII.2), 974 (649; [redacted] ph. [now also in C.Marek, M.Adak, *op.cit.* 26 (German translation) with slightly different readings after a copy of 1983 by S.Şahin: Χρύσιον Γλύ[κω]|νος Πολυαίν[ῳ τῷ] | ἀνδρὶ καὶ ἑαυτῇ [μ]|νήμης χάριν σὺν || Κασσίῳ τῷ υἱῷ, | χαῖρε, Corsten]), 975 (650; pl. VII.1), 976 (650; pl. VIII.3), 977 (650; pl. VIII.1), 1040 (644; pl. II.2). In addition, on 646/647 she gives a brief overview of the content of an honorary inscription erected by the δῆμος

ΟΣΠΡΑΙμηνός for Χαρμίδης Φοντειανός, son of Χαρμίδης, from Yazılar (Topallar, near Mudurnu); also mentioned is a βεννάρχης Δομίτιος [for the rare name Φοντειανός cf. *I.Klaudiupolis* 61 L. 3, Corsten].

1261. Nikaia (area of). Inscriptions, old and new. In a report about their survey in the region of Nikaia, H.S.Öztürk et al., *AST* 30.1 (2013) 83-88, mention several inscriptions (ph.). They rediscovered *I.Iznik* 1130 and 1422, and provide summaries of the content of three new inscriptions: (1) Dedication to Trajan, found in the 'Kilise Mevkii' of the village of Içdeler, where there must have been an ancient settlement. They do not reveal the kind of support [presumably a base, Corsten] and give a photo of the first two lines only, from which we read: Ὑπὲρ Αὐτοκράτορος .[- - - - Νέρου]|α Τραϊανοῦ Καίσαρος [- - -] – (2) Epitaph of the veteran L. Volumnius Similis. – (3) Epitaph of Νικομήδης, son of Νικομήδης, who erected a καμάρα for himself and his family; the fine for violating the tomb is to be paid to the ταμιεῖον and the κώμη Γηουπεανῶν.

1262. Nikaia. Grave epigrams for the priest Σακέρδως and his wife Σεουῆρα, ca. 130 A.D. *I.Iznik* 89 (II.1 pp. 301a-309a); Merkelbach-Stauber, *SGO* II nos. 09/05/04-09/05/08. Y.Doğan, *Akron* 7. *Eskiçağ Yazıları* 5 (2013) 217-229, reprints the inscriptions with Turkish translation and brief commentary.

1263. Nikaia. Epitaph of Andromachos, Apollonios and his son Apellinarios, Imperial period (before 212 A.D.). Rectangular limestone block; on the front a rectangular frame with inscription; found in Küre/Söğüt/Bilecik and now in the old school yard in that place. Ed.pr. S.Yeni, *Gephyra* 11 (2014) 115/116 no. 1 (ph.; English translation).

Ἀνδρόμαχος καὶ Ἀφφοῦς οἱ Λίλ-
λεος ἀδελφῷ Ἀπολλωνίῳ ζήσαντι
ἔτη μβ' καὶ υἱῷ αὐτοῦ Ἀπελλιναρίῳ ζή-
σαντι ἔτη ϛ' καὶ Ἀνδρόμαχος ζῶν ἑαυ-
τῷ, συνπαρόντων Ἀρισταινέτου καὶ Χρή-
στου τῶν ἀνεψίων καὶ Γαύρου καὶ Ἀρισ-
ταινέτου καὶ Ἰουλιανοῦ τῶν υἱῶν
αὐτοῦ ἀνέστησαν μνήμης χάριν·
vacat χαῖρε vacat

5. συνπαρόντων (also in *I.Iznik* 1288 LL. 6-7): 'with contributions from', ed.pr., who restores the same word in *I.Iznik* 1356 L. 5 (ΣΙΝΠΑΟΝΤΟΣ: συνπά(ρ)οντος or συνπα(ρ)όντων instead of *I.Iznik's* σ[υ]ν[τελ]ο[ῦ]ντος). On 116/117 nos. 2 and 3 ed.pr. republishes *I.Iznik* 1356 and 1401 (both containing names of persons belonging to Lillis' family). Stemma of the family on 118.

1264. Nikaia. Epitaph of [- - -] and his wife Cl. Iuliane (?), Imperial period. Rectangular block, built into the city wall; what remains of the inscription is the lower right part of the original text. Mentioned by C.Berns, *AST* 32.1 (2014) 119 (ph.). No text; the photograph is too small to read the entire text; in L. 2 [ζ]ήσαντι, L. 3 Κλ. Ἰουλιαγῇ ζησά[ση?], L. 4 ἀνδρός μου.

1265. Nikomedeia. Economic activities. Cf. *SEG* LXIII 1146. H.Güney, in *Interconnectivity* 605-624, briefly discusses the following aspects of the economic potential of the city: location; shipbuilding (facilitated by abundant timber sources); the city's association of shipowners and captains (οἶκος τῶν ναυκλήρων; *TAM* IV.1.22 [but the *TAM* text reads ο[ἶ]κον ναυκλη[ρικόν], Carbon]) and ἔμποροι, active in many areas of the Mediterranean [cf. *SEG* LXIII 1128, Pleket]; Nikomedeian stone-cutters and sculptors, the city's own marble quarries and export of marble; Nikomedeian coins found abroad (especially in the Balkan area); evidence for Roman navy units stationed in the city; the role of army movements for the city's economy (inscriptions recording the παραπομπή ('escort') of Roman troops in transit on their way to the East).

1266. Nikomedeia. Arrian. D.Dana, M.Dana, in A.Hostein, S.Lalanne (edd.), *Le monde d'Arrien de Nicomédie. Actes de la journée d'études du 7 décembre 2012* [= *Ktèma* 39 (2014)] 19-35, devote some attention to the intellectual climate in which the historian/philosopher Ἀρριανός (twelve examples of this name on 20/21 with note 11) grew up in Nikomedeia. Brief list of 'intellectuals' active in Nikomedeia (γεωμέτρης, ἰατροί, μαθηματικοί, φιλόλογοι, φιλόσοφος) and abroad (ἀρχιτέκτων, γραμματικοί, ἰατροί, ῥήτωρ, σοφιστής), with special reference to the epitaph of Προυσῆς Μενεκράτους Νεικομηδεὺς φιλόλογος ἐτῶν κδ'· χαῖρε καὶ σύ found in Megara (*BE* [1976] no. 289; Megara was the mother-city of Astakos, destroyed by Lysimachos in the 280s B.C. and incorporated into Nikomedeia) and to *SEG* XLIX 1792 (φιλόσοφος· φίλους, μὴ χρήματα; for the latter three words there are parallels from Epictetus; M. was 'un philosophe stoïcien d'obédience épictétienne').

As a scion of a wealthy elite-family he advanced to the ordo equester and subsequently to the ordo senatorius. Brief remarks on Arrian's local career in Nikomedeia: *TAM* IV.1.41 (a) (*SEG* I 446 a; probably 130-140 A.D.; Arrian honored by his cousin Π(όπλιος) Αἴλιος Πολεμεανὸς Ἑρμόδωρος, who before his enfranchisement was probably called Ἑρμόδωρος, son of Πολεμαῖος; Πολεμε(= αι)ανός is derived from the patronymic), *SEG* LXIII 1147 (Φλ. Οὔλπιος Ἀρριανός belonging to a 'possible branch de la famille') and *IG* II² 3741 (Athenaios, from Rhamnous, honored as ἱερονίκης and ξυστάρχης διὰ βίου ἐν Βειθυνίᾳ in the same year in which Arrian was archon in Athens [145/146 A.D.]. D. suggest that there was a relation between A.'s archonship and Athenaios' appointment in Bithynia).

1267. Nikomedeia. Imperial letter, 2nd cent. A.D. *TAM* IV.1.3; Oliver, *Greek Constitutions* 94. C.Ando, in G.de Kleijn, S.Benoist (edd.), *Integration in Rome and in the Roman world* (*Impact of Empire* 17; Leiden/Boston 2014) 14/15, reprints the inscription (attributed to Hadrian by Oliver, but dated to the Antonine period by J.Fournier, *Entre tutelle romaine et autonomie civique* [see *SEG* LX 1950] 521-523) and briefly attempts to elucidate the legal procedure described: the emperor permitted appeals to the proconsul in those cases where the βουλή had failed to adhere to the principles of Roman law.

1268. Nikomedeia (area of: Dakibyza). Two soldiers offering thanks to Lucullus, 3rd cent. A.D. *TAM* IV.1.39. S.Mitchell, in Kolb, *Infrastruktur* 258-260, discusses this inscription (Greek text) in the context of an argument about the transition from a system of requisitioning horses and mules for

military purposes and the transport system from the provincial populations to a system of imperial breeding ranches supplying the animals to the stations of the transport network. Two soldiers, in charge of the records and accounts of the στατιῶνες (very probably stations of the state transport system, cursus publicus), and the muleteers in charge of the συνωρία ('a term whose meaning is unclear' [the act of pairing and thus yoking mules and other animals for carts?; cf. LSJ s.v. συνωρίς, Carbon]) offer thanks to Λεύκουλλος, the ἐπιμελητὴς κτηνῶν Καίσαρος. M. interprets this functionary as 'having charge of the emperor's herds'. These herds provided animals to the στατιῶνες and it is for this reason that the two soldiers offered thanks to this ἐπιμελητής.

1269-1271. **Nikomedeia. Lead weights, Imperial period.** Cf. *SEG* LV 1369-1388, LXII 1959. R. Haensch, P.Weiss, *Chiron* 44 (2014) 513-549 nos. 21-23 (ph.), republish the following weights, briefly presented in volumes of *CPAI*. For the three consular governors of Pontus-Bithynia and the position of this governorship in the consular career see H. and W.'s reflections on 524-526. On 540-546 a tabular survey of all known governors of Pontus-Bithynia between 159 and the beginning of the 270s A.D.

1269: 514-518 no. 21 = *CPAI* 2 no. 73. Hexagonal lead weight (471.73 g); inscription on both sides (A, B) in slightly recessed fields; on A a suspension-hole.

A: ["Ε]τους ζι', | ἀγορανο|μοῦ[ν]τος [Α]ὐ|ρηλ[ίου] Λου||κ[ι]α[νοῦ? - -]|ρωνος | λεῖτρα
B: Ὑπατεύ(οντος) | τῆς ἐπαρχ(είας) | Κ(οΐντου) Αὐρη[λ]ίου Πό|λου π[ρεσβ(ευτοῦ) κα]ὶ ἀ||ν[τιστρατ]ήγ(ου) | Σ[εβαστοῦ (or -ῶν) κ]αὶ | λ[ογι]στ[εύ]ον(τος) | τῆς μητρο|πόλεως, || [ἀγ]ο[ρ]α[ία?]

A 1. 'Year 17': similar era in *SEG* LV 1381/1382 (year 14 and 15); the latter can be assigned to M.Aurelius' reign (173/174 and 174/175 A.D.); year 17 yields 176/177, i.e., 23 Sept. 176-22 Sept. 177 A.D., H., W.; on 528-530 brief reflections on why three weights all date to the 14th-17th year of M. Aurelius (173/174-176/177 A.D.); H., W. suggest that the production of these weights is to be related to special circumstances (imminent frontier wars; presence of troops in transit; rebellions such as that of Avidius Cassius) || 5-6. e.g. [Ἱέ]|ρωνος, interpreted as a patronymic by H., W. || 7. the litra agoraia (see B L. 10): ca. 500 gr.; the Italian litra has ca. 327 g, H., W. || B 1-6. identified by H., W. with the father of Q. Aurelius Polus Terentianus, cos. ca. 189/190 and governor of Asia in 200/201 A.D. (cf. *TAM* V.1.519; *SEG* XLI 938); Σ[εβαστοῦ (or -ῶν)] (L. 6): Commodus became co-Augustus in the middle of 177 A.D. (cf. above ad A L. 1), H., W. with further reflections on the name Πόλος (LL. 3-4)and its alleged but problematic relation with Παῦλος || on 526-528 reflections on the combination of the governorship and the function of curator rei publicae (λογιστής; cf. also *SEG* LV 1382) in the years 174-177 A.D. (cf. also our lemma no. 1272).

1270: 518-522 no. 22 = *CPAI* 3.1 no. 419. Hexagonal lead weight (512.75 g); inscription on both sides (A, B) in slightly recessed fields; on A a suspension-hole; L. 1 on both sides in larger script.

A: "Ετους β', | Αὐτοκράτ|ορος Κ[αίσ]αρος Μ(άρκου) | Αὐ[ρηλίου] Ἀντω||νίνου εὐσεβοῦ(ς) | εὐτυχοῦς Σεβα|στοῦ, ἀγορα|ία

B: Ὑπατεύοντο|ς τῆς ἐπαρχείας | Κ(υΐντου) Ἰουνίου Δεκίμου Κ|υντιανοῦ, ἀγ(ο)||ρανομοῦντο(ς) | Μ(άρκου) Κειωνίου | Ποντίου Λαι|λιανοῦ, λεῖτρα

A 1-7. 2nd year of Heliogabalus: 218/219, i.e., 23 Sept. 218-22 Sept. 219 A.D., H., W., who add that in the winter of 218/219 he stayed in Nikomedeia || 7-8. ἀγοραία λεῖτρα (cf. B L. 8): cf. our lemma no. 1269, app.cr. ad A L. 7 || B 1-4. the governor is also on record as consular governor in Germania Superior in 213 A.D. (*CIL* XIII 6754), H., W., who add that during the first sixteen months of Heliogabalus' reign three governors are attested for Pontus-Bithynia, and suggest that such frequent changes should be related to years of usurpation and 'Unruhen' both in and outside Bithynia || 4-8. probably a relative of the ἀγορανόμος Μ. Πόντιος Σαβεινιανός (*SEG* LV 1370), H., W. || on the interior band of B perhaps [Μ(άρκου)] Αὐρηλίου: control stamp of a later agoranomos, H., W.

1271: 522-524 no. 23 = *CPAI* 3.1 no. 413. Triangular lead weight (276.65 g); inscription on both sides (A, B) in recessed fields; suspension-hole; on B dots in the middle of lines as separation marks.

A: ["Ε]|του(ς) | δ' το|ῦ κυρί||ου ἡμῶ|ν Λ(ουκίου) Δομ(ιτίου) Α|ὐρηλιανοῦ
B: Ὑ|πα(τεύοντος) | Λ(ουκίου) Οὐ|αλ(ερίου) Αἰ||μιλιαν|οῦ, ἀγ(ορανομοῦντος) ΚΟΚ (or ΚΟΡ) | Χρήστου

Another triangular weight in *SEG* LV 1388 (dilitron agoraion; 994.45 g; from Decius' 1st year (summer 249-22 Sept. 249 A.D.)); the new weight probably is a slightly too heavy hemilitron agoraion || A. 4th year of the emperor Aurelian: 23 Sept. 272-22 Sept. 273 or 23 Sept. 273-22 Sept. 274 A.D., H., W. || B 1-6. this governor is previously unattested, H., W. || 6-7. Κοκ(κήϊος) or Κορ(νήλιος), H., W., who add that the name Χρῆστος is on record in *SEG* LV 1369 and 1381 || on 533-539 detailed reflections on the date of the dies imperii of Decius (cf. *SEG* LV 1378, 1386 and 1388).

1272. **Nikomedeia. Lead weight, 235/236 A.D.** *SEG* LV 1374. After renewed examination of the weight, R.Haensch, P.Weiss, *Chiron* 44 (2014) 528, read in B LL. 3-5 λογιστεύοντος τῆς ἐπαρχ[είας] (*SEG*: τ[ιμ]ητεύοντο[ς] τῆς ἐπαρχ[είας]). For the combination of provincial governor and λογιστής (curator rei publicae) of a city see our lemma no. 1269, app.cr in fine.

1273. **Nikomedeia. Lead weights, 259/260 and 255/256 A.D.** *SEG* LV 1380 and 1387. R.Haensch, P.Weiss, *Chiron* 44 (2014) 530-533, point out that in both weights the names of the initial agoranomoi have been replaced by those of their immediate successors; further reflections on the political context of such changes and on the question of how many agoranomoi were active in one year.

1274. **Prusa ad Olympum. Milestones, 244-249 and 293-305 A.D.** Edd.pr. H.Uzunoğlu, E.Taşdelen, *Gephyra* 11 (2014) 37-39 nos. 1/2 (ph.; English translations), publish two milestones dating from 293-

305 (no. 1) and 244-249 A.D. (no. 2), now in the museum in Bursa. Both texts are in Latin except for the final line which has ε' (5 miles from Bursa: a Prusae mil(ia) V). There is no information about find-spot or provenance; they are likely to come from Prusa's territory [for other texts from the museum in Bursa see our lemmata nos. 1259, 1275-1277, H.Uzunoğlu, *Olba* 23 (2015) 397-415 and F.Avcu, *Gephyra* 12 (2015) 239-244. Pleket].

1275. **Prusa ad Olympum (area of?)? Grave epigram for Pasikion from Cyprus, 400-350** B.C. Pedimental limestone stele with akroteria; inscription on the upper part of the shaft; probably from the surroundings of Bursa, now in the archaeological museum. Ed.pr. E.Akyürek-Şahin, in Ç.Aşkit et alii (edd.), *op.cit.* (see our lemma no. 972) 279-283 (ph.; Turkish translation).

Σωφροσύνης πρωτεῖον | ἔχουσαν τύμβος ὅδε αὔ|ξει
Πασίκιον φθιμένην | πατρὸς Ἀριστόλεω
πατρί||δος ἐκ Κύπροιο· Ἀπολλόδωρο|ς δὲ πόσις σὸς
σὴν ἀρετὴν | αὔξων τύμβον ἐπηγλάϊσ|εν vacat

The epigram consists of two distichs; L. 2 ὅδε is scriptio plena, and in L. 5 the omega in Ἀπολλόδωρος is metri causa considered short, ed.pr. || 1. for the use of σωφροσύνη (L. 1) and ἀρετή (L. 6) in early epigrams cf. C.Tsagalis, *Inscribing Sorrow: Fourth-Century Attic Funerary Epigrams* (Berlin, New York 2008) 135-159, ed.pr. || 2-3. αὔξει = αὐξάνει; for the use of this verb in early epigrams, cf. Tsagalis, *op.cit.* 149/150, ed.pr. || 3. the female name Πασίκιον is attested here for the first time; the related Πασικίνη appears only in an inscription from Kition (*I.Kition* 2196), ed.pr. || 4. Ἀριστόλεως is more common in Macedonia, Thrace and Athens; for evidence in Asia Minor cf. *LGPN* V.A s.v., ed.pr. || 7-8. ἐπηγλάϊσεν and variants of it are attested in several epigrams of the 5th and 4th cent. B.C.; cf. e.g. Merkelbach-Stauber, *SGO* I no. 01/12/05 (ἐπαγλαΐσας) and no. 04/02/09 (κατηγλάϊσεν), ed.pr.

1276-1277. **Prusa ad Olympum. Epitaphs.** Edd.pr. H.Uzunoğlu, E.Taşdelen, *Gephyra* 11 (2014) 39-43 nos. 3 and 5 (ph.; English translations), publish two epitaphs kept in the archaeological museum in Bursa.

1276: 42/43 no. 5. **Epitaph of Meidias, late Hellenistic.** Large marble stele with triangular pediment and a partly preserved relief representing a rider wearing a chiton on a galloping horse; to his left a servant with a spear; inscription below the relief; find-spot unknown.

Μειδίαν Μηδήου οἱ θρε-
πτοὶ καὶ ⟨αἱ⟩ θρεπταὶ ἐστηλ-
λογράφησαν τὸν ἑα(υ)τῶν
θρέψανταν v χρυσῷ στεφάνῳ
οἱ καὶ ἀπελεύθεροι vacat

1. Μηδήου = Μηδείου, edd.pr. || 2. ⟨αἱ⟩: lapis H (for ἡ), edd.pr. || 2-3. ἐστηλ|λογράφησαν: 'honoured (with a golden wreath)', edd.pr. || 4. θρέψανταν instead of θρέψαντα, edd.pr. || 5. added later 'in a narrower style', edd.pr.

1277: 39-41 no. 3. **Epitaph of Hesperos, 2nd cent.** A.D. Large marble stele with triangular pediment and partly preserved tenon; in the center of the pediment a Gorgoneion; below the pediment in a recessed field, representation of a funerary banquet: a man reclining on a couch, his left hand on a cushion, in his right hand a wreath; to the left of the couch ■ woman clad in chiton and cloak, sitting on a chair with her feet on a footstool; in front of the couch a table with cake and fruits; on the left in the panel a mirror, wool-basket and a pruning knife; below the table a boy holding the reins of a horse; inscription below the relief. Found in Erdoğan Köyü, west of Prusa (in *I.Prusa* assigned to the territory of Prusa).

Ἕσπερος Ἑσπέρου υἱὸς
Ἑσπέρῳ τῷ πατρὶ μνή-
μης χάριν· Κοκκειανοῦ
ΛΙΠΝΟΣ θρεπτῷ οἰκο-
νόμῳ ζήσαντι κοσμίως
ἔτη πεντήκοντα vacat

1. Another Ἕσπερος, also an οἰκονόμος, in *I.Prusa* 165, edd.pr. || 3. Κοκκειανοῦ: this cognomen was also carried by Dio Chrysostomus of Prusa and Cassius Dio, edd.pr. [not Cassius Dio: see A.M.Gowing, *CPh* 85 (1990) 49-54 (*SEG* XL 532), Corsten] || 4. ΛΙΠΝΟΣ: enigmatic word; perhaps the genitive of Cocceianus' patronymic [or a second (nick?)name, Pleket]; Hesperos may have been a freedman, edd.pr. || 4-5. οἰκονόμῳ: 'estate-manager'; attested in many inscriptions from Bithynia: see, inter alia, *I.Prusa* 68, 165 and H.Uzunoğlu, *Olba* 23 (2015) 402/403 no. 1, edd.pr.

1278. **Tieion/Tios. Citizens of Tieion abroad.** Cf. *SEG* LXIII 1155. B.Öztürk, in *Interconnectivity* 155-185, adduces in passing many inscriptions recording Τιανοί abroad; we note *IG* II² 10448-10450 (with comment on the names Μᾶ, Ποσεἴδαος and Τίβειος and their social status; ph. of 10450) and 1043 Col. I L. 119 (a Τιανεύς as ephebe); *CIRB* 705 (dr.) and 732 (ph.) both from Pantikapaion, no. 732 referring to a ναύκληρος; *I.Sinope* 115 (*SEG* XLIV 1021; ph.; dedication by a Τιανὸς ὁ καὶ Τομείτης) and 104 (ph.; dr.); *Studia Pontica* III 7 (a) (dr.); *IOSPE* I² 40 (*I.Prusias ad Hypium* 202; honorary statue erected by i.a. the Τιανοί); *IGUR* 71 (*IG* XIV 1077; ph.). Cf. A.Avram's brief comment in *BE* (2015) no. 475. As to Tios' external relations, Ö. briefly comments on inscribed amphora handles found on the city's acropolis: an amphora stamp with the name Μνασίμαχος (250-230 or 189-166 B.C.; ph.) [Ö. suggests that the amphora is from Rhodes since Mnasimachos is attested on coins; however, there is no eponym with this name in N.Badoud, *Le temps de Rhodes. Une chronologie des inscriptions de la cité fondée sur l'étude de ses institutions* (Munich 2015), Carbon], a Sinopean stamp with the ἀστυνόμος Εὐχάριστος, son of Καλλισθένης (ca. 257-190 B.C.; ph.).

PONTUS

1279. **Pontus. The 'Ponticness' of cities in Pontus/Bithynia.** M.Vitale in *Space, Place and Identity* 49-61, tries 'to trace explicit Ponticness - - - in the sources for civic self-representation, i.e., in inscriptions and on coins' (50). He rejects the theory that 'Ponticness' refers to membership of the Pompeian province of Bithynia-Pontus and of a supra-provincial Pontic κοινόν extending across the borders of that province and covering the territories of several other provinces. He argues that Ποντικός/Ponticus was used long before Pompey's intervention and beyond the territory of his province. Subsequently he suggests that in the Roman period there were 'at least five different provincial *koina*' (55). The members of some of them admittedly were poleis that were part of the Pompeian province of Pontus but others had no connection to it but nonetheless had a president called Ποντάρχης. V. discerns the following κοινά: 1) 'Koinon of Armenia', presided over by an Ἀρμενιάρχης (*IGR* III 132; *SEG* VI 699; cf. our lemma no. 2208) and led by its μητρόπολις Nikopolis (Pompeian foundation); 2) the κοινόν of Paphlagonia, presided over by a Παφλαγονιάρχης, which comprised in 3 B.C. (at the latest) the city of Pompeiopolis (Pompeiopolis, μητρόπολις of Paphlagonia, was another Pompeian foundation); 3) the Κοινόν around Amaseia, Neokaisareia, Zela, Komana, Sebasteia and Sebastopolis; its territory fell under the area administered by the governor of Cappadocia in the eparchy of Pontus Mediterraneus (*SEG* XXXVII 963/964: Amaseia as μητρόπολις τοῦ Πόντου [see also *SEG* LXII 473: in the 4th cent. A.D. citizens from Amaseia and Neokaisareia were called Ποντικοί, in addition to their urban ethnika, Pleket]). The league called itself κοινὸν Πόντου and was led by a Ποντάρχης (*IGR* III 115); 4) the Κοινὸν τῶν ἐν Πόντῳ πολέων (Marek, *Stadt* 160 no. 7) around Amastris and Herakleia Pontike (*I.Heraclea Pontica* 3 and 82), to be distinguished from the κοινόν under (3); it is the 'koinon of the eparchy of Pontus connected administratively with the semi-province of Bithynia' (57/58); 5) the west Pontic Koinon, commonly called Κοινὸν τῶν Ἑλλήνων or κοινὸν τῆς Πενταπόλεως/Ἑξαπόλεως; the president, however, was a Ποντάρχης (for the latter cf. our lemma no. 612).

In spite of several Pontic koina coexisting during the Imperial period, V. admits that 'the many city titles, official titles and *koina descriptors* reveal a direct link to the Pontos, and some sort of Pontic consciousness' (59). To illustrate how 'this Ponticness might be understood' V. quotes *IOSPE* I² 39 (Olbia) where it is said that a citizen of Olbia 'held precedence not only in his home city, but also in the entire Pontic *ethnos*' (σύνπαντος τοῦ Ποντικοῦ ἔθνους). [Cf. A.Avram's comment in *BE* (2015) no. 483; A. refers to M.Dana, *Culture et Mobilité dans le Pont-Euxin. Approche régionale de la vie culturelle des cités grecques* (Bordeaux 2011) 386-392 ('Autour de la notion de *Pontikos*'). See also J.Dalaison's contribution in *Space, Place and Identity* 125-155, especially 126/127, who argues in favor of the theory of 'one single *koinon* of Pontus' but at the same time has doubts about 'a shared Pontic identity throughout the *koinon*', Pleket].

1280. **Amaseia. Zeus Stratios.** Cf. *SEG* XLVI 1607, LXI 1060. C.G.Williamson, in *Space, Place and Identity* 175-188, offers some rather vague reflections on the shrine of Ζεὺς Στράτιος at Yassıçal (territory of Amaseia) as 'communal focus and a source of civic pride - - - foregrounded in the mind's eye of the Amaseians' (188). As to the visibility of the ceremonies executed in this hill-top sanctuary, W. suggests that not the flames (so Appian, *Mithridatic Wars* 66) but rather the smoke of the sacrifice on the monumental altar could be seen in the Black Sea. See also J.Dalaison, *ibidem* 136/137, on the representation of the large pyre, denoting the cult of Zeus Stratios, on the city's coins, and L.Summerer, *ibidem* 207/208, for a brief report on the site. [For Zeus Stratios cf. also A.Teffeteler, in G.R.Tsetskhladze (ed.), *The Black Sea, Paphlagonia, Pontus and Phrygia in Antiquity* (Oxford 2012) 223-227, and the brief remarks by K.Stauner, *Philia* 2 (2016) 117, Pleket.]

1281. **Amastris. Dedication to Theos Aniketos Asbameus, undated.** Marek, *Stadt* -- 165 no. 27; cf. *SEG* XLII 1849, LIV 1253. In an article devoted to the fountain of Ζεὺς Ὅρκιος or 'Fountain of Asbama' near Tyana in Cappadocia, described by (e.g.) Aristotle (*De mirabilibus auscultationibus* 152, 845b-846a) and Philostratus (*VA* 1.6), S.Lebreton, in *Deus Medicus* (Turnhout 2013) 228, refers to the inscription mentioning Θεὸς Ἀνείκητος Ἀσβαμεύς in Amastris [he does not, however, attempt to explain how the god moved from Tyana to Amastris, Corsten].

1282. **Amastris. Inscribed signaculum, undated.** Bronze shoe-shaped signaculum; inscription on the sole; now in the archaeological museum in Amasra. Edd.pr. M.Buora, E.Laflı in *op.cit.* (cf. our lemma no. 1499) 419 (ph.), who read 'un nome --- scritta in lettere greche e latine': ICIΔVR (with square sigma)

1283. **Gazioura. Dedication to Hermes, 3rd/2nd cent.** B.C. *Studia Pontica* III 278 (a) (*SEG* XIII 539; L.Robert, N.Fıratlı, *Les Stèles funéraires de Byzance gréco-romaine* [Paris 1964] 154/155). In an article on cultural identity in the Mithradatic kingdom of Pontos, B.C.McGing in *Space, Place and Identity* 29, briefly comments on this text. He tends to reject Robert's proposal to read in L. 3 Βυζάντιος instead of Βυζάντιον, which would have implied that the games in which the victor won, in the torch-race of the boys, had taken place in Gazioura; in its turn this would entail the existence of a gymnasion in Gazioura. McGing finds this correction improbable 'at this early date in the history of the kingdom'. The standard interpretation entails the existence of a Greek athlete in Gazioura. The text runs: [Ὁ δεῖνα] | Ἀντιφιλ[ίδο]υ | Βυζάντιον | παῖδας λαμπά||δι νικῶν Ἑρμεῖ [the reference to Hermes and a torch-race make the existence of a gymnasium certain, Chaniotis]. On 28/29 McG. gives a brief survey of the 'extremely rare' Greek inscriptions of pre-Roman date from inland Pontus (Amaseia; Gazioura).

1284. **Herakleia Pontike. Epitaph of Pates and Philoumena, 1st/2nd cent.** A.D. *SEG* LXI 1069. D.Dana, *ZPE* 188 (2014) 187/188, points out that the Thracian names Πατης and Δ(ε)ιλιπορις are also on record in *IG* IV² 2.929 (Aigina: Δυλυπορις Πατα; probably from the period of Attalid dominance). Διλιπορις is often attested in Bithynia, whereas Πατης/Πατας is attested in Kyzikos (*I.Kyzikos* 401), Dorylaion and in Thracian areas. [For new inscriptions from Herakleia Pontike see the publication mentioned in *BE* (2017) nos. 552 and 553, Pleket.]

1285. Neoklaudiopolis (Neapolis). History and geography. T.Bekker-Nielsen, in *Space, Place and Identity* 63-74, argues that the city neither belonged to nor perceived itself as being part of Paphlagonia. It was 'part of "Pontus", i.e., of a Pontic eparchy under the authority of the governor of Galatia' (74). He adduces the oath sworn to Augustus in Gangra and found in Neapolis (ph.; English translation; 3 B.C.; see our lemma no. 1287 [see now also S.L.Sørensen, *Philia* 1 (2015) 14-32, Pleket]) and argues that ὁμοίως (L. 39) means that the inhabitants of Neapolis took the oath in the same way *as the Paphlagonians* (and not *as the other Paphlagonians*) [but see now C.Marek in K.Winther-Jacobsen, L. Summerer (edd.), *Landscape Dynamics and Settlement Patterns in northern Anatolia during the Roman and Byzantine period* (Stuttgart 2015) 307-328, for a Paphlagonian koinon, attested on coins from the Flavian period and in a new inscription from Pompeiopolis (reign of Severus Alexander) mentioning [redacted] Παφλαγονιάρχης, Pleket]. As to the civic era of the city (and of the other cities situated in Paphlagonia; 6/5 B.C.: end of the reign of the local dynast Deiotaros II, king of Paphlagonia, and incorporation of his territory into the province Galatia), B.-N. suggests that its use may reflect either the integration into the empire or the liberation from the king but that it does not follow that these cities were absorbed into a single province or eparchy. For the use of the era in Neapolis see *SEG* LXII 1055 (ph. apud B.-N.) [for Neoklaudiopolis cf. now S.L.Sørensen, *Between kingdom and koinon. Neapolis/Neoklaudiopolis and the Pontic cities* (Stuttgart 2016), with S. Mitchell's review in *JRA* 30 (2017) 805-810; cf. also J.Dalaison, F.Delrieux, *Anatolia Antiqua* [redacted] (2014) 159-198, Pleket].

In an overview of the geography and history of the city (founded at the place of Andrapa near Phazimon), T.Bekker-Nielsen, in Ü.Yalçin (ed.), *Anatolian Metal* VI (Bochum 2013) 203-213, mentions the following inscriptions: *SEG* XLI 1108 bis (XLV 1696, LI 1723; ph.; English translation of LL. 1 and 9-[redacted] [however, LL. 9-16 ἡ βουλὴ καὶ ὁ | δῆμος Νεοκλαυ|διοπολειτῶν | ἐπὶ Π. Ἀλφίου | Αὐείτου πρεσβ(ευτοῦ) | καὶ ἀντιστρ(ατήγου) τοῦ | Σεβ(αστοῦ), ἄρχοντος | Κλ. Φάλκωνος does not mean 'the council and the people of Neoklaudiopolis (sc. set this up) by Alfius Avitus, the emperor's propraetorian legate, (and) Claudius Falco, archon' but 'the council and the people of N. (set this up) when P. Alfius Avitus was the emperor's propraetorian legate and Cl. Falco was archon', Corsten]); *SEG* LXII 1056 (ph.; dated 41-68 A.D. in *Anatolian Metal* VI) [mentioned as unpublished; the article in *Anatolian Metal* must have been finalized before B.-N. himself (with C.Høgel) published the ed.pr. of the text (*SEG* LXII 1056), where it is dated 'not earlier than the late 2nd cent. A.D.', Corsten]; *Studia Pontica* III 41, 66 (English translation of LL. 36-42 [cf. our lemma no. 1287, Corsten]), 67 and 68 a.

1286. Neoklaudiopolis. Inscriptions dated after the Paphlagonian era, Imperial period. In their study of the city's history (with a catalogue of coins), J.Dalaison, F.Delrieux, *Anatolia Antiqua* 22 (2014) 168, present a list of inscriptions dated on the basis of the Paphlagonian era: *SEG* XLI 1108 bis (cf. XLV 1696), L 1233, LXII 1055; *Studia Pontica* III nos. 45, 50, 64, 66-68, 70, 78/79, 81, 89.

1287. Phazimon-Neapolis (later Neoklaudiopolis). Oath sworn to Augustus, 3 B.C. *OGIS* 532; *IGR* III 137; *Studia Pontica* III 66; *SEG* LVII 1298 (under Paphlagonia); cf. LXI 1640 and our lemma no. 1285. T.Bekker-Nielsen, *Orbis Terrarum* 11 (2012-2013) 12, reprints LL. 36-42 (French translation and dr. based on ed.pr.); J.Dalaison, F.Delrieux, *Anatolia Antiqua* 22 (2014) 193/194, reprint the entire text (French translation).

1288. Sebastopolis (Sulusaray). Epitaph of the Jew Mouses, Late Imperial period. Rectangular gray marble stele supported by two legs (visible now on the stone but originally probably by a tripod), decorated with [redacted] rectangular panel divided into two zones; in the upper zone an inscription, in the lower one a menorah; now in the Antik Kentr Taş Eserler ve Mozaik Müzesi in Sulusaray. Edd.pr. Ş.D.Ful, S.L.Sørensen, *ZPE* 192 (2014) 176-180 (ph.; English translation).

Ἔνθα κατά|κιτε Μουσῆς | ἀρχισυνάγο|γος ἐν εἰρήνῃ

Edd.pr. refer to *SEG* XLI 1137-1139 (*IJO* II 159-161) for three other Jewish epitaphs from Sebastopolis; brief reflections on the function of the ἀρχισυνάγωγος and ἄρχων (*SEG* XLI 1137) and on the Jewish-Christian name Μουσῆς/Μωσῆς (cf. *SEG* XLVII 2297 and LII 1947).

1289. Unknown provenance. List of names, Hellenistic (3rd/2nd cent. B.C.). Marble block broken below; now in the museum of Samsun. Briefly mentioned in *I.Hadrianopolis* 33 (ph.; no text). Edd.pr. H.Bru, E.Laflı, *DHA* 40.2 (2014) 279-281 no. 15 (ph.; French translation).

Ξεννὼ Ἀπολλωνίου
v Τίμωνος γυνή, vacat
Μῆνις καὶ Δωρίων vv
4 v οἱ Δωρίωνος vacat
Μύστα Τίμωνος vac.
Δημητρίου γυνή, vac.
Δημήτριος Θεοδώρου vv
8 [- - - - -]Ν vacat
vacat (6 lines)
[- - - - - - - - - - - - - - -]ΟΣ

Small hanging omicron and omega; pi with unequal vertical hastae; alpha with broken cross-bar: 3rd/2nd cent. B.C., edd.pr., with copious onomastic commentary.

1290. Unknown provenance. Christian ex-voto of the deacon Chrysaphios and his daughter, 6th cent. A.D. Yellowish limestone block, possibly belonging to the 'parapet d'une église'; in a framed field, inscription in a tabula ansata; around and below the tabula floral elements, a large cross and two birds. Now in the museum of Samsun. Briefly mentioned in *I.Hadrianopolis* 44 (ph.; no text). Edd.pr. H.Bru, E. Laflı, *DHA* 40.2 (2014) 281/282 no. 16 (ph.; French translation).

† Ὑπὲρ εὐχῆς | Χρυσαφίου | διακόνου | καὶ Τρυφερί||ης θυγατρὸς | αὐτοῦ· ἀμήν

4-5. Τρυφέριος is attested, Τρυφερία not so far, edd.pr., who do not assume an error for Τρυφέρα.

GALATIA

1291. Galatia. Milestones of southern Galatia. Cf. our lemma no. 2168 (3).

1292. Ankyra. Res Gestae divi Augusti. *I.Ancyra* 1; *SEG* LXI 1099, LXIII 1175. A.Cooley, *CCG* 25 (2014) 215-230, uses 'a new approach' by examining the Res Gestae 'from the perspective of paratexts'. The specifics of the places where the text was inscribed (Ankyra, Apollonia and Antiochia ad Pisidiam, all in the province of Galatia) 'may have altered the original intention of the text in some respects so as to suit its provincal audiences' (217). She argues against the view that Augustus himself was involved in the translating process (cf. *SEG* LXIII 1175) and that the governor was behind the inscribing of the text; she rather sees the local elites as 'active agents in setting up and reinterpreting the text to suit their interests', a conclusion deduced from the modifications introduced into the text (cf. already her article summarized in *SEG* LXII 1879). This reconstruction of events accounts also for the differences in the display of the inscription: in Ankyra it was engraved on the temple of Augustus; in Apollonia it was inscribed on a base that supported statues of the imperial family (*MAMA* IV 143), by which the people of Apollonia stressed 'the idea of the continuing dynasty at Rome'; in Antioch, a Roman colony, the text (in Latin; J.Scheid, *Res Gestae Divi Augusti. Hauts faits du divin Auguste* [Paris 2007] CCI-CCXXIII) was added to an arched gateway in a context celebrating Rome's victories over barbarians. New features in the provincial copies (i.e. those not in the original text in Rome) are, in particular, the title, the 'claim to deification' (which cannot have been part of the original text, composed when Augustus was still alive), and the appendix (in the third person!) that purports to sum up the main text, but differs from it (and the Latin version differs from the Greek) [for the appendix cf. now. R.Kearsley, in S.Procházka, L.Reinfandt, S.Tost (edd.), *Official Epistolography and the Language(s) of Power* (*Papyrologica Vindobonensia* Band 8; Vienna 2017) 173-184. Pleket]. In addition, some parts were left out in the Greek texts, such as the phrase 'quibus orbem terrarum imperio populi Romani subiecit' which carried an imperialist undertone.

1293. Ankyra. List of priests of Theos Sebastos and Thea Sebaste, 5-18 A.D. *I.Ancyra* 2 (*OGIS* 533; *IGR* III 157; cf. *SEG* LXII 1092, LXIII 1174). A.Coşkun, in *Beitrag Kleinasiens* 35-73, republishes the text (with German translation) after autopsy and examination of photos, squeezes and earlier editions, with a complicated system of letters in normal font (some underlined; some not underlined; 'mit Unterstrichelung') and letters in boldface, and a detailed [but rather superfluous, Pleket] app.cr. Comparison with *I.Ancyra* 2 yields only very marginal, trivial differences, which we nevertheless note below. We do not list underlined restorations ('meine eigenen Konjekturen') that are already included in the app.cr. of *I.Ancyra* 2. L. 50 C. suggests ἔθνε[σιν, ὁμοιῶς] (*I.Ancyra*: ἔθνε[σιν, ἔτι]), L. 58 in fine ἔδωκ[εν, καὶ?] (*I.Ancyra*: ἔδωκ[εν]), L. 73 [δημοθοινίαν] (*I.Ancyra*: [δημοθοινίας]), L. 82 ṆΘ - - T - καὶ [σ]τύλ̣ω[ν] (*I.Ancyra*: [- - -]ḲẠỊ[.]ṬΥΛ̣Ω), LL. 83-85 Ε[- -]Λ̣ ἔθνεις Π̣ε̣[σσ|ινοῦντι?]ΛΟΚ̣[- -]ΕΙΣ[- -]Γ[- -]Β̣Ω[- - δη|μοθ]ο̣ιν(ί)αν ἔθηκεν κ[αὶ] Ṇ[- -]ΙΕΡΑṆ (*I.Ancyra*: [- - - -]Ọ̣Ε[. .]ΛΕ̣ΩṆ Ε̣Ι̣Σ̣ Π̣Ε̣|[- - -]. . ΛΟ[. . .] Ε̣Ι̣Σ̣[. .]Γ[. .]Β̣Ω̣Σ̣ | [δημοθ]ο̣ιν[ί]αν ἔθηκεν κ[. .]Ι̣[.]ΡΑ), L. 91 initio [Γάϊ]ος Ἀκύλα̣ (*I.Ancyra*: [. .]ος

Ἀκύλα̣[ς]). On 44-62 detailed comment on the text and its chronology, on 63 tabular survey of the various theories advanced so far about the chronology of the cult.

1294. Ankyra (area of: Maltepe). Epitaph, late 2nd cent. A.D. *I.Ancyra* 240. Stele found south of tomb 6 in the necropolis on the site of the Gazi Üniversitesi. Mentioned by M.Arslan, M.Aydın, *Müze* 19 (2011) 310 (ph.; Greek text in majuscules; Turkish translation).

1295. Ankyra (area of: Maltepe). Christogram, Late Antiquity. Golden robe appliqué, found in the hypogeum of the necropolis on the site of the Gazi Üniversitesi. Mentioned by M.Arslan, M. Aydın, *Müze* 19 (2011) 306 (ph.): ⳨

1296. Pessinous. Letter of Attalos II to two royal officials, late 180s B.C. Local marble stone broken above and below; inscription on a carefully smoothed field, a rough unworked panel above; found in a house in Ballıhisar; after some brief references to it in earlier publications (cf. *SEG* LV 1401), published by edd.pr. A.Avram, G.R.Tsetskhladze, *ZPE* 191 (2014) 151-181 (ph.; English translation); cf. now also M.Ricl, *EA* 47 (2014) 141-146 (ph.; English translation), P.Thonemann, *ZPE* 194 (2015) 117-128 (English translation) and P.Hamon, *BE* (2015) no. 658. Cf. also the brief remarks of I. Savalli-Lestrade, *ZPE* 205 (2018) 174/175. Below we present the text of T(honemann), and incorporate R.'s suggestions for LL. 8-10 and a suggestion of H. for L. 10 initio (see the app.cr.).

Ἀγαθῆ τύχηι·
Ἄτταλος Σωσθένει καὶ Ἡρωΐδε[ι]
χαίρειν· ἐντυχὼν ἡμῖν Ἀρίβαζος
ἡγεμὼν τῶν ἀπὸ Κλεονναείου Γαλατῶ[ν]
καὶ τῶν ἀπὸ Ἀμορίου κατοίκων ἔφησε̣[ν]
ἀναφέρεσθαι ἐν τοῖς ἐν τῶι Κλεονναε[ίωι],
[κ]αὶ διὰ τῶν ἐν τῶι τόπωι ὄντων πρότερ[ον]
[μ]ισθοφόρων μηθὲν διατετάχθαι τοῖς vac.?
ἡγεμόσι̣ν φιλάνθρωπον, γεγραφέναι ἡμᾶ[ς]
[δ' ἃ] δεῖν ἑκάστους ἔχ(ει)ν τῶν τὰς ὑποκάτω
[ἡ]γεμονίας ἐχόντων, περὶ δὲ ἑαυτοῦ μηθὲ[ν]
[γ]εγονέναι· καὶ ἠξίο̣υ̣ ἐπιγραφῆναι στρατηγία[ι]
[καὶ] τοὺς κλήρους ἐα̣θῆνα̣ι̣ ἔχειν οὓς προκ[α]-
[τέ]χει, ὄντας ἡγεμονικούς, τά τε ἄλλα ὑπά̣[ρ]-
[χει]ν αὐτῶι, ἃ καὶ τοῖς στρατηγοῖς συνκεχω-
[ρήκαμε]ν̣· ἐπε̣ὶ οὖν ἔν τε τῆ ἀ[ρ]χαίαι κ{ι}αὶ νῦν
[χρείας καὶ πλε]ί̣ο̣νας [π]αρείσχηται καὶ ἐν [2-3]
- -

Date: ca. 160 B.C., edd.pr., who suggest that Aribazos' petition followed on an Attalid victory over the Galatians, either in 166 B.C. or in 162-160 B.C.; the late 180s B.C., when after Eumenes II's victory over Prusias of Bithynia and the Galatian leader Ortiagon, Galatia came under Attalid control, T. (accepted by H. [see also A.Coşkun, *Philia* 2 (2016) 54 note 8: 'I shall soon suggest 188/185 B.C.', Pleket]), who argues that Attalid control of Pessinous and its surroundings in the late 160s is improbable, given the fact that Rome granted the Galatians independence after the war of 168-166 and that the tone of the correspondence between the Attalids and the Pessinountian high priest Attis (*RC* 55-61; *I.Pessinous* 1-7; ca. 163-158/156 B.C. [but see now A.Coşkun, *art.cit.* 53-62, for a much higher date, Pleket]) is incompatible with such Attalid control; the terminus ante quem is 159 B.C. (Attalos II became co-regent with Eumenes II and acquired the title βασιλεύς, which is absent in the new inscription) || 1. in much larger script || 2. Sosthenes: previously unattested; perhaps a στρατηγός of 'the strategy into which Amorion should be incorporated', edd.pr.; Ἡρωΐδης: identified by edd.pr. and T. with the homonymous ἡμιόλιος (Attalid financial official) on record in *I.Sultan Dağı* I 393 (*SEG* XLVII 1745; ca. 188-186 B.C.); with edd.pr.'s date of the new text one must assume a very long period in office (almost thirty years), T. || 3. Ἀρίβαζος: Iranian name, edd.pr., with various parallels; T. argues that A. was a local military commander, 'originally in Seleukid service, who remained in Anatolia after the Seleukid collapse of 190-188 B.C.', and who may well have supported the Attalids in the war against Ortiagon in ca. 187-184 B.C. || 4. ἡγεμών: 'junior military officer', commanding the Galatians in Kleonnaeion and the katoikoi in Amorion, T.; Κλεοννаείου: probably derived from an eponymous Κλεόνικος or Κλεοννᾶς, edd.pr. and T., who adduces two coins (2nd/1st cent. B.C.) with on the reverse the legend Λεοννaιτῶν; he suggests reading [Κ]λεοννaιτῶν; at the time of the coinage Kleonnaeion was a polis; in the 180s B.C. it was just a settlement hosting a Galatian mercenary contingent; T. goes so far as to suggest that Kleonnaeion and Pessinous were 'one and the same settlement' (125) or two neighboring communities which existed side by side: a Phrygian part centered around the sanctuary of the Phrygian Μήτηρ and ■ Greek and partly Galatian settlement. Hamon adduces the situation in Aizanoi where the Seleukids/Attalids established ■ military settlement near a large indigenous sanctuary || 5-9. the κάτοικοι from Amorion: 'Amorion was established ■ an Attalid κατοικία', edd.pr., who identify the τόπος (L. 7) with Amorion and the κάτοικοι with the mercenaries mentioned in LL. 7-8 [for the κάτοικοι in Amorion cf. now also J.Nollé, *Gephyra* 12 (2015) 22, who argues that Amorion in origin may well have been a Macedonian colony, Pleket]; contra, T. and R., who point out that the τόπος refers to Κλεοννаείωι mentioned just before in L. 6; T. suggests considering the Galatian 'former mercenaries' (LL. 7-8) a group of former Seleukid mercenaries 'whose status under the new Attalid disposition was uncertain'. There are important differences in punctuation in LL. 8-9: edd.pr. give μηθὲν διατετάχθαι τοῖς [vac.?] | ἡγεμόσιν, φιλάνθρωπον γεγραφέναι etc.; T. puts a comma after διατετάχθαι and continues with τοῖς [δὲ] | ἡγεμόσιν φιλάνθρωπον γεγραφέναι etc.; R. suggests μηθὲν διατετάχθαι τοῖ[ς] vac.? | ἡγεμόσιν φιλάνθρωπον, γεγραφέναι; R. argues that the mercenaries may have been 'involved in some turbulent events' and 'were held responsible for their officers' unenviable position of receiving no *philanthropa* from the kings' || 9-10. T. points out that we need a particle to 'co-ordinate ἔφησεν - - διατετάχθαι - - γεγραφέναι ἡμᾶ[ς]' (LL. 5, 8, 9) and restores [δὲ] at the end of L. 8; in R.'s text no particle is restored; we adopt H.'s suggestion to restore in LL. 9-10 γεγραφέναι ἡμᾶ[ς | δ' ἅ] etc.; φιλάνθρωπον: 'we have granted a benefaction put in writing', edd.pr.; 'we have written an edict (lit. a benefaction)', T.; 'no privilege was granted', R. || 10. {ΕΧΟ̣Ν}, edd.pr.; ἔχων, lapis (according to T.), hence ἔχ(ει)ν, T.; ἔχ[ει]ν, R. || 10-11. τὰς ὑποκάτω | ἡγεμονίας: 'subordinate commands', edd.pr., who distinguish between the ἡγεμών Aribazos and the subordinate commanders and reject the idea of an opposition between Pessinous and districts located 'lower'; 'il me semble qu'elle [i.e., that opposition] demeure possible', H.; 'subordinate *hegemoniai*', T., who adds that 'we must surely assume - - - that Aribazos himself holds a "subordinate *hegemonia*"'; 'this - - - phrase should perhaps be understood as if οἱ τὰς ὑποκάτω γεγραμμένας ἡγεμονίας ἔχοντες stood on the stele', R., who suggests that this stele may have contained 'a today missing appendix with a list of the *hegemoniai* in question' [we prefer T.'s interpretation, Pleket] || 12. ἐπιγραφῆναι στρατηγίαι: 'to be ascribed to a strategy', edd.pr.; 'that he be enrolled in a *strategia*', T.; 'to be assigned a *strategia*', R.: Aribazos requests to be promoted to the position of a strategos || 13-14. [καὶ] τοὺς κλήρους ἔχο[ν]τ(α)ς ἔχειν οὓς προκ[α]τέ]χει (ὄ)ντας ἡγεμονικούς, edd.pr.; T. and R. independently read ἐαθῆναι ἔχειν; Aribazos requested Attalos to confirm and secure his ownership of the κλῆροι previously allotted to him || 15-16. συνκεχω|[ρήκαμε]ν, edd.pr. and T.; συνκεχώ|[ρηται], R. || 16. ἐπ(ε)ί, edd.pr.; ἐπεί, T.; ἐπεί, R.; τῆ(ι) ἀ[ρ]χαίαι κ{ι}αί, edd.pr.; τῆ ἀ[ρ]χαίαι κ{ι}αί, T.; τῆ ἀρχαίαι καί, R. || 17. [- - -]ΙΟ̣ΝΑΣ, edd.pr.; [χρείας καὶ πλεί]ονας, H. apud edd.pr.; [π]λήονας, R. ('although one does rather expect the regular form πλείονας').

1297. **Pessinous. Christian building inscription, 5th/6th cent.** A.D. White marble stele, found in Ballıhisar, re-used as a doorstep. Edd.pr. A. and S.Avram, *KST* 34.3 (2013) 265/266 no. 1 (English translation).

	[- - - - - - - - - - - - -]C̣ΙΛΟ̣		[νος? - - - - - - - - Φι]λίππου
	[- - - - - - - - - -]ΠΕΩ Κόμω-	4	[ἐγένετο τὸ ἔργον] τοῦτο †

The building may either have been erected by two persons (Komon and Philippos) or by Philippos alone; in the latter case the lost text must have contained his titles and offices, edd.pr., who refer to parallel wording in *I.Pessinous* 40, *CIG* 8837 (Uşak) and *MAMA* X 362 (Synaos).

1298-1299. **Pessinous. Epitaphs, 2nd/3rd cent.** A.D. Edd.pr. A. and S.Avram, *KST* 34.3 (2013) 266/267 nos. 2/3 (English translations).

1298: 266 no. 2 (ph.). **Epitaph of Menagoras.** Upper right part of a door-stone of gray local marble, found on the hill on the south-east edge of the ancient site; inscription on the moulding: [- - - τῷ e.g. γλυκυτάτῳ] ἀνδρὶ Μηναγόρᾳ μνήμης | [χάριν]

1299: 266/267 no. 3 (ph.). **Epitaph.** Upper right part of a door-stone of yellowish marble, exact find-spot unknown; in the upper panels a door knocker (left) and a key-plate (right), in each of the lower panels a lozenge with a trefoil; inscription on the upper frame.

[- - - - - - - - - τ]ῷ υἱῷ | [μνήμης χάριν]

1300. **Yozgat. Inscriptions in the museum, Imperial and Byzantine periods.** C.Wallner, in *Öffentlichkeit* 722-724, presents the results of a systematical survey of the inscriptions in the Yozgat Museum coming from all over the Turkish province of Yozgat (parts of ancient Pontus, Cappadocia and Galatia). W. refers to his catalogue of 2011 containing inscriptions recorded until 2009 (see *SEG* LXI 1125) and reports on new inscriptions having come to the museum since 2009.

PHRYGIA

1301. **Phrygia. Milestones.** Cf. our lemma no. 2168.

1301 bis. **Phrygia. Confession inscriptions and the cult of Men.** Cf. our lemma no. 2223.

1302-1306. **Aizanoi. Inscriptions (old and new) concerning the Iulio-Claudian emperor cult.** M.Wörrle, *Chiron* 44 (2014) 439-511, examines the developments in the Iulio-Claudian emperor cult on the basis of the following inscriptions, old (and republished) and new (for which W. is the ed.pr.). He shows that the Aizanites reacted upon changes in the relations within the domus Augusta in Rome with new initiatives in the form of embassies to Rome (and in one case even to Boulogne-sur-Mer) that were concerned with the foundation of new cults of members of the domus [according to C.Davenport, *JRS* 107 (2017) 366, in a review of O.Hekster, *Emperors and Ancestors: Roman rulers and the constraints of tradition* (Oxford 2015), H. argues that '"local" media' should not always be envisaged 'as immediate responses to contemporaneous messages from the imperial regime'. Admittedly the claim by H. is largely based on civic coinages: the texts from Aizanoi show a different picture, Pleket].

1302: 440. **Letter of C. Norbanus Flaccus, 18/17 or 17/16 B.C. =** ***SEG*** **LXI 1134** (new version of *MAMA* IX 13).

1303: 441-456 (ph.; German translation). **Letter of the governor M. Plautius Silvanus,** 4/5 A.D. Gray-blue marble plaque broken at right; found in a private house in Çavdarhisar; below L. 17 the available space has not been inscribed, suggesting that the text is likely to have been continued in a second column, either on the lost right part of the plaque or on another plaque joining at right.

Ἀπὸ [Ἐφ]έ[σ]ο[υ]
Μᾶρκος Πλαύτιος [Σι]λο[υανὸς ἀνθύπα]-
τος Αἰζανειτῶν [ἄ]ρ[χ]ουσι βο[υλῆι δή]-
μωι vacat χαίρειν vacat
ἐνεφάνισεν μοι Μητρόδωρος [Μηνο]-
φίλου φάμενος ἱερεὺς εἶναι κ[αὶ ἀγω]-
νοθέτης διὰ γένους μὲν Καί[σαρος]
καὶ τῶν παίδων αὐτοῦ καὶ Λιβία[ς καὶ Νέ]-
ρωνος καὶ Δρούσου θεῶν ὁμοβω[μίων],
διὰ βίου δὲ Γαίου Καίσαρος καὶ Λ[ουκίου]
Καίσαρος καὶ Ἀγρίππα καὶ Νέρω[νος]
Κλαυδίου Δρούσου θεῶν [ὁμοβωμίων?]
ταῦτας τε τὰς ἱερωσύνας [- - - - - - - - - - - - - - - - - -]
αὐτῶν Μητρόδωρον Π[- - - - - - - - - - - - - - - - - - - κα]-

τὰ ψήφισμα ὑμέτερον [- -]
[- - - - - - - - -] παρ' ὑμῖν γραφ[- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - -]ιοις χρεοφυλ[ακίοις? - - - - - - - - - - -]

1. A reading Περγάμου is incompatible with the preserved letters and letter traces, ed.pr. || 2. the governor is attested in various other sources: cos. ord. in 2 B.C. together with Augustus; governor of Asia in 4/5 A.D.; in 6 and/or 7 A.D. active, together with Tiberius, on the Balkans in a war against rebels; governor of Galatia in 8-12 A.D., ed.pr., with further details about his mother and children, who were all closely involved in the imperial family || 5-6. Metrodoros: probably brother of the Μενεκλῆς who is mentioned as ambassador to C. Norbanus Flaccus (see our lemma no. 1302); stemma of the family on 469; Silvanus' decisions are lost but concerned the imperial cult and the priesthoods of Metrodoros || 6-9. M.'s first priesthood was established by an older member of the family and was continued by M. διὰ γένους ('durch Erbschaft oder Übertragung'); it concerned two triads: (a) Augustus and the two sons of Agrippa and Iulia, adopted by Augustus in 17 B.C. (Gaius and Lucius Caesar; in note 25 various parallels for the cult of Augustus and his παῖδες) and (b) Livia and her sons from her first marriage (with Tib. Claudius Nero), viz. Νέρων (= Tib. Claudius Nero, the later emperor Tiberius) and Δροῦσος (= Nero Claudius Drusus, i.e., Drusus senior, who died in 9 B.C. [terminus ante quem for the foundation of the cult]), born in 42 and 38 B.C., respectively. After the death of their father (ca. 34-32 B.C.) they grew up in Augustus' house, ed.pr., who argues that the adoption of C. and L. Caesar in 17 B.C. led to the foundation of their cult, and that Menekles' embassy to Norbanus Flaccus in precisely that year (see our lemma no. 1302) may well be linked to the start of that cult (for which Metrodoros was priest διὰ γένους in 4/5 A.D.); ed.pr. offers further reflections on the 'Gesamtbild einer domus Augusta mit demonstrativer Parität ihrer iulischen und ihrer claudischen Seite' on the one hand and on the '"asymmetrische" Realität' (449) on the other || 10-12. this cult may have been founded by Metrodoros himself, who subsequently became priest διὰ βίου; the two priesthoods existed side by side (cf. τὰς ἱερωσύνας in L. 13); C. and L.Caesar: now no longer called τῶν παίδων (as in L. 8) but with full names. Gaius died in Feb. 4 A.D.; Ἀγρίππας: presumably Agrippa Postumus, son of M. Vipsanius Agrippa (d. 12 B.C.) and born in that very same year; Νέρων Κλαύδιος Δροῦσος: probably Germanicus (son of Drusus senior; see above and LL. 6-9) rather than the younger Drusus, born in 15 or 14 B.C. as son of Tiberius, ed.pr., with interesting comment on the extent to which Metrodoros' cult-foundation 'Vorgaben aus Rom umgesetzt hat' (453) || 13. [καὶ ἀγωνοθεσίας] (cf. LL. 6-7) is too long, ed.pr. (with further reflections on the combination of priesthood and agonothesia on 498-501) || 17. possibly [δημοσ]ίοις χρεοφυλ[ακίοις? - -], ed.pr., who prefers a reference to the χρεοφυλάκιον rather than to the function of χρεοφύλαξ (χρεοφυλακεῖν); for ed.pr.'s restoration cf. our lemma no. 1306 B LL. 6/7; ed.pr. (on 456) wonders whether Silvanus' letter concerned a foundation serving to finance the emperor-cult.

1304: 456-462 (German translation). **Letter of Tiberius, 4 A.D.** E.Kornemann, *Klio* 9 (1909) 442-449 (*ILS* 9463; *IGR* IV 1693; Oliver, *Greek Constitutions* 13); seen by T.Wiegand in the courtyard of a private house in Çavdarhisar; both the marble plaque and Wiegand's squeeze are now lost. Wörrle prefers to give the largely unrestored version (A); he has doubts about the restored version of Kornemann (followed by *IGR* and Oliver; **B**).

A [Ἀπὸ Β]ονωνίας τῆς ἐν Γαλλίαι ἐνεχθ[εῖσα ἐπιστολή? - - - - - - - - - - - - - - vacat?]
Τιβέριος Καῖσαρ Αἰζ[ανειτῶν ἄρχουσι, βουλῆι]

δήμωι vacat [vacat? ‿ χαίρειν vacat?]·
ἀρχῆθεν ὑμῶν τὴ[ν - καὶ τὴν]
πρὸς ἐμὲ συνπάθι[αν - ἀπεδεξά]-
μην ἥδιστα καὶ ν[ῦν - παρὰ τῶν ὑμε]-
τέρων πρεσβευτῶν [- - - - - - - - - - - - - ψήφισμα - - - - - - - - - - - - - - - -]
διαφαῖνον τῆς πό[λεως τὴν - εὔ]-
νοιαν· πειράσομαι [- -]
ἂν ὦ δυνατὸς συν[αύξειν -]
ροις οἷς ἀξιοῦτε T [- -]

[Ἀπὸ Β]ονωνίας τῆς ἐν Γαλλίαι ἐνεχθ[εῖσα ἐπιστολὴ Τιβερίου Καίσαρος]
Τιβέριος Καῖσαρ Αἰζ[ανειτῶν βουλῆι]
δήμωι vacat [vacat χαίρειν]·
ἀρχῆθεν ὑμῶν τὴ[ν εὐσέβειαν? καὶ]
πρὸς ἐμὲ συνπαθί[αν μαθὼν ἀπεδεξά]-
μην ἥδιστα καὶ ν[ῦν παρὰ τῶν ὑμε]-
τέρων πρεσβευτῶν [τὸ ψήφισμα τὸ]
διαφαῖνον τῆς πό[λεως τὴν εἴς με εὔ]-
νοιαν· πειράσομαι [οὖν ὑμῖν ὅσον]
ἂν ὦ δυνατὸς συν[αύξειν ἐν πᾶσι καὶ]-
ροῖς οἷς ἀξιοῦτε τ[υχεῖν βοηθείας]

1. Βονωνία: Boulogne-sur-Mer, where Tiberius stayed in 4 A.D. in order to prepare for the campaign against rebellious Germania. K. considered the restoration of L. 6 as practically certain; the resulting length of the line forced him to omit ἄρχουσι in L. 2, which, given the presence of the word in Plautius Silvanus' letter, is not to be recommended, W., who in LL. 4-5 tentatively suggests Ἀρχῆθεν ὑμῶν τὴ[ν πρὸς τὸν πατέρα μου (or τὸν οἶκον ἡμῶν) καὶ] | πρὸς ἐμὲ συνπαθί[αν], referring to *SEG* XLIII 759 || 9-11. 'inhaltlich sicher, stilistisch aber wohl kaum auf der richtigen Spur', W., who adds that the text may have continued in a second column || in 4 A.D. Tiberius received the tribunicia potestas for another five or ten years and thereby was held to be Augustus' designate successor; Aizanoi's ambassadors probably first traveled to Rome, where they were told to continue their trip to Boulogne; the relation between Metrodoros' trip to Ephesos (see our lemma no. 1303) and the trip to Boulogne is unclear: preparation of the latter during the former or realization by the former of the results achieved by the latter?, W.

1305: 462-468 (ph.; German translation). **Letter of Nero, 54-68 A.D.** *CIG* 3831 (a)[18]; *OGIS* 475; *IGR* IV 651; Oliver, *Greek Constitutions* 35. **The stone was rediscovered in 1992 in the ruins of a farmhouse on the eastern bank of the Penkalas river.**

Col. I
vacat Ἀπὸ Ῥώμης
Νέρων vacat Μηνοφίλω[ι] vacat χαίρειν·
Μενεκλῆς καὶ Μητρόδωρος οἱ υἱοί σου ἐλθόν-
τες πρός με ἅπαντα ἐδήλωσαν ὅσα τε αὐτὸς
ἐφιλοτιμήθης πρὸς ἡμᾶς καὶ ὅσα εἰσηγήσω τῆι

πόλει περιέχοντα τὰς ἡμετέρας τιμάς, ἐφ' οἷς οὐ
μετρίως ἀπεδεξάμην σοῦ τὸ βέβαιον τῆς εἴς με
εὐνοίας καὶ τὸ ἀεὶ μέλειν σοι προσεπινοεῖν τι τῆι
[- -]ΛΙ
[- ἐγ]ώ γε
[- -]μην εἰ
[ἄπε]ιρος ἀναλώματος εἴη σοι ἡ περὶ ἡμᾶς φιλοτιμία
[τοσα]ῦτα ἤδη δεδηλωκότι ὅτι οὐδὲ τῶν ἰδίων ἕνε-
[κεν] αὐτῆς φείδεσθαι προαιρῇ· Μενεκλῆς δὲ ὁ
[υἱός ἐτ]οίμως εἶχεν καὶ προσμένειν μοι χρόνον

2. Μηνοφίλω[ι]: cf. W.'s stemma on 469; this Menophilos is the son of Menekles, the ambassador to Norbanus Flaccus in 17/16 B.C. (see our lemma no. 1302; see also app.cr. of our lemma no. 1306 ad E L. 2) || 3. Μενεκλῆς: named after his grandfather; Μητρόδωρος: homonym of one of the brothers of his grandfather (for whom cf. our lemma no. 1303 L. 5) || 10. [- -]ω γε, *OGIS, IGR*; [- -]ωτε, Oliver || 11-12. [- -]ην εἰ|[γ' ἐκ]τὸς ἀναλώματος, Oliver; [- -]ην ει | [παν]τός, *OGIS* || 13. [τα]ῦτα, *OGIS*; [τοσα]ῦτα, Oliver || 13-14. ἕνε|[κά γε] αὐτῆς, *OGIS*; ἐνε|[κεν τ]αύτης, Oliver || 14-15. ὁ || [υἱὸς ἐτ]οίμως, *OGIS*; δ|[τι ἐτ]οίμως, Oliver.

Col. II
ὅσον ἂν βο[ύλωμαι -]
ΟΝ ἐγὼ δικ[αι -]
γήρως ἀπέ[λυσα -]
καὶ πρός σε[- -]
ΤΑ, vac. ἔγραψα δ[ὲ -]
ἐπιμελέστα[τα - πρὸς τὴν]
πόλιν ὑμῶν [- ἔγραψα]
δὲ καὶ πρὸς Α[- -]
δηλώσας ὡς[- -]
γὰρ εὔνους μ[οι - γρά]-
φειν ἐάν του δ[έηι -]
παρέχεσθαί σο[ι - ἀπο]-
δέχομαι τὴν ἄ[λλην -]
δέ μοι Μενεκλῆ[ς - τὸ λοι]-
πὸν ἢ Μηνοφ[ίλου -]

17-20. ὃν ἐγὼ δίκ[αιον ἡγούμενος ἐπιμελεῖσθαι τοῦ σοῦ] | γήρως ἀπέ[λυσα τῆς παρ' ἐμοὶ ἐν Ῥώμῃ καταμονῆς] | καὶ πρός σε [ἀπελθεῖν ἐκέλευσα γηροτροφήσον]||τα, *OGIS*, Oliver || 27-28. - - -] | δέχομαι τὴν α[- -], *OGIS*, Oliver || 29. δέ μοι μένει[ν - - -], *OGIS*, Oliver || 29-30. [- -]||τεν ἢ Μην[οφιλ- -], *OGIS*; [- -]||τεν ἢ μην [- -], Oliver || in **Col. II** Nero politely and diplomatically rejected Menekles' plan to prolong his stay in Rome, to prepare further τιμαί (cf. **Col. I** L. 6) and to use his stay in Rome to further his career, ed.pr., who contrasts Menekles and Metrodoros with the Koan physician C. Stertinius Xenophon, who went as ambassador to Rome under Tiberius, was enfranchised and became eques Romanus. Nero's letter is a document 'unerfüllter Hoffnung und gescheiterter Pläne' (467). In LL. 20-27 of **Col. II** perhaps some privileges were mentioned which Aizanoi was to bestow upon Menophilos.

1306: 471-503. **Dossier containing a letter of Claudius (A), a foundation promised by a wealthy citizen (B-D) and an acceptance decree of the city (E, F).** Seven fragments (six old [B 1 and 2, C, D, E, F] and one new [A]) are held by W. to belong to one large inscription on the basis of the letter forms ('einzigartige Zierschrift') (471). B 1 = *MAMA* IX 45 (ph. of squeeze; small piece of the left edge of a block otherwise broken on all sides); B 2 = *CIG* 3831 a[15] (LBW 858 [majuscule copy], *IGR* IV 584; *MAMA* IX P 28; right part of a block broken at left; now lost); C = *IGR* IV 560 (*MAMA* IX P 30; ph. of squeeze; block broken at right and below; now lost); D = *CIG* 3831 a[14] b (LBW 859; *IGR* IV 582; *MAMA* IX 16: ph. of the stone, broken at left and above); E = *CIG* 3831 a[14] ■ (LBW 857 [majuscule copy]; *IGR* IV 582; *MAMA* IX P 27; now lost); F = *MAMA* IX 15 (still built into a wall of the cemetery in Hacı Kebir, ca. 4 km northeast of Çavdarhisar; ph. of the stone; fragment of the right side of a block); A was found in 1997 by K.Rheidt (ph.; marble block broken at left). Cf. the excellent summary by P.Hamon in *BE* (2015) no. 657.

A [Ὑπὲρ τῆς αἰωνίας διαμονῆς(?) Τιβερίου Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ]
[καὶ τοῦ σύμπαντος? οἴκου αὐτοῦ καὶ τοῦ δήμου τοῦ] Ῥωμαίων καὶ τοῦ δήμου τοῦ Αἰζανιτῶν
[Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός, ἀρχιερεὺς μέγιστος, δημαρχικ]ῆς ἐξουσίας τὸ ιβʹ, ὕπατος τὸ εʹ, αὐτοκράτωρ τὸ κζʹ, πατὴρ
[πατρίδος Αἰζανιτῶν ἄρχουσι βουλῇ δήμῳ(?) χαίρειν vacat] vacat
[- δια]θέσει τά τε ἄλλα τῶν πρὸς ἐμὲ καὶ τὸν ἐμὸν
[οἶκον -]ΕΤΕΙ γραφέντων τε ὑφ' ὑμῶν καὶ δηλω-
[θέντων - τὴν δ]ιηνεκῆ περὶ ἡ[μᾶς τῆ]ς πόλεως
[εὔνοιαν(?) - σὺν τοῖς] πείπτουσιν ἀπ' [αὐτῆς φό]ροις

Not the earliest document in the series (cf. the reference to the obviously earlier γραφέντων ὑφ' ὑμῶν in L. 5) but the most prominent, ed.pr. || 0. probably inscribed on another block above A and containing the name of the emperor, ed.pr. and R.Haensch apud ed.pr. || 2. in larger script than the other lines; for the combination of the imperial οἶκος and the δῆμος Ῥωμαίων ed.pr. refers to *IG* XII.4.254; for the αἰωνία διαμονή (cf. L. 1) of the emperor, the δῆμος Ῥωμαίων and the δῆμος of a city to *SEG* XXXV 1317; cf. also *I.Ephesos* 20 || 2. ἀρχιερεὺς μέγιστος or just ἀρχιερεύς are both possible; the number of letters lost before L. 2 ης is therefore either 57 or 65; hence the entire line contained 99 or 107 letters, ed.pr., who reckons with an average line of ca. 100 letters; trib. pot. XII, consul V and imperator XXVII point to Claudius and 52 A.D., ed.pr. || 4-5. Claudius expressed his gratitude for the acts of worship by the city and/or the benefactor of the foundation for himself and his οἶκος (cf. B L. 8 [Σεβαστὸν γένος] and C L. 4 τῷ [τῶν Σεβαστῶν οἴκῳ]), ed.pr. || 7. for the ἀπ' [αὐτῆς φό]ροις cf. D app.cr. ad L. 4, ed.pr.

B 1 + 2 [*MAMA* IX 45 + LBW 858 (*IGR* IV 584)]
[- δι'] αἰῶνος vacat
Τιβέριος Κλαύ[διος - - - - - υἱὸς Κουιρείνᾳ -]
ἀγωνοθέτης τὸ δεύτερον Σεβαστῶν Κλαυδιή[ων]
Καισαρήων [- ἀγῶνα? - - - - - - - - - - -
- -]κὸν τῶν Σεβαστῶν νέων Ὁμοβωμίων ἐ[κ] τῶν ἰδίων χρημάτων
εἰς τὸν αἰῶ[να - - - - - - - - - - - - - - - - - - ἱερεὺς -
δι]ὰ βίου καὶ Τιβερίου Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανι-
[κοῦ τοῦ Αὐτοκράτορος -
σ]ωτῆρος καὶ εὐεργέτου διὰ βίου καὶ Τιβερίου Κλαυδίου Καί-
[σαρος Βρεταννικοῦ καὶ Νέρωνος Κλαυδίου Καίσαρος Δρούσου Γερμανικοῦ διὰ
γέν]ους τοῖς πανηγυριάρχαις καὶ Ἑρμᾷ ἱερῷ τῷ πρὸς τοῖς δημο-
[σίοις - - - ? - - - χαίρειν· vacat] vacat
[- -
Σ]εβαστὸν γένος, ὑπηρετεῖν δὲ ἐν πᾶσι τῇ πατρίδι, καὶ τούτων
[- -
- -]κέν μοι τάχειον μὲν τῶν μεγάλων θεῶν ὁμοβωμίων Σεβασ-
[τῶν -
- -] Σεβαστῆς Προνοίας, προσονομάσασά τε διὰ τ[ὸ δ]οκιμ[- -]

In *MAMA* IX 45 only LL. 2-4 initio; the editors of *MAMA* IX considered the possibility of a connection with B 2, C-E but did not elaborate it, W. || 1. [. . . . .] ἀ[γ]ῶνος [. . . . .], LBW (ΑΙΩΝΟΣ in the majuscule copy; *CIG* 3831 a[15] had [δι'] αἰῶνος) || 2. Τιβέριος Κλαύ[διος - -], *MAMA*; [ὁ δεῖνα - - ca. 10 - -] ἀγωνοθέτης, LBW; in fine Κλαυδι[ήων, καὶ], LBW || 2-3. the Σεβαστὰ Κλαυδίηα Καισάρηα: probably to be connected with the priesthood διὰ βίου of Claudius (L. 4); for the second ἀγωνοθεσία of this festival cf. also E L. 5, W., who for Κλαυδίηα refers to *SEG* LXIII 662; L. 3 initio ΚαισαρηΟΙ[- -], *MAMA*; LL. 2-3 [καὶ | στήσας ἀγῶνα πενταετηρικ]όν, LBW; W. considers L. 3 med. [γυμνι]κόν as equally possible, referring to E L. 5; L. 3 med. τὰ Σεβαστὰ νέα Ὁμοβώμια: celebrated in honor of Claudius, Agrippina, Britannicus and Nero (the latter adopted by Claudius in Feb. 50 A.D.), W., who refers to the earlier cult of θεοὶ ὁμοβώμιοι (Augustus, Livia, C. and L.Caesar; cf. our lemma no. 1303) and to the ὁμοβώμ(ι)οι in *IG* II[2] 4355 (*CEG* 763) and in our lemma no. 1307; other epithets were θεοὶ σύμβωμοι and συνέστιοι. W. underlines that the wealthy benefactor reacted upon events in Rome where in 50 and 51 A.D. Nero, Agrippina's son, was adopted by Claudius and subsequently privileged; on 494-496 W. discusses coins from Kadoi recording Σεβαστὰ Ὁμοβώμια || 4. initio ΓΙΣΤΟΝΑΙΩ[- -], *MAMA*; med. [καὶ νεωκόρος τοῦ Διὸς δι]ὰ βίου κτλ, LBW (cf. W. on 486 note 185: 'die - - Zeus-Neokorie hat im Kontext nichts zu suchen'); [- - ἱερεὺς - - -], W., who conjectures that this priest may have been the priest of the deities, described in LL. 9-10 in more detail (μεγάλων θεῶν ὁμοβωμίων Σεβαστῶν: Augustus and Livia) || 5. Γερμανι|[κοῦ, τοῦ Αὐτοκράτορος, θεοῦ σ]ωτῆρος, LBW || 6. initio Καί|[σαρος Βρεταννικοῦ θεοῦ ἐπιφαν]οῦς and Ἑρμαϊέρῳ, LBW; for the ἱεροί in Aizanoi cf. *SEG* LVI 1438; the creation of the priesthood [διὰ γέν]ους of Britannicus and Nero was a quick reaction to Nero's adoption by Claudius in 50 B.C., W.; see also the app.cr. of C LL. 4-6 || 8. [Γνοὺς μὲν ἐμὲ φιλοτιμεῖσθαι εἰς τὸ Σ]εβαστὸν γένος κτλ., LBW || 8-9. καὶ τούτων | [ἕνεκεν ὁ δῆμος ὁ Αἰζανειτῶν ἔδω]κέν μοι κτλ., LBW || 9-10. Σεβασ|[τῶν τὴν ἱερωσύνην, ἔπειτα δὲ καὶ] Σεβαστῆς Προνοίας, προσονομάσας ἅ τε διὰ τ[ὸ δ]οκιμα[σθῆναι ...], LBW; Σεβαστὴ Πρόνοια = Providentia Augusti; προσονομάσασα (like νομίσασα in C L. 5):

to be connected with the subject of the preceding [- -]κέν, probably the βουλή, W. (cf. also 499 for brief comment on the two participles).

C [*IGR* IV 560]

ΤΟΝ[- -
- -]
τῷ κόσμῳ καὶ εὐτυχέστατα τῇ πόλει ἡμῶν πάντα τ[ὰ ἀγαθὰ - - - - - - - - - -
- Νέρωνα Κλαύ]-
διον Καίσαρα Δροῦσον Γερμανικὸν τὸν υἱὸν φύσει θεᾶς Ἀ[γριππείνης - - - - - -
- -]-
ας τῷ [τῶ]ν Σεβαστῶν [οἴ]κῳ ἐψηφίσατο στεφανηφ[ο]ρῆσαι [- - - - - - - - -
- -]-
[σ]αι [κ]αὶ ἐν ἀγῶσιν [ὁ]μοίως ἄξιόν με νομίσασα καὶ ταύτη[- - - - - - - - -
- -]
[.]ου[ς] ὥστε ἡ δύο θεῶν μία προγραφὴ μιᾷ ἀτελῆ αὐ[τῶν? - - - - - - - - -
- -]
[- - - - - - - - -]Η καὶ εὐτ[υχ]έσι[- - - - - - - - - - - - - - - - - -
- -]

2. πόλει ἡμῶν [- -], *IGR* (based on A.Koerte, *MDAI(A)* 25 [1900] 401 no. 2); τῷ κόσμῳ - - τῇ πόλει: Nero's adoption was represented as 'kosmische Heilstat des Claudius' and had a 'glückliche Wirkung auf Aizanoi', W. (489) || 4. initio [τῷ μεγί]στω[ι? τῶν] Σεβαστῶν, *IGR*; στεφανηφορῆσαι: the adoption of Nero elicited a decision (by the βουλή) about the στεφανηφορία of the benefactor/founder of the foundation. W., who otherwise does not exclude that the verb refers to the citizen-body as 'Festgemeinde' (499 note 246); further reflections about the relation between στεφανηφορία and ἀγωνοθεσία (500); cf. D L. 6, W. || 5. ταύτ[ης τῆς τιμῆς], *IGR* || 6. [- -] ὥστ' ἂν(?) δύο θεῶν μιᾷ προγραφῇ μιᾷ ἀτελῆ̣ᾳ, *IGR*; the two gods are Britannicus and Nero; προγραφή: 'kaiserliche Proklamation', W. (500); ἀτελῆ: W. does not exclude μιᾷ ἀτελῆᾳ and suggests that the ἀτέλεια of the priest/stephanephoros is to be compared with the ἀλειτουργησία enjoyed by imperial priests in Aizanoi, for which he refers to Ll. 7-8 in Norbanus Flaccus' letter (ἀτελείας τῷ ἱερεῖ: see our lemma no. 1302); in spite of this exemption our benefactor did hold magistracies ('Euergesie aus freien Stücken, von hohen Herren, die ihre Solidarität mit der Polis - - - asymmetrisch verstanden und von ihren "Mitbürgern" verstanden wissen wollten' (501) || 7. [- - -] ἡ καὶ εὐ[- -], *IGR*.

D [*MAMA* IX 16; LBW 859]

[- -
- - - - - - - - - - - - - - - - -]στην ὑποχεῖσθαι Ε
[- -
- - - - - - - - - - - - - - - -]ς ἀτέλαν θνητοῦ ΟΝ
[- -
- - - - - - - - -]μένων εἰς τοὺς ἀγῶνας ἀναλωμάτων
[- -
- - - - - - - κώμη]ν Παλοκα καθὼς μεγίστη καλλίστη

[- -
- - - - - - Γε]ρμανικοῖς αὔξουσι Σεβαστοῖς ὁμοβωμίοις
[- -
- - - - - - - - - - - - στεφα]νηφορίαν καὶ τὴν ἀγωνοθεσίαν
[- -
- - - - - - - - - - - - - - -]ας ἐκεῖνος διακαθέξει τοῖς αὐτοῖς
[δικαίοις -
- - - - - - - - - - - - - τῷ γ]ένει μου προσήκων στεφανηφο-
[ρήσει -
- - - - - - - - - - - - - - τ]ῆς διαδοχῆς εἰς τὸν αἰῶνα τῷ ἐμῷ
[γένει -
- - - - - - - - - - - καὶ] ἡ κώμη καὶ ἡ πρόσοδος, ἐγὼ ἢ ὁ ὑ-
[π' ἐμοῦ -
- -]

1. [- - -]ΕΙΗΝΥΠΟΝΑΣΟΑΙ, *MAMA* || 2. ἀτέλαν: possibly a reference to 'ein Bündel von ökonomischen Vorteilen' for the benefactor/founder of the foundation, W. (499); θνητοῦ: W. interprets this ■ a reference to cash-money ('mobiles Vermögen'), to be distinguished from ἀθάνατα ('Immobilien'; cf. the κώμη in L. 4); θνητοῦ ὄν[τος - - -], LBW; θνητοῦ ον|[- - -], *MAMA*; W. does not exclude θνητοῦ [ὄντος?] || 3. [- - γενο]μένων, *MAMA*; τοὺς ἀγῶνας: perhaps both the Ὁμοβώμια (B L. 3) and the Κλαυδῆια (B L. 2), W. || 4. [κώμη]ν Παλοκα: the revenues from (the land in) this village served to finance the promises of the benefactor (cf. also E L. 7 and A L. 7 πείπτουσιν ἀπ' [αὐτῆς φό]ροις), W. with brief reflections on the location and history of the village; [τὴν λεγομένην κώμη]ν, R.Haensch apud W. (cf. E L. 7); μεγίστη καλλίστη: perhaps a reference to the benefactor's wish to emphasize that the revenues from the village were available in 'vollem Umfang und mängelfreiem Zustand' (498 note 238) || 5. [Γε]ρμανικοῖς, *MAMA* and W. (without comment on this word) || 6. στεφανηφορίαν (cf. also C L. 4): W. refers to coins from Aizanoi with the legend Ἐπὶ Ναννᾶ στεφανηφόρου (reign of Caligula) and suggests that the στεφανηφορία primarily was a 'priesterliche Würde' which 'sich von da aus sekundär auf die Agonothesie erstreckt (hat)' (500); he wonders whether the passage in B L. 10–C L. 5 (προσονομάσασά τε διὰ τ[ὸ δ]όκιμ- - [perhaps part of δοκιμάζω or δόκιμος: 'Andeutung über besondere Wertschätzung'] and νομίσασα) refers to the special, euergetistic character of the στεφανηφορία (cf. also the app.cr. of C ad L. 4) || 7. [- -] ἅς, *MAMA* || 8-9. [- - γ]ένει μου προσήκων στεφανηφο|[- - τ]ῆς διαδοχῆς, *MAMA* || 10. [- -]Ι ἡ κώμη καὶ ἡ π[ρό]σοδος σ[ω]θῇ ου, *MAMA*; ὁ ὑ|[π' ἐμοῦ], Schuler apud W.

E [*LBW* 857 (*IGR* IV 582)]

[- -
- - - - - - - - - - -] τοῦ δήμου τοῦ Αἰζα[νειτῶν - - - - - - - - - -]
[- ἱερέως? τῶν βουλαίων
καὶ ἐπὶ τῆς ε]ὐκοσμίας ἄρχοντος διὰ βίου καὶ Μηνοφί[λου - - -]
[- -
- - - καὶ Τιβε]ρίου Κλαυδίου Εὐδόξου υἱοῦ Κουιρείνᾳ Εὐδ[όξου καὶ]
[- -
- - - - - - - - - -] Ζεύξιδος vacat

[- -
- - - γυ]μνικῶν ἀγώνων δευτέραν ἀγωνοθεσίαν ἐκ τῶν ἰδίων [- - - - -]
[- -
αἰών]ιον πρόσοδον καθιερῶσαι ἐπὶ τοῖς ὑπ' αὐτοῦ διὰ τοῦ ἀρχ[είου]
[- -
τὴν λε]γομένην κώμην Παλοκα καὶ τὸ ἀπὸ τῆς προσόδου αὐ[τῆς - - -]
8 [- -
- - - - - - - - -]ματος καθιέρωσεν· vacat
[- -
- - - - - - - - ε]ὐεργεσιῶν τοῦ Ναννᾶ καὶ τῆς εἰς τοὺς Σεβαστοὺς ὁ[μο]-
[βωμίους θεοὺς εὐσεβείας? -
- -]

1. [Ψήφισμα τ]οῦ κτλ., LBW || 2. [Ἐπὶ ἀρχόντων τοῦ δεῖνος ἐπὶ τῆς ε]ὐκοσμίας κτλ., LBW; for the two functions cf. our lemma no. 1307; Μηνοφί[λου]: this Menophilos was not a civis Romanus and, therefore, not identical with the younger son of Ναννᾶς (cf. D app.cr. ad L. 6 and infra L. 9) on record in *SEG* XLV 1719 (54 A.D.) as Tib. Claudius Menophilos; he may have been identical with the homonym in Nero's letter (see our lemma no. 1305), W. || 4. Ζεύξιδος: perhaps the cognomen of another Roman citizen (like Tib. Claudius Eudoxos in L. 3), W. || 5-9. a summary of the foundation offered by the benefactor, W. || 5. [- - - τὴν τῶν γυμ]νικῶν, LBW || 6. [- - -]ιον πρόσοδον, LBW || 7-8. αὐ[τῆς ἀεὶ | γιγνόμενον], LBW; αὐ[τῆς ἀρ-γύριον?], Schuler apud W. || 9. [- - ἐκ τῶν ε]ὐεργεσιῶν κτλ., LBW; τοῦ Ναννᾶ: on record as stephanephoros on coins struck under Caligula (see D app.cr. ad L. 6); in 54 A.D. he appears in *SEG* XLV 1719 as father of Tib. Claudius Menogenes and Tib. Claudius Menophilos; on coins struck under Claudius, Menogenes did not carry Roman names, but in LBW 856 (*IGR* IV 559; prior to Nero's adoption and perhaps even to 48 A.D.) Menogenes is civis Romanus, W., who finds it hard to imagine that Ναννᾶς himself was not enfranchised; either Ναννᾶς or Menogenes may have been the benefactor who started the foundation.

F [*MAMA* IX 15]

[- -
- μ]είνῃ τὰ κατα[- - - - - - -]
[- -
- - - - - - - - - - - Τιβερίῳ Κλαυδίῳ] Καίσαρι Σεβαστῷ Γερμα-
[νικῷ -
- - - - - ' ἔτους λρ', μην]ὸς Ἀώου θι' vac. Τιβέριος Κλαύδιος
4 [- - - - - - υἱὸς Κουιρείνα -
ἐδογματογράφησα], Τιβέριος Κλαύδιος [Σ]τράτωνος υἱὸς
[Κουιρείνα - - - - - - - - - - - - - - - ἐδογματογράφησα - - - - - - - - - - - - - - - - - - -
- - - - - - - - - - - - - - - -]ΛΙΒ . α[ς] ἐδογματογράφησα vacat

Underlined letters now no longer visible || 1. ΙΝΗΙΑ..ΑΙ.., *MAMA* || 2-3. [- - -] Καίσαρι Σεβαστῷ Γερμα|[νικῷ - - - μην]ὸς Ἀώου θι' Τιβέριος Κλαύδιος v, *MAMA*, with the restoration e.g. [νικῷ ὑπάτῳ τὸ - - ἔτους . . μην]ὸς || 4. initio [- - υἱὸς - - καὶ], *MAMA*; Στράτων: also on record on coins from Aizanoi under Caligula (ἐπὶ Στράτωνος Μηδήου), W. || 5. [- - καὶ - -]\ΙΒ[.]Α[.] ἐ[δο]γματογράφησα v, *MAMA*; W. offers various parallels for the mention of δογματογράφοι in decrees from the Imperial period.

1307. Aizanoi (area of: Eğrigöz). Honorary inscription for a magistrate and benefactor, early Imperial period. LBW 1021 (*CIG* 3847 m; *IGR* IV 556; *MAMA* X, Tiberiopolis P 69). Republished by M.Wörrle, *Chiron* 44 (2014) 490-494 (ph.; German translation). The stone seems to have become lost after it was seen by Cox in 1925.

- -
[στεφα]νηφόρος καὶ ἀγωνοθέτης [διὰ γέ]-
[νο]υς μὲν τῶν ὁμοβωμίων θεῶν Σεβασ[τῶν],
[δ]ιὰ βίου δὲ τῶν βουλαίων καὶ ἐπὶ τῆς εὐκο[σ]-
4 μίας ἄρχων τὸ πρόναον ἐκ τῶν ἰδίων χρη-
μάτων ἀνέθηκε σὺν τῶι ἐπιφερομένωι κόσ-
μωι παντὶ καὶ τοῖς ξυλινοῖς φατνώμασ[ι]
καὶ τῶι κεράμωι vacat

Underlined letters no longer visible, W. || 1-2. ἀγωνοθέτης [καὶ ἱερεὺς δεκα|έτη]ς? μέν, LBW (*CIG*, *IGR*) || 2. ὁμοβωμίων θεῶν Σεβαστῶν: see our lemma no. 1306 B 1 + 2 L. 9; W. rejects the restoration of ὁμοβωμίων in LBW 1011 (*CIG* 3847 b; *IGR* IV 555) || 3-4. for the meaning of εὐκοσμία and the combination of priest τῶν βουλαίων (θεῶν) and the ἄρχων ἐπὶ τῆς εὐκοσμίας (responsible for 'die öffentliche Ordnung insgesamt, besonders das Ritual der Rats- und Volksversammlungen') W. refers to *MAMA* IX 38 (recording a Μητρόδωρος Μηνοφίλου τοῦ Μενάνδρου; first half of the 1st cent. A.D.); W. considers the possibility of identifying this Metrodoros with the homonym in the inscription in our lemma no. 1303; for the ἄρχων see also the inscription in our lemma no. 1306 E L. 2 || 5. ἀνέθηκεν, LBW.

1308. Amorion. Masons' marks, 485-515 A.D. O.Karagiorgou, in P.Petrides, V.Phosklou (edd.), *Daskala: Apodosē timēs stēn homotimē kathēgētria Mairē Panagiōtidē-Kesisoglou* (Athens 2014) 177-199 (ph.), mentions 12 masons's marks consisting of letters ('A, B, E, etc.') and presents eight architectural elements (one column fragment and seven Ionic impost capitals) bearing a mason's mark consisting of the Greek letters T, P and Y in ligature. They appear on surfaces that would remain exposed and would be noticed. It probably was the abbreviated name of a master mason named Τρύφων. K. dates the mark roughly into the period between 485 and 515 A.D. and argues that it can be taken as a terminus post quem for the buildings they are attached to. The same mark is found on architectural elements in Constantinople, Parentium, Ravenna, Latrun and Amrit and on marble fittings of Prokonnesos as well as of Dorylaion.

1309-1312. Apameia. Epitaphs, 2nd-3rd cent. A.D. Ed.pr. M.E.Yıldız, *Olba* 22 (2014) 291-305 (ph.; Turkish translation), (re)publishes four inscriptions found during the surveys by T.Drew-Bear.

1309: 292-294 no. 1. **Epitaph of Aur. Tib. Neoniane and Eutyches, after 212 A.D.** Rectangular local limestone altar with mouldings; inscriptions on the front (A) and the back (B). Provenance unknown, now in a field near the spring of the river Marsyas.

A
Αὐρ(ηλία) Τιβερία Νεωνιαν̣ὴ̣
ἐποίησα τὸ ἡρῷον ζῶ-
σα ἑαυτῇ κὲ Εὐτύχει
Συνφόρου, εἰς ὃ ἕτερος
οὐδὶς τεθῇ μετὰ τὴν
ἀποβίωσίν μου· εἰ δὲ
μή, εἴ τις ἐπιτηδεύσι
ἕτερον βαλε(ῖν), θήσι ἰς τὸ
ἱερώτατον ταμῖον Χ ͵αφ'

B
ἡρῷον
Αὐρ(ηλίας) Τιβερίας Νεω-
νιαν̣ῆ̣ς κὲ Εὐτύ-
χους Συνφόρου

A 4. Small omicron between phi and rho added later, ed.pr.

1310: 294-296 no. 2. **Epitaph of Aur. Ammia and family members and funerary imprecation, after 212 A.D.** Rectangular local limestone altar with lower moulding, broken above; inscription on the front. Provenance unknown; now in front of a restaurant in Dinar.

Αὐρ(ηλία) Ἀμμία Σατορ-
νίνου ἐποίησα τὸ
ἡ[ρ]ῷον ἐμαυτῇ [κ]-
ὲ τῇ ἀδελφῇ μου Τ-
ατιᾳ καὶ τῇ μάμῃ μ-
ου Πώλλῃ· εἰ δέ τις ἐ-
πιτ[η]δεύσι, ἔστο α-
ὑτῷ πρὸς τὸν θε-
όν

7-8. ἔστο (= ἔστω) αὐτῷ πρὸς τὸν θεόν (or ἔσται αὐτῷ πρὸς τὸν θεόν) is a widespread formula in Christian inscriptions of southern Phrygia, especially in Apameia and Eumeneia [the so-called 'Eumeneia formula', Corsten], from the first half of the 3rd cent. A.D. onward; cf. *MAMA* VI 222 from 247/248 A.D. which is so far the oldest attestation, ed.pr.

1311: 297-299 no. 3. **Epitaph of Onesimos, 2nd/3rd cent. A.D.** *SEG* LX 1429 (T.Drew-Bear; ll. 1-4 only). Pedimental local limestone stele with akroteria and a patera in the pediment; inscription in a recessed field on the shaft. Found during excavations for foundations of a hospital in Dinar; now in the archaeological Museum in Afyon.

Ὀνήσιμε Εὐτυχί-
δος ἰατρείνης, ἥρως
v χρηστέ, χαῖρε· v
καὶ νέκυς ἐν φθιμένοις
ἀλόχου πο(λ)ύδακρυν
ἀνείην αἰσθάνομαι
ξείνη θ' ὡς ἔλαχέν με
κόνις

1. Onesimos: husband of Eutychis, D.-B. and Y.; son, Chaniotis in *SEG* [or slave?, Corsten] || 1-2. for further examples of female doctors, cf. e.g. *SEG* XXIV 811 (Byzantion) and *I.Kios* 52, Y. || 4-8. distychon, Y. || 5. πο(λ)ύδακρυν: Δ instead of Λ, Y.

1312: 299/300 no. 4. **Epitaph of Eutyches and Glykera, 3rd cent. A.D.** Now *MAMA* XI 23 (from the notebooks of M.Ballance; ph.). Limestone stele (?) (short side of a sarcophagus?) with a nearly square tabula ansata containing the inscription. Found in the necropolis on the northwestern slope of Üçlerce Tepe; now in Cırcır Street in the Ilıca mahallesi.

Τιβέριος Κλαύ-
διος Εὐτύχης
τῷ πατρὶ Εὐτύ-
χῃ καὶ τῇ τεκού-
σῃ Γλυκέρᾳ vac.
ἐποίησα τὸ
ἡρῷον μνεί-
ας χάριν

1-4. The men perhaps belong to the prominent family of Τιβ. Κλ. Μιθριδάτης at Apameia in the 2nd cent. A.D. (*IGR* IV 787, 790; *MAMA* VI 180, 182), *MAMA* || 5. Γλυκέρα is rare in Asia Minor; cf. e.g. *TAM* III 403, 828, ed.pr. [there are indeed only four examples from Ionia and one from Perge (*LGPN* V.A and B s.v.), but eleven from Phrygia, Galatia, Cappadocia, Pisidia and Pontos (*LGPN* V.C s.v.; nos. 7 and 8 are this inscription), Corsten].

1313. **Atyochorion (Akkent, previously known as Zeive). Honorary decree (?) for a benefactor, 2nd cent. A.D.** Lower part of a white marble statue base moulded below; originally built into a wall of a private house in Akkent and now in the garden of the old Belediye in Akkent. Edd.pr. M.Ricl, E.Akıncı Öztürk, *EA* 47 (2014) 16-20 (ph.; English translation). Cf. also P.Hamon, *BE* (2015) no. 655 [for a new decree from Atyochorion cf. E.Akıncı Öztürk, H.H.Baysal, M.Ricl, *Gephyra* 12 (2015) 191-198, with P.Hamon's comment in *BE* (2016) no. 478, Pleket].

- -
[. . . . . . καὶ] ἐν πᾶσιν [- - - - - - ca. 14 - - - - - -]
[. . . . .]ΙΟΝ καὶ πρὸς ταῖς ἀ[δ]ιαλείπ[τοις]
[εἰς τὴν] πατρίδα εὐεργεσίαις κατεσ[κευα]-
[κότα] ἄλλῳ ἐν τόπῳ ἰδίῳ παρ' ἑαυτ[οῦ ναὸν?]
[τοῦ Ἀσκ]ληπιοῦ καὶ καθειδρυκότα ἀγ[άλ]-
[ματα] τῶν θεῶν καὶ τῆς ἑαυτοῦ εὐσε[βείας],
[δεδωκ]ότα καὶ ἀνπέλους καὶ ἐργαστή[ρια καὶ]
[δούλ]ους καὶ διατεταχότα εἰς τὸ ἀπ[ὸ τῆς]
[πρ]οσόδου αὐτῶν θρησκεύεσθαι το[ὺς θε]-
[οὺ]ς καὶ ἐπιμελείας ἀξιοῦσθαι τὰ ἔργα· [διὸ]
δεδόχθαι τὴν ἱερωσύνην τοῦ Ἀσκ[λη]-
πιοῦ καὶ τῶν συνκαθειδρυμένων [θεῶν]
[εἶναι -]

Honorary decree, edd.pr. [rather the preamble of a regulation on a priesthood, in the style of, e.g., *I.Pergamon* 251 (priesthood of Asklepios), the decree first granting the priesthood to a benefactor (and perhaps his descendants) and then perhaps specifying what this entails for the city, viz. his privileges and responsibilities?, Carbon] || edd.pr. briefly discuss two other inscriptions from Akkent: *MAMA* IV 302 and 302 bis; the latter is an epitaph of Ἀπολλώνιος, son of Μηνόφιλος, lifelong priest of Ἀσκληπιὸς Σωτήρ. The same Apollonios is on record in an inscription from Bahadınlar northwest of Akkent (cf. *SEG* L 1237 D5 [comp.num. and note 1]), where he calls himself Ἀτυοχωρείτης in the 2nd cent. A.D. Atyochorion is a polis (see *SEG* LII 1333); edd.pr. propose that Atyochorion should be located at or near Akkent || 2. ἀδιαλείπτοις: 'unceasing', edd.pr. || 4. in fine [ναόν] or [βωμόν], edd.pr. || 6. τῶν θεῶν (cf. L. 12 συνκαθειδρυμένων): probably 'members of Asklepios' family circle'; in addition the honorand erected a statue of the personification of his own piety, edd.pr., who refer to the personification of the pietas of Roman emperors (for which they refer to *I.Mylasa* 33; see our lemma no. 966) || 8. in fine ἀπ[ὸ τοῦ], edd.pr.; ἀπ[ὸ τῆς], H. || 10. 'maintenance of the (sacred) installations', edd.pr.: 'plutôt question d'apporter tout le soin nécessaire aux travaux, qui sont encore en cours', H. || edd.pr. cautiously suggest that the honorand belonged to the family of the above-mentioned Apollonios, son of Menophilos and priest of Asklepios: 'le béneficiaire du décret n'est-il pas Apollônios lui-même?', H.

1314. Dorylaion (territory of: Inönü). Dedication to Zeus Bronton, Imperial period. *MDAI(A)* 25 (1900) 418 no. 30 (ed.pr.). A.Avram, *Pontica* 46 (2013) 298/299 no. 6 (ph.), rediscovered the inscription in the museum at Eskişehir and republishes it with several corrections.

[Ἐ]παγαθίων Φ[- - - - - - - - - -]
κατὰ ἐπιταγ[ὴν ὑπὲρ ἑαυτοῦ καὶ]
τῶν ἰδίων π[άντων e.g. ἀνέθηκε]
4 σὺν ἀδελφῷ Δι[ὶ Βροντῶντι]

2. κατὰ ἐπιταγ[ὴν ὑπέρ], ed.pr. || 3. τῶν ἰδίων ἔ[στησε], ed.pr. || 4. restored by ed.pr. in two lines: Δι[ὶ Βρον|τῶντι].

1315. Dorylaion. Dedication to Zeus Bronton, 2nd cent. A.D. *SEG* XLIV 1069 (3). **Marble** naiskos stele; beneath the architrave a bust (erased), inscription below; now in the museum at Eskişehir. A.Avram, *Pontica* 46 (2013) 295-298 no. 5 (ph.), republishes the inscription after revision and corrects the name of the dedicant (LL. 2-3): Οὐωκ(ώνιος)· Πλῶτις Θε|μίσων (Οὐω κὲ Πλῶτις Θε|μίσωνος, *SEG*). Οὐωκ(ώνιος) is the gentile Voconius, and Πλῶτι(ο)ς is the gentile Plotius. He points out that there are very few Voconii in Asia Minor, but several of them at Dorylaion, and cautiously suggests a relation (family or through manumission) with Q. Voconius Saxa Fidus (*PIR* V 612). [Repeated by id. in F.Lerouxel, A.-V.Pont (edd.), *Propriétaires et citoyens dans l'Orient romain* (Bordeaux 2016) 90-92, Corsten.]

1316. Eriza. Location. Hild, *Meilensteine* 52, maintains (contra J.Nollé; see *SEG* LIX 1485) the identification of Themisonion with Karahüyük, situating Eriza in Dodurga near Dereköy (itself part of the area of Tyriaion; cf. G.Cousin, *BCH* 24 [1900] 54, and Robert, *Villes* 125/126).

1317. Eumeneia. Christian epitaph. Cf. our lemma no. 2200 (4).

1318. Hierapolis. Territory. On the basis of archaeological and extensive epigraphic evidence, G.Scardozzi, *Scienze dell'Antichità* 20.2 (2014) 95-122, studies the territory of the city. Among other subjects, he reflects on settlements and sanctuaries (97-103; on 101 he suggests that Μόσσυνα was perhaps integrated into the territory of Hierapolis in the mid-3rd cent. A.D.), on the territory of Hierapolis and its development (103-105), and on different kinds of production (105-109; in particular wine, olive-oil, garments). On sanctuaries in the territory of Hierapolis cf. also id., in L.Giardino, G.Tagliamonte, *Archeologia dei luoghi e delle pratiche di culto. Atti del Convegno (Cavallino, 26-27 gennaio 2012)* (Bari 2013) 69-88 (with references to several inscriptions).

1319. Hierapolis (area of: Dağmarmara). Dedication to Diocletian and Maximian, 313 A.D. (second half). *SEG* LXII 1205. E.Miranda de Martino, *Scienze dell'Antichità* 20.2 (2014) 71-81 republishes the inscription (ph.; Italian translation) which testifies to a building project aimed at supporting pagan cults, linked to the anti-Christian policy of Maximinus Daia. She confirms the opinion expressed by her in the ed.pr. that the text provides evidence for Diocletian's death as well as the damnatio memoriae inflicted on Maximian in the second half of 313 rather than in 312 A.D.

1320. Hierapolis. Gladiators. See our lemma no. 2139.

1321. Hierapolis. Oracles and cults, Imperial period. F.Guizzi, in *Öffentlichkeit* 622-623, discusses oracular inscriptions found in the Apollo sanctuary in Hierapolis and usually linked either with the local Ἀπόλλων Κάρειος/Κάριος or with the Apollo of Klaros. He concludes that according to the hapax legomena and the language used in the texts (responses to an oracular question) the inscriptions should rather be attributed to the local Apollo Kareios/Karios.

1322. Hierapolis. Verse oracle of Apollo of Klaros concerning the pestilence, shortly after 166 A.D. Merkelbach-Stauber, *SGO* I no. 02/12/01. C.Oesterheld, in J.-C.Moretti (ed.), *op.cit.* (see our lemma no. 1082) 211-226, presents the Greek text with a French translation and a detailed commentary, which defies a brief summary; cf. P.Hamon, *BE* (2015) no. 654: in his answer the Klarian Apollo favors the gods who are connected with the foundation of Hierapolis (Μόψος, Ἀπόλλων Κάρειος) and concomitant new cults, 'au détriment des dieux épichoriques', thereby reflecting the antiquarian research of the Hierapolitan clergy [I see no opposition between new and (old?) epichoric cults but rather an accumulation of cults, both old (e.g. Gaia) and new(er). O. himself writes about the attention paid by Apollo of Klaros to 'panthéons locaux' and to Apollo Kareios as 'dieu *indigène*' [italics added] (219), Pleket].

F.Guizzi, *Scienze dell'Antichità* 20.2 (2014) 31-44, prints LL. 16-25 and comments on the roles of Apollo Kareios and Mopsos. He rejects the idea that the cult of Apollo Kareios was an offshoot of that of Klarian Apollo; it was rather a local cult, connected to the Anatolian cult of the Mother

Goddess. Mopsos, as a son of Apollo and Μαντώ (daughter of Teiresias), and himself a famous 'travelling prophet', was the founder of the Klarian oracle of Apollo, and the Hierapolitans worshipped Apollo (Πύθιος Ἀρχηγέτης) as their ancestral god. Mopsos' prophetic capacity found its counterpart in Apollo Kareios in Anatolia with its wide-spread cleromancy, well attested at Hierapolis (J.Nollé, *Kleinasiatische Losorakel* [Munich 2007] 253-265). In addition, the 'rediscovery' of an ancient local god (Apollo Kareios), who could be connected to the Delphian and Klarian Apollo, may well have been caused by the foundation of Hadrian's Panhellenion.

1323. **Hierapolis. Christian building inscription of ■ church, 6th cent. A.D.?** *Altertümer von Hierapolis* 22 (T.Ritti, *An epigraphical guide to Hierapolis (Pamukkale)* [Istanbul 2006] 136-138 no. 29; W.Tabbernee, *Montanist inscriptions* - - - [cf. *SEG* XLVII 2323] 82; T.Ritti, *Storia e Istituzioni di Hierapolis* [*Hierapolis di Frigia* IX; Istanbul 2017] 213-215 [ph.; Italian translation]). Republished by U.Huttner, in *Beitrag Kleinasiens* 211-230 (ph.). Cf. D.Feissel's comment in *BE* (2016) no. 598.

† Ἐπὶ τοῦ ἁγιωτ†τ(άτου) καὶ θεοφ(ιλεστάτου) †
ἀρχιεπισκό(που) ἡμῶν κὲ π(ατ)ριάρχο(υ)
Γενναίου ὁ ε[ὐ]λαβ(έστατος) πρεσ[β](ύτερος)
Κυριακὸς Εὐστόλιος κ[αὶ . .]
ἐκγονί[ων Ε]Ἰωάννας κ[αὶ]
Κυριακῆς ἐκα[ρπ]ωφόρησ[. τὸ]
κτίσμα τῆς ἁγ[ιωτ(άτης)] ἐκκλ(ησίας) Χρ[(ιστοῦ) or (ιστέ)]
[. .]δ[.]η †

We note the differences with Ritti (2017) || date: ca. 550 A.D., R.; H. seems to prefer a wider date in the 6th cent. A.D.: 'V' ou plutôt VI° s.', F. || 1. ἁγιοτ(άτου), R. [the photo and earlier copies show an omicron, Pleket; in the same sense F.] || 2. π(ατ)ριάρχο[υ], R. || 3. πρεσβ(ύτερος), R. || 4. (Ε)ὐστολίου, R. ('ΚΥΡΙΑΚΟCΥ, lap.'); H. does not exclude the name Ἀνατόλιος; in fine κὲ [τῶν], R. || 5. ἐκγόνων Ἰωάννας κέ, R.; for ἐκγόνιον H. refers to *I.Kaunos* 170 and *TAM* III 378 || 6. ἐκα[ρπ]ωφόρησ[ε τ]ό, R. || 7-8. H. also considers Χρ(ιστέ) | βοήθει; L. 8 [ἰ]νδ(ικτιῶνος) ~ η', R. [earlier copies: ΔΗΙ]; F. prefers LL. 7-8 χρ(όνοις) | ἰνδ(ικτιῶνος) η': 'une invocation au Christ - - - n'a pas ici sa place' || H. rejects Tabbernee's theory about Gennaios (L. 1-3) being a Montanist patriarch: ■ Montanist archiepiskopos is not attested; H. prefers the idea that for Gennaios the title 'patriarches' was an informal, honorary title and refers, inter alia, to *TAM* II 735 (an ἐπίσκοπος called πατριάρχης τῆς Λυκίας). H. argues that Gennaios' title ἀρχιεπίσκοπος (L. 2) reflects the animosity between Laodikeia and Hierapolis. Laodikeia was 'metropolis' but Hierapolis also claimed the title: in the 5th cent. A.D. ■ Hierapolitan ἐπίσκοπος Ἱεραπόλεως μητροπόλεως is attested. This resulted in Hierapolitan bishops eventually calling themselves ἀρχιεπίσκοπος: cf. *I.Smyrna* 559, mentioning an Αἰθερίχου τοῦ ἀρχιεπισκόπου ἡμῶν, who was or, at least, did not feel himself any longer subordinate to the bishop of the μητρόπολις Ephesos.

1324. **Hierapolis. Painted inscription: the so-called 'prayer of Manasse', first half of the 6th cent. A.D.** *SEG* LVII 1378. Cf. A.Zaccaria Ruggiu, in F.Fontana, E.Murgia (edd.), *Sacrum facere: Atti del I Seminario di Archeologia del Sacro: Trieste, 17-18 febbraio 2012 (Polymnia: Collana di Scienze dell'Antichità. Studi di Archeologia* 5, 2013 [Trieste 2014]) 187-211, for a detailed description of the

room in which the inscription was found and the house to which it belonged. The owner was a rich man, who combined the luxury of a grand house with the simplicity of the sinner, who in a small and frugal room confessed his sins and said his penance. He added this small room to the house, that features traditional ('pagan') decorative details, in the first half of the 6th cent. A.D.

1325. **Kadoi. Christian epitaphs.** Cf. our lemma no. 2200 (1) and (2).

1326. **Kotiaion (area of: Ada Köy). Epitaph for the wife (and daughter?) of the veteran Aurelius Gaius, end of the 3rd cent. A.D.** *SEG* XXXI 1116; cf. *SEG* XL 1217, LIX 1490. The article by M.Sartre, referred to in *SEG* XXXI 1116, has been reprinted in P.Brun (ed.), *M.Sartre, L'historien et ses territoires* (Bordeaux 2014) 643-649.

1327. **Laodikeia on the Lykos. Honorary decree by Neon Teichos and Kiddiou Kome for Achaios, Banabelos, and Lachares, January 267 B.C.** *I.Laodikeia* 1 (*SEG* XLVII 1739). In a study of Seleucid rule in western Asia Minor in the 3rd cent. B.C. (cf. our lemma no. 2187), M.D'Agostini, *Erga-Logoi* 1 (2013) 90-96, reprints the inscription (Italian translation). She subscribes to seeing in Achaios a ἑταῖρος of the king, who owned extensive property in the region of the later city of Laodikeia; following L.Capdetrey, *Le pouvoir séleucide* (see *SEG* LVII 2117) 149, she interprets "Ελενος, ἐπιμελητὴς τοῦ τό[πο]υ (LL. 3/4), as a royal administrator ('sovrintendente del territorio'), so that the villages on Achaios' land, populated by λαοί, were subject to a twofold dependency: royal sovereignty and Achaios' personal authority. D'A. thinks it possible that τόπος in LL. 24/25 (Ἀχαιῶι κυρίωι τοῦ τό|που) designates Achaios' dynastic rule over Caria and Lydia, a territorial entity that followed the structure of the Achaemenid empire and that he was given as δωρεά by the Seleucid king, probably after the battle of Kouropedion (282/281 B.C.).

1328-1330. **Laodikeia on the Lykos. Inscriptions on buildings, Imperial period.** Doric architectural elements from the site of Laodikeia, some of them inscribed. Mentioned by C.Şimşek, B.Yener, in C.Şimşek (ed.), *10. Yılında Laodikeia (2003-2013 Yılları)* (*Laodikeia Çalışmaları* 3; Istanbul 2014) 173-193 (texts in majuscules only).

1328: 175/176 and 182 no. A1 (ph.; dr.). **Incertum.** Travertine architrave block, found in the Central Bath. [- - -]Σ . . . Α.ΕΛΛΑ .[- - -]

[The dr. gives only [- - -]Α[- -]_ΛΛΑ[- - -], and the ph. is insufficient, Corsten.]

1329: 176 and 183 no. A3 (ph.). **Incertum.** Travertine architrave block, found in the krepidoma of the eastern porticus of the northern agora. [- - -]ον ἀποχαρισ[- - -]

1330: 177 and 184 no. AF1 (ph.; dr.). **Dedication to an emperor.** Travertine architrave block with the triglyphs removed, found in the south tower of the East Byzantine Gate.

[- - - Κ]αίσαρι Σεβαστῷ Γερμανι[κῷ - - -]

[Perhaps Claudius or Domitian (Germanicus 83 A.D.), Corsten.]

1331. **Laodikeia on the Lykos. Dedication of a porticus to (Septimius Severus and?) Iulia Domna, 193-217 A.D.** Marble architrave block from the eastern porticus of the northern agora; inscription on two fasciae. Mentioned in C.Şimşek, *Laodikeia* (*Laodicea ad Lycum*) (Istanbul 2013) 294/295 (ph.). No text; we read from the photograph.

[- - - - -] καὶ Ἰουλ[ί]ᾳ Δόμ[νῃ - - - - - | - - - - -]ΗΣ . . . ΤΟΥΕΒ[- - - - -]

[For other dedications to the Severan dynasty in the city see *I.Laodikeia am Lykos* 19, 20(?), 23 || 2. impossible to decipher because of a shadow on the ph., Corsten.]

1332. **Laodikeia on the Lykos. Acclamation for the comes Severus, 4th cent. A.D.?** Moulded base in the shape of a square altar with a column base attached; inscription on the shaft. Mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 446 (ph.); no text, we read from the photograph.

Αὔξι Σεουῆρος | ὁ μεγαλοπρε|πέστατος κόμης

[1. A Σευῆρος is mentioned in an epigram from Laodikeia as the donor (?) of a fountain house (*I.Laodikeia am Lykos* 11: 4th/5th cent. A.D.), but he may have been a rich citizen, Corsten.]

1333. **Laodikeia on the Lykos (area of: Karoura). The cult of Men.** Cf. our lemma no. 2223.

1334. **Laodikeia on the Lykos. Dedication to Zeus and Hermes, Imperial period.** *SEG* XLIV 1086, LII 1341; *I.Laodikeia am Lykos* 63. Mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 461 (ph.) [without indication of the doubts previously expressed as to the origin of the dedication, Corsten].

1335. **Laodikeia on the Lykos. Christian mosaic inscription, 4th cent. A.D.** Mosaic in the southern nave of the so-called 'Laodikeia Church' with two crosses filled with inscriptions. A is mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 353-355 (ph.); A and B in ed.pr. id., *Die Laodikeiakirche. Das Christentum im Lykostal* (Denizli 2015) [cf. the equivalent editions in other languages, Corsten] 67 (ph.; German translation).

A		B	
	Πο-		Ἀλέξαν-
	λύ-		δρος διάκων
	καρπος		ὑποδημα-
4	πρωτο-	4	τᾶς ἐ-
	διάκονος		ποίησα
	ἐποί-		
	ησα		

B 3-4. ὑποδήματας = ὑποδέματα?, 'band, strip? Mozaik pano?', ed.pr. [ὑποδημα|τᾶς: shoemaker, Chaniotis].

1336. **Laodikeia on the Lykos. Christogram, late Imperial period (?).** Head of a bearded youth, defaced by the incising of a christogram across its face. Mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 466 (ph.): ⳩ in the shape of a rho with a horizontal bar in the middle; A and Ω on either side of the lower vertical hasta.

1337. **Laodikeia on the Lykos. Epitaph of Apollonios and Zosime, 2nd cent. A.D.** *SEG* LXII 1242. Mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 15 (ph.).

1338. **Laodikeia on the Lykos. Epitaph of Euethios, late 3rd cent. A.D.** *SEG* XLVII 1743. Mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 421 (ph.). [For Εὐήθιος see D.Campanile, in B. Virgilio (ed.), *Studi Ellenistici* XIX (2006) 538 no. 211 (with the previous literature), who dates him to the late 3rd cent. A.D. and proposes that he is related to Valerius Euethius (*SEG* XLI 1390, LI 1814), Corsten.]

1339. **Laodikeia on the Lykos. Topos inscription, Imperial period.** Block of a threshold from a porticus on the 'Syrian Street', belonging to the entrance of a shop. Mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 114 (ph.). No text; we read from the photograph: βαφέων τόπος

1340. **Laodikeia on the Lykos. Topos inscriptions on seats in the 'Big Theater', Imperial period.** Inscriptions on seats in the 'Big Theater' (= 'Kuzey Tiyatro' [North Theater]). Mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 234-237 (ph.; dr.), who prints (in majuscules) the two first texts in *SEG* LXI 1176.

1341. **Laodikeia on the Lykos. Graffito, late Imperial period (?).** Column by the 'Syrian Street' with a scratched ground plan of a building with four apses and an inscribed cross (cult building of S.Philip); graffito above. Mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 120/121 (ph.). No text; we read from the photograph: Φίλιπ(- - -)

[Φίλιπ(πος) or Φιλίπ(που); perhaps rather the latter if the building is supposed to represent a chapel, Corsten.]

1342. Laodikeia on the Lykos. Stamps on pottery, ca. 50-100 A.D. Four sigillata sherds (ESB) with stamps, mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 483: **(A)** fragment of the bottom of a vessel (ph.): Διονύσιος – **(B)** bottom of a vessel (ph.): Κοιρ|άνου – **(C)** on the bottom of a dish (?): δῶρον – **(D)** on the bottom of a dish (?): Τύχη

[B. For Κοίρανος cf. contemporaneous stamps from Iasos (*SEG* L 1108 bis), Samos (*SEG* XXXIII 695), Thessalonike (*SEG* XLVIII 867) and Neapolis (*SEG* XXXV 1034) || C. for δῶρον cf. *SEG* L 1735 and LII 731, Corsten.]

1343. Laodikeia on the Lykos. Signature on a lamp, ca. 75-100 A.D. Corinthian type lamp; inscription (before firing) on the bottom, transcribed in majuscules by Şimşek, *Laodikeia* (see our lemma no. 1331) 486/487 (ph.): Λευκίου

1344. Laodikeia on the Lykos. Graffito on a vessel, late Imperial period. Ceramic vessel with one handle, produced in the early Imperial period, with a graffito added on the body in the late Imperial period. Mentioned in Şimşek, *Laodikeia* (see our lemma no. 1331) 488 (ph.): monogram of X, P and A (?), followed by CAOM

1345. Midaion (area of: Alpu). Dedication, Imperial period. *MDAI(A)* 25 (1900) 431 no. 53. A. Avram, *Pontica* 46 (2013) 298/299, rediscovered the inscription in the museum at Eskişehir and revised the text; he reads an additional line at the end and republishes the entire text (ph.): Μένανδρος κὲ Ἀπο[λ]|λώνιος ο[ἱ] ἀδελφ[οὶ] | κατὰ κέλευσιν ἐπ[ὶ] | τῆς ὑγίας κὲ σ[ω]τ[ηρίας] || 1 line vacat | vacat εὐχ[ή]ν vacat

1346. Midaion (?; area of: Karalar). Dedication to Zeus Ma[- - -]enos, 2nd cent. A.D.? *CIG* 4120 (*IGR* III 153). High altar with akroteria and upper element; on the front, a bust on the upper element. L. 1 on the profile between the akroteria, LL. 2-15 on the shaft (LL. 2-5 written on either side of the relief of a wreath [or another bust, the head of which is severely damaged?, Corsten]), L. 16 on the sloping part of the lower moulding; now in the museum at Eskişehir. A.Avram, *Pontica* 46 (2013) 299-301 no. 7 (ph.), republishes the text after revision.

Ἀγαθῇ τύχῃ·
Αὐρ relief οσ[η]-
νοὶ relief ὑπὲρ
νεί relief κη[ς]
τῶν relief κυ[ρίων]
[ἡ]μῶν ❦ vac.
vacat
[κὲ ὑ]πὲρ ἑαυτῶν κὲ
τῶν ἰδίων πάν-
[τ]ων κὲ τῶν τετρα-

[π]όδων Διὶ Μα-
[- -]ηνῷ εὐχήν·
[ἐ]πιμελησαμέ-
[ν]ων Οὐαβαδος
Ἐπιχάρμου κὲ Φι-
λονείκου β'
vacat
Τειμοθέου β'

The findspot belongs to Midaion (west of Karalar) rather than to Ankyra (east of Karalar), A. || 2-3. ΑΥΡ - ΟΛΙΗ|ΝΟ, Αὐρ(η)λι(α)|νο[ί], *CIG* (*IGR*); the Αὐροσ[η]νοί are a village community; cf. *SEG* XVI 754 LL. 32 and 40 (Ἀνοσηνοί), A. [for *SEG* XVI 754, cf. also *SEG* XX 41, Corsten] || 5-6. κυρί|ων [κ(αὶ)], *CIG* (*IGR*); Marcus Aurelius and Lucius Verus, A. || 8-9. πάν|[τ]ων κὲ τῶν, not in *CIG* (*IGR*) || 10-11. ΔΥΙΜΑ[- -]ΑΚΗΝΤ, lapis, read as Δ(ι)ὶ Μα|[σφαλατη]ν[ῷ?], *CIG* (*IGR*) || 13. ΟΙΦΒΑΛοΥ, lapis, read as Ὀ(φ)φ(ι)α(ν)οῦ (= Ὀππιανοῦ), *CIG* (*IGR*); Οὐαβαδος = Βαβαδος, genitive of the 'Lallname' Βαβας, A. [Ουαβα as genitive of Ουαβας seems to be attested at Seki in Lycia: *SEG* LX 1559 L. 2, Corsten].

1347. Themisonion. Location. See our lemma no. 1316.

1348. Upper Tembris Valley. Christian epitaphs. Cf. our lemma no. 2200 (3), (5)-(7).

PISIDIA

1349. Pisidia. Rock-cut inscriptions. G.Labarre, M.Özsait, in *Öffentlichkeit* 347-374, investigate the interplay beween text and location, with special reference to Pisidian rock-cut inscriptions (cf. S.Mitchell, *ibidem* 272: 'The texts and the images that usually accompany them can be seen to harness the power of place, the sense of wonder and awe of a remote and challenging location, to amplify, reinforce and often to transcend their verbal message'). They begin with a detailed study of the rock-cut alphabet oracle from Sülüklü Kale (territory of Adada): *CIG* 4379 (o) = Nollé, *Kleinasiatische Losorakel* — (cf. *SEG* LVII 2158) 231-239: engraved on a rock ca. 2 m above ground-level (ph.; Greek text; French translation); detailed commentary which we do not reproduce, except for their suggestion to identify L. 2 Ἀντίοχος and Βιάνωρ with the homonyms in *IGR* III 372/373 and 375 (all from Adada; stemma of the family on 355); detailed description of the two pedimental stelai engraved on the rock; one of the stelai carries the inscription; in its pediment a shield and a sword and in each corner a triskele; whereas Nollé interpreted the inscribed relief as a 'porte sculptée' and as symbol of access to the divine world, L., Ö. focus on the shield, symbol of protection, and the triskeles which symbolize 'des forces contraires, fastes et néfastes'; the uninscribed stele on the left is interpreted as a naiskos of Hermes, 'le dieu des passages'; but at the same time the triskeles and the 'stèle-porte' also refer to a funerary context: 'la fonction oraculaire et le contexte funéraire vont de pair'. A detailed description of 'the archaeological context' is provided in support of the claim that at Sülüklü Tepe there was a fortress (περιπόλιον; not a χωρίον because no traces of a village were found) and that some of the oracles (Α, Δ, Π, Σ) specifically addressed magistrates and citizens in-

volved in maintaining the security of the city's territory. On 363-367 **reflections on the size of Adada's territory; on 368-370 a brief overview of all the rupestral texts found in Pisidia in general:** epitaphs; boundary markers; dedications to indigenous deities (sometimes assimilated to Greek gods; 'liens très forts entre sanctuaires anatoliens, reliefs et inscriptions rupestres' (369)).

1350. **Southern Pisidia. Sanctuaries and cult of Apollo.** In a study of sanctuaries of Apollo in southern Pisidia, G.Işın, *Anadolu/Anatolia* 40 (2014) 87-104, refers to a few inscriptions (Apollo as a rider-god from Περμινοῦς [ph.; *SEG* XLIX 1858 (1), now in *I.BurdurMus* no. 11 (ph.)]; dedication to Μέγας Θεὸς Μαμβλασηνός from Arpalıktepe [*SEG* LVIII 1561; 2nd cent. A.D.; no text; English translation], whom she identifies with Apollo). In addition, she publishes two round stones with the letters N and Φ, respectively, found at Arpalıktepe (ph.), and identifies them as tokens used for an alphabetic oracle.

1351. **Adada? (or Moulasseis?; area of: Asartepe). Honorary inscription for Kleon, undated.** G.Radet, G.Paris, *BCH* 10 (1886) 500/501 no. 1. After autopsy, G.Labarre, M.Özsait, in *L'Anatolie* II 259/260 no. 1, republish the inscription (ph.; French translation). The only change in the text is L. 1 ὁ δῆμος Σιλλυέων (ὁ δῆμος ὁ Σιλλυέων, *BCH*).

1352. **Adada? (or Moulasseis?; area of: Asartepe). Honorary inscription for Iollas, Imperial period.** Quadrangular block, found on the eastern slope of the acropolis. Mentioned in *TIB* 7 p. 300, and by T.Drew-Bear, *I. Uluslararası Beyşehir ve yöresi sempozyumu bildiriler kitabı, 11-13 mayıs 2006* (Konya 2006) [non vidimus]; edd.pr. G.Labarre, M.Özsait, in *L'Anatolie* II 260-262 no. 2 (ph.).

- -
[- - -]ΥΤΟΝ καὶ ἀνυπέρβλητον ΕΙ[- - - - - - -]
ẒΙΝΑ . .ΥΙΙΩΝ καὶ ἔργων κατασκευαῖς Κ[- -]
[π]ᾶσιν εὐ ποιεῖν τὸν δῆμον μέχρι δὲ Τ[- - - -]
ἀνδριάντων ἐγδήλων καὶ θαυμαστῶν [- - - -]
ṬΟΥ εὐεργεσίων καὶ ἑκάστοτε ἀπολαύ[ειν -]
ΝΩΝ τὸν πάντα δῆμον καὶ πρὶν μὲν ὑπο[- - -]
δήμῳ ἀργυρίου δηνάρια μυρία τρὶς [- - - - - -]
.Ο τοὺς τόκους τοῦ παντὸς ἀργυρί[ου - - - - -]
Ε κατοικούντων κεκουφίσθαι τοὺς [- - - - - -]
.ΕΙΝΑΙΤΩ τοῦ κυρίου αὐτοκράτορ[ος - - - -]
ỌΣ τοῦ κεφαλαίου πλήρους καὶ ΑṂ[- - - - -]
ΑΤΟ ἐκ χ(ρ)ημάτων Ἰόλλου Τυδέως Ṃ[- - -]
ΑΝΕΙΣΕΝ ἐκ χρημάτων Ἰόλλου .[- - - - - - -]
ΜΑΙΣΩΣ καὶ πρὶν τετειμ[ῆσθαι - - - - - - - -]
[ἐ]πιφανεστάτῳ τ[ό]πῳ ΟΥΑΝΚΑΙΑ[- - - -]

0. The inscription began on another block above, edd.pr. [it is not entirely clear whether the left and right edges of the block are preserved and whether the inscription continued on adjacent blocks; it is, in any case, difficult to restore the text with only a minimal loss at right, as suggested by edd.pr. In addition, it is not obvious that Iollas himself (LL. 12-13) is the honorand, since he would presumably have been mentioned in different wording in LL. 12-13 if that were the case (see below), Corsten] || 2-4. 'Il est question ... d'ouvrages et de toutes les constructions que le peuple doit bien faire jusqu'aux statues d'hommes visibles et merveilleuses', edd.pr. || 3. εὐποιεῖν, edd.pr. [εὐ ποιεῖν, Corsten] || 4. ἐγ δήλων, edd.pr. [certainly ἐγδήλων for ἐκδήλων, Corsten] || 5. ἐργεσίων, edd.pr. [the ph. shows the expected εὐεργεσίων || 2-5. edd.pr.'s understanding of LL. 2-4 seems awkward; the sense should rather be that the man was honored because he had had buildings erected (L. 2); in LL. 2-3 it may have been said that he did the people some good, perhaps κ[αὶ ἐν | π]ᾶσιν εὐ ποιεῖν τὸν δῆμον, possibly 'going (even) so far as to (the erection of) statues ...' (LL. 3-4), perhaps 'through his benefactions' (LL. 4-5), Corsten] || 5-6. 'l'on voit qu'à chaque fois, tout le peuple en retire avantage', edd.pr. || [6. in fine, perhaps a form of ὑποτίθημι, 'put down as deposit/mortgage', Corsten] || 7-9. the honorand gave a loan of perhaps 30,000 denarii to the people for the financing of construction at reduced interest, edd.pr. || 9-10. 'Cette affaire concerne les habitants (l. 9), mais aussi l'empereur (l. 10)', edd.pr. [L. 10: εἶναι τῷ τοῦ κυρίου αὐτοκράτορ[ος φίσκῳ]?, Corsten] || 11. initio, two unintelligible letters, edd.pr. [ΟΣ, Corsten, after the ph.] || 12. ΧΗΜΑΤΩΝ, lapis || [12-13. most probably [ἐδ]|άνεισεν; Iollas, son of Tydeus, is also attested in LBW 1201 from Kesme, not far from Asartepe, republished by edd.pr. on 263/264 no. 5 (photographs of the monument, a sarcophagus on a high podium; dr.; French translation), without making the connection. Iollas seems to have left money to the city from which expenses could be met; cf. *La Carie* nos. 152 and 156 || 13-14. presumably [τει]|μαῖς ὡς, Corsten].

1353. **Adada? (area of: Beydili/Sütçüler). Epitaph, 3rd cent.** A.D. *SEG* LX 1453. G.Labarre, M.Özsait, in *L'Anatolie* II 252/253 (ph.; French translation), publish the inscription as new. Overall, their text is inferior to that in *SEG* LX 1453, except in LL. 5/6 where they read Βλ|η (as already suggested in ed.pr. who prints Βλ[.?|.?]η).

1354-1355. **Adada? (or Moulasseis?; area of: Asartepe). Incerta, undated.** Edd.pr. G.Labarre, M. Özsait, in *L'Anatolie* II 262 nos. 3/4 (ph.). On 267 no. 6 they republish LBW 1201a (not rediscovered).

1354: No. 3. Quadrangular block, found on the eastern slope of the acropolis, close to the block in our lemma no. 1352.

- - - - | ΤΟΥΣΠ̣Ι[- 6-7 -]|ΑΣΟΤΟΙ.Ṃ[- 6-7 -]|ΑΚΛΟΤΟ. .Ε. .ΑΠΑΝ|ΠΑΔΕΙ.ΑΤΙΣ.ΕΙΑΝ̣. .Α.

[The block may be preserved at left and right but from the photo, it seems that, at least at right, the letters are cut through the middle || 1. the photo seems to show in the right part of the stone Ε̣ΟΟ.ΔΕΤ || 2. ΛΛ rather than Ṃ || 3. perhaps Κ̣ΙΑ̣ before Ε || 4. Ọ or Θ between ΑΤΙΣ and ΕΙΑΝ̣, Corsten.]

1355: No. 4. Architave block, found in 'la partie urbanisée' of the acropolis.

- - - - |ΟΥΣΙΛΟ[- - -]ΡΕΟΥΑΣΚΑΙΕΦΙΕ[- - -]|ΩΣΕΔΟ.ΣΑΚΑΙ[- - -]ΟΥ. . .ΠΟΥΑΣΕ[- - -]

1356. **Amblada? (area of: Fasıllar near Beyşehir). Dedication to the Dioskouroi, Imperial period.** Relief of the Dioskouroi on a rock near Fasıllar; inscription to the left of the relief. Mentioned by Y.H.Erbil, *AST* 31.1 (2014) 100 (ph.). No text, we read L. 1 from the photo: Διοσκόροις - - -

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1357. **Antiochia. Res Gestae divi Augusti.** See our lemma no. 1292.

1358. Antiochia. The cult of Men. Cf. our lemma no. 2223.

1359. Apollonia. Res Gestae divi Augusti. See our lemma no. 1292.

1360. Konana. Dedication to the Mother of the Gods, 2nd/3rd cent. A.D. *SEG* LXIII 1265. Mentioned by B.Hürmüzlü et alii, *ANMED* 12 (2014) 170 (ph.).

1361. Moulasseis. Inscriptions. G.Labarre, M.Özsait, in *L'Anatolie* II 268-270 nos. 9-11 (ph.; French translation) republish *SEG* LXII 1336/1337 and G.Radet, P.Paris, *BCH* 10 (1886) 501 no. 2 (after autopsy). On 271/272, they discuss the historical geography of the area and repeat their commentary on the location of the δῆμος τῶν Μουλασσέων at Idrisler sarnıç asar, summarized in *SEG* LXII 1336/1337. Cf. also our lemmata nos. 1351-1355 for other inscriptions from sites nearby Idrisler sarnıç asar.

1362. Sagalassos. Edict of Sextus Sotidius Strabo Libuscidianus on requisitioned transport, 14-19 A.D. *SEG* XXVI 1392, XXXVI 1208; *I.BurdurMus* 335. A.-V.Pont in S.Demougin, M.Navarro Caballero (edd.), *Se déplacer dans l'Empire romain. Approches épigraphiques* (Paris, Bordeaux 2014) 69-83, offers the following translation of LL. 29/30 of the Greek version: 'J'ai établi, par cité et par village, la liste des services que je ferai appliquer' (κατὰ πόλιν καὶ κώμην ἔταξα κανόνα τῶν ὑπηρεσιῶν ὃν τηρήσω). In the Latin equivalent in LL. 5/6 she suggests connecting 'in singulis civitatibus et vicis' with the preceding words and not with 'proposui' ('formulam eorum [i.e. vehiculorum] quae praestari iudico oportere in singulis civitatibus et vicis proposui servaturus eam'; on 80/81 the complete text of the edict). The Roman authorities have primarily been concerned with the making of a register of the obligations of cities and villages; the publication of the 'formula' (κανών) is of secondary importance. This explains why Roman functionaries dealt with complaints of villages about the vehiculatio directly, and not through the intermediary of the polis on the territory of which the villages were situated.

In the process P. discusses the following documents: *IG* X.2.2.52 (Oliver, *Constitutions* 56); *I.Cret.* IV 334; *IGR* I 828 and *SEG* XXXIX 666 (Greek text of the latter on 82; these texts are 'une application du principe de répartition des obligations *in singulis civitatibus et vicis*'); *SEG* LIX 1365 (especially LL. 8-11). – On 73-77 detailed reflections on the parts of the Via Sebaste (and not of other secondary roads), for which the Sagalassians are held responsible (LL. 31-32: Σαγαλασσεῖς λειτουργεῖν δεῖ --- ἕως Κορμάσων καὶ Κονάνης; cf. the map on 79). In addition to this edict there was a formula/κανών mentioning the villages responsible for specific parts of the roads concerned [S.Demougin in F.Lerouxel, A.-V.Pont (edd.), *Propriétaires et citoyens dans l'Orient Romain* (Bordeaux 2016) 149/150, offers brief comment on this edict and especially on LL. 35-41. P.A.Iversen, *EA* 48 (2015) 14-17 no. 5 (ph.), points out that at the beginning of L. 52 there is not a vacat but a large pit on the stone, in which 4-5 letters are lost. He suggests the following text for LL. 51/52: θὰλ[(cavum)λα δί, [μ]ὴ πράττωσιν παρ' ἀεκόντων vacat (πράττωσιν Greek equivalent of Latin e(x)sigant); I. proposes a new route for the Via Sebaste: see his map on p. 1; the text now also in *I.Sagalassos* 31-39 no. 3. Pleket].

1363. Sagalassos (territory of: Yarıköy). Dice oracle, 2nd/3rd cent. A.D. J.Nollé, *Kleinasiatische Losorakel* pp. 59/60 (cf. *SEG* LVII 2158). In 1948 J. and L.Robert found a marble block with four faces (two of them inscribed) in the village of Yarıköy but did not publish the texts. Nollé published one of the inscribed faces. E.V.Prikhodko, *Aristeas* 9 (2014) 58-95, traveled in the area in 2012, found the block and publishes the two inscribed faces (ph.). In the context of the Isparta Archaeological Survey from 2009-2015 the block was also found. In *EA* 48 (2015) 2-8 no. 1 (ph.; English translation) P.Iversen publishes the two faces (C, D) and points out that they were engraved by two different inscribers.

Side C (Face B of Prikhodko):

[ ] vacat 3 verses
[vacat ςς]δαα ιη' vacat
[τὴν πρᾶξιν πράσσ]ων ἐνχείρι· ἔσται ὁ καιρός·
[ἐν γενέσει χαλεπὸν κ]αὶ ὁ κίνδυνος παρᾰκε[ιται]·
[καὶ περὶ τῶν ἄλλων μαν]τείων ἐστὶ καλ[ῶς σοι]·
[ασδδγ ιη' οὐκ ἐσ]τὶν πράσσον[τα κατὰ]
[γνώμην, ἃ μεριμνᾷς· οὔ]τε γὰρ ἐν [ἄλλῳ δήμῳ]
[ἰέναι σύμφορόν ἐστιν· οὔτε ὠνούμενος αἰσθή]-
[σει οὔτε ὀνήσιμον ἔσται· δδδγγ ιη']
[- -]

These are Responses 29 and 30, as shown by comparison with other dice oracles, P. and I.

Side D (Face A of Prikhodko; Nollé pp. 59/60):

vacat 5 verses
[vacat] ασςςγ κβ' [vacat]
[εἰς σ]τόμα μὴ δοῖς χεῖρα λύκῳ, μή σοί τι γέ[νηται]·
[δυσ]χερές ἐστιν πρᾶγμα, περὶ οὗ κεύθ[ῃ, καὶ ἄ]-
[πιστ]ον· ❦ ἀλλ' ἡσύχιος μένε λή(ξ)[ας ὁδοῦ]
[καὶ] ἀγορασμοῦ· vacat δδδ[δς vacat κβ']
[vacat ε]ἰς πέ[λα]γ[ος] σπέ[ρμα βαλεῖν καὶ γράμ]-
[ματα γράψαι ἀμφότερος μόχθος τε κενὸς καὶ]
[πρᾶξις ἄπρακτος· μηδὲ βιάζου θνητὸς ἐὼν θεόν],
[ὅς σ' ἔτι βλάψει· δγγςς κβ' - - - - - - - -]
[- -]

No ligatures apud Nollé and Iversen || these are responses 44 and 45 || 4. most oracles have ἡσύχιος μένε φήσας; some have ἡσύχιος μένε λήξας (or μέν(ε) ἡσύχιος λήξας); μένε λή[σας], P. and N. || I. comments on the dice, their numbering and the number of 56 responses || both P. and I. draw attention to another, similar four-sided monument (Nollé pp. 47-49; with responses 13-15 (A), 28 (B), 42/43 (C) and 55/56 (D)) found in the village of Yarışlı, ca. 12 km west/southwest from Yarıköy and near the site of ancient Takına; layout and scripts are more or less identical. Both P. and I. conclude that the

examples from Yanköy and Yarışlı belong to the same monument (on 8 I. comments on the position of the blocks on the monument); whereas P. argues that in Yanköy no traces of an earlier settlement have been found and that, therefore, the blocks may have stood in Yarışlı, I. argues in favor of a non-liquet. Both sites have other ancient artifacts and are, therefore, candidates; some other location cannot be excluded, with both blocks migrating (e.g. the nearby Imperial estate) || on 91/92 P. comments on a limestone pillar with dice oracles, found in Prostanna, now in the museum of Isparta and published by Nollé only in part, viz. responses 19-26 on side B (pp. 52-54). P. examined the stone in the museum and writes that on the lower profile below the text published by N. there are two lines of the 42nd response. She could not, however, get a permit in time to decipher the text.

1364. **Termessos. Oracle, early Imperial period.** Limestone block, broken into two fragments (a, b), found in the ruins between temple N3 and the reliefs of Zeus Solymeus; it is probably an architectural block of the Julio-Claudian temple that may have been dedicated to Apollo and the Muses (cf. the oracular responses recorded on the pillar near temple N3 that were related to Apollo and Hermes: F.Graf, in S.I.Johnston, P.T.Struck [edd.], *Mantikê. Studies in Ancient Divination* [Leiden 2005] 73-77). Fragment a has an L-shaped recession and a square-shaped hole on top; the inscribed face is smoothed, the others are left rough. The inscription is engraved in a tabula ansata; space between LL. 1 and 2 is a bit larger than in the rest of the text. Ed.pr. F.Cluzeau, *Adalya* 17 (2014) 159-179 (ph.; dr.; English translation).

vacat ῎Οναρ vacat
῞Εκτορα δ' ἐκ βελέων ὕπαγε Ζ[εὺ]ς
vacat ἔκ τε κονίης vacat
4 ἔκ τ' ἀνδροκτασίης ἔκ θ' αἵματος [ἔκ]
vacat τε κυδοιμοῦ vacat

1. ῎Οναρ is either used as an adverb – meaning the same as κατ' ὄναρ – or as a noun, i.e. ὄναρ (ἐστί·); its centering in the topmost line and the extra spacing between LL. 1 and 2 reinforce its function as a heading, ed.pr. || 2-5. a distich in hexameter, *Il.* XI 163/164, ed.pr. || 4. the letters κτα of ἀνδροκτασίης were added later in a smaller size above the omikron and sigma, ed.pr. || ed.pr. cites Cassius Dio (LXXX 3-5) for a dream that includes the same verses from the *Iliad* and cites Eustathios (III 594) and others for the expression ἐκ βελέων (in the form of ἔξω βελῶν); this text was probably an oracular response to a question concerning the entire city, such as a battle, an epidemic or a famine, ed.pr.

1365. **Termessos. Incertum, Imperial period.** *TAM* III 874. H.Schörner, in *Le mort dans la ville* 223-230, dates the inscription to the second half of the 4th to the early 3rd cent. B.C. [which is incompatible with the letter forms; cf. *LGPN* V.C s.vv. Θόας (94), Κενδεας (16) and Οβριμοτης (7), dated to the Imperial period, Corsten] and suggests that it marked the tomb of the founder of the city.

1366. **Tymandos. Bilingual Greek-Phrygian epitaph of Antiochos and Zosas' and Babeis' parents, Imperial period.** *SEG* LVIII 1546 bis. In a study of the settlement history of northern Pisidia, A.U.De Georgi, *MDAI(I)* 64 (2014) 57, prints an English translation of the inscription, which he dates to the 2nd cent. A.D., and comments on the use of Neo-Phrygian in the curse formula at the end. He

states that 'Neo-Phrygian ... was still embedded in the territories that witnessed the birth of Phrygian during the eighth century B.C.E.', but denies a language continuity 'for which we have no proof' (with reference to R.D.Woodard, *The Ancient Languages of Asia Minor* [Cambridge 2008] 73/74).

PAMPHYLIA

1367. **Pamphylia (and Lykia). Senators, Imperial period.** On the basis of the epigraphic evidence, Z.Özüsağlam-Mutlu, *Principatus devri'nde Lykia ve Pamphylia kökenli Roma senatörleri* (*Adalya* Supplementary Series 11; Antalya 2013), provides a prosopography of the senators originating in the province(s) of Lycia and Pamphylia. After a list of 39 senators and seven possible senators, there are brief analytical chapters on the origin, date and career of the senators as well as brief entries on selected persons and their families (the Calpurnii, Attaleia; Τι. Κλ. Ἰάσων, Patara, and Γ. Ἰούλ. Δημοσθένης, Oinoanda; Τι. Κλ. Τηλέμαχος, Xanthos; Γ. Ἰούλ. Κορνοῦτος and Μ. Πλάνκιος Οὐᾶρος, Perge; the Vilii, Patara [for the Calpurnii cf. also our lemmata nos. 1398/1399, for the Vilii nos. 1386 and 1398/1399, Corsten]).

1368. **Pamphylia. Milestones.** Cf. our lemma no. 2168.

1369. **Attaleia. Epitaph of Aquilius Bassus, Imperial period.** Sarcophagus lid of the Pamphylian type with akroteria, formerly covering a chamosorion in the eastern necropolis; inscription on the south pediment. Mentioned in A.Tosun, A.Akman, *Müze* 19 (2011) 101, who give only the Turkish translation of the text, which we translate: 'Aquilius Bassus (had the grave made) for himself during his lifetime.'

1370. **Attaleia. Imprecation, Imperial period.** Lead tablet with curse, placed next to the skull of the deceased in a cist grave of the eastern necropolis. Mentioned in A.Tosun, A.Akman, *Müze* 19 (2011) 100 (ph.).

1371. **Perge. Military edict of the emperor Anastasius, 491-518 A.D.** *SEG* LXIII 1278; cf. *BE* (2016) no. 584. [The inscription will be dealt with in *SEG* LXV, Corsten.]

1372. **Unknown provenance. Sale of an orchard and its donation to the priests of Zeus, 2nd/3rd cent. A.D.** *SEG* LIX 1551. I.N.Arnaoutoglou, *ZPE* 191 (2014) 185-188, argues that the 'donation' is a 'masked discharge of the debt (*datio in solutum* in Roman law terminology), a transaction adopting the vocabulary of donation'. He adduces *I.Leukopetra* 134 concerning the donation of a slave to the Μήτηρ Θεῶν bought by the donor with money borrowed from the goddess; the donor was unable to

repay the loan. A. points out that in *SEG* LIX 1551 Τουης may have borrowed money on different occasions and that the purchase of the orchard may well have been realized 'a few or more years earlier'. The inscription is not 'a deed of sale' but 'a summary account of the sanctuary's rights over the land in the form of a memorandum and --- stands as proof that the orchard was lawfully acquired'.

LYCIA

1373. **Lycia. Treaty between Rome and the Lycian League, 46 B.C.** *SEG* LV 1452; LXIII 1284*. G.Kantor, *ZPE* 190 (2014) 135/136, comments on the date on which the treaty was ratified in the Comitium in accordance with a law of Caesar (mentioned in LL. 4/5: πρὸ θ' καλάνδων Σεξ|[τιλίων] = a. d. IX Kal. Sext., of 46 B.C.). The ratification took place on the day before Caesar returned from Sardinia; thus, before arriving in Rome, Caesar became dictator for the third time (cf. L. 1: [ἐπὶ Γαΐου Ἰουλίου Καίσαρος δικτάτορος] τὸ τρίτον). 'There was no return to constitutional propriety' and 'contemporaries could - - - feel that "the rule of law" had been abandoned'. The version of *I.Thespiae* 420 (*SEG* XIV 383), according to which between his appointment as dictator for the third time *in absentia* and his return to Rome Caesar was in formal terms a *dictator designatus* (LL. 3/4: δικτάτορα ἀπο[δεδειγμέ|νον τ]ὸ τρίτον) should according to K. be added to 'the long list of provincial monuments which attribute erroneous titles to Roman rulers'.

1374. **Lycia (and Pamphylia). Senators, Imperial period.** See our lemma no. 1367.

1375. **Lycia. Milestones.** Cf. our lemma no. 2168.

1376. **Lycia. Λυκιάρχης.** *SEG* LV 1493; LVI 1765; LXI 1229; LXII 1366. S.Şahin, *Gephyra* 11 (2014) 1-13, sticks to his earlier interpretation of the λυκιαρχεία as summarized in the above-mentioned *SEG*-lemmata (where also alternative theories are recorded): 'the one, who holds the titles of *Grammateus* or *Arkhiereus*, was traditionally called *Lykiarkhes* amongst the people' (9) and 'all the documents conform with the understanding that the *Lykiarcheia* began with the office of *Grammateia*, continued with the *Arkhierosyne* and was held for life, only an honorary title' (11).

1377. **Lycia. Aqueducts.** After a brief summary of the views of earlier scholars (MacMullen; Millar; Winter; Horster; Eck) about whether or not there actually was an imperial 'Baupolitik' ('construction policy') and, if so, how one should define such a policy, C.Schuler, in Kolb, *Infrastruktur* 104-120, focuses on what happened in Lycia after its incorporation as provincia into the Empire: activities of the first governor Quintus Veranius (the Stadiasmos from Patara and road-building [cf. *SEG* LXIII 1365, Pleket]; reorganization of the urban councils; he implemented a 'politisch durchdachtes Konzept, das er mit Claudius abgestimmt haben dürfte' (109)) and the construction of aqueducts in the province: discussion of *SEG* LVII 1673 (Greek text; German translation; the project of the building and repair of the aqueduct was presented as an initiative of the emperors; the repair-work necessitated by the earthquake of 68 A.D. was financed from money (a) preserved for the city from the poll-tax and (b) contributed by the province; who financed the original construction of the aqueduct from ca. 48-50 to ca. 55 A.D. is unknown [C.P.Jones, *ibidem* 59/60, rightly underlines the '*limited* imperial generosity'; for imperial building-policies and for the extent to which emperors (especially Antoninus Pius) supported provincial cities in emergency situations (earthquakes) and in normal circumstances cf. also W.Eck's reflections in Ch.Michels, P.F.Mittag (edd.), *Jenseits des Narrativs. Antoninus Pius in den nicht-literarischen Quellen* (Stuttgart 2017) 221-225 and 228; for *SEG* LVII 1673 see also our lemma no. 1391, Pleket]), *TAM* II 396 (*SEG* LVII 1671; construction of a βαλανεῖον in Patara, to be related to the building of the aqueduct; again financed from a remission of taxes, provincial and urban). S. suggests that the financial involvement of the province in these two building-projects is to be related to the fundamental importance of Patara for the League (headquarters of the governor; important harbor dues from which also the League profited. S. refers in this connection to *SEG* LVII 1672, recording the construction of two lighthouses in Patara's harbor by the emperor and his governor [for lighthouses cf. also P.Arnaud, *ibidem* 166, who underlines 'the modesty of the building', Pleket]). It is also in Patara that Hadrian later had horrea built. S. writes about Rome's attempt 'durch den Ausbau der Infrastruktur und der Mobilisierung erheblicher Mittel --- das neue Regime --- zu legitimieren' (112). On 115-117 S. offers a brief survey of building-projects in Lycia in which the Roman authorities participated and concludes that at least for Lycia one is entitled to speak about an imperial 'Baupolitik', 'von Strategien mitbestimmt' (118). [For another view about the alleged involvement of Roman emperors in the construction and maintenance of infrastructure in the provinces see our lemma no. 1015; cf. now also G.Wiplinger (ed.), *De Aquaeductis atque aqua urbium Lyciae, Pamphyliae, Pisidiae* (Leuven 2016), Pleket.]

1378. **Lycia. The cult of the Twelve Gods, Imperial period.** *SEG* LIV 1392/1393, 1466; LXIII 1285*. G.H.Renberg, *EA* 47 (2014) 107-132, notes some differences between dedications to the Twelve Gods and those to the Rider-God (Herakles or Kakasbos) and the Dioskouroi: prevalence of κατ' ἐπιταγήν in the former versus (κατ') εὐχήν in the latter; no evidence for a specific cult site for the former versus several (rock-cut) shrines for Kakasbos and the Dioskouroi. R. investigates several scenarios which could possibly explain the rise and development of this group of dedications. R. initially seems to reject theories about one or more cult-centers and about itinerant diviners but in the end draws the otherwise meager conclusion that a scenario concerning one or more sanctuaries 'cannot be completely dismissed'. R. writes about 'some undeterminable development in the cult of one of these other Gods [i.e., the father-God and Artemis Kynegetis]' and about 'the Twelve Gods reliefs' as representing 'an anomalous religious phenomenon' [in short, a perhaps unnecessarily sophisticated discussion which in the end results in an equally unnecessarily vague sort of conclusion, Pleket].
See also our lemma no. 2237.

1379. **Lycia. Rhodian amphora stamps, Hellenistic.** In a study of the distribution of 'commercial' amphoras from Lycia in the 'pre-Roman' period, E.Dündar, *MDAI(I)* 64 (2014) 33-56, deals with some

stamps on amphoras from Rhodes. (1) On 42, he cautiously suggests restoring the name on a Rhodian amphora, found in Trysa (B.Rückert, in F.Kolb, *Lykische Studien 8. Keramik, Münzen, Kirchen und Wirtschaftskomplexe des zentrallykischen Yavu-Berglandes (Gebiet von Kyaneai)* [*Tübinger Althistorische Studien* 4; Bonn 2008] 100 no. 365: ΑΙΝΗ) as Αἰνη[σίδαμος] (ph.). An Αἰνησίδαμος is attested as a Rhodian eponym ca. 245 B.C. (after G.Finkielsztejn, *Chronologie détaillée et révisée des éponymes amphoriques rhodiens, de 270 à 108 av. J.-C. environ* [Oxford 2001] 94 [there are, in fact, three homonymous eponyms, dated between the second half of the 3rd cent. B.C. and the early 2nd cent. B.C. by N.Badoud, *Le temps de Rhodes. Une chronologie des inscriptions de la cité fondée sur l'étude de ses institutions* (Munich 2015) 299, Corsten]. (2) On 42, he prints a photograph (no text) of a stamp on the handle of a Rhodian amphora, found in Patara: star ἐπὶ Ἀγε|μάχου [dated to 181 B.C. by Badoud, *op.cit.* 257, Corsten]. (3) On 43, he mentions a stamp on a Rhodian amphora handle, found in Xanthos, with the name Λυσίστρατος (85-40 B.C. [there are several eponymous priests by this name in Badoud, *op.cit.* 288/289, dated to 338, 250, 162, and 82 B.C., respectively, Corsten]).

1380. Lycian and Greek. D.Schürr, *EA* 47 (2014) 133-139, examines several cases of probable continuity from Lycian to Greek practices, witnessed in Lycian and Greek inscriptions. (1) The sacrifice of a three-year-old ox in *TAM* I 44b (Xanthos, before 400 B.C.) has a parallel in *TAM* II 1 (Telmessos, 240 B.C.) and in the Xanthos Trilingual (*SEG* XXXV 1441*, 337 B.C.). (2) 'All the gods' occur in curse formulae in Lycian and Greek: cf. *TAM* I 59 with *TAM* II 1 (Telmessos, 240 B.C.) and 797 (*I.Arykanda* 101; 1st cent. B.C./1st cent. A.D.); sometimes one god is emphasized, as in *TAM* I 88 and 93 (Myra) and, in Greek, in *SEG* XLV 1813 (Limyra, 4th cent. B.C.) and *SEG* XXVIII 1224 (cf. LXII 1493; Telmessos, 282/281 B.C.); in some inscriptions an additional authority is mentioned with 'all the gods', cf. *TAM* I 57 (Antiphellos), where Lycian 'itlehi' is translated as 'heroes', given the mention of heroes occurring in parallel Greek cases: *TAM* II 636 (Tlos); G.E.Bean, *JHS* 68 (1948) 43 (Arsada); and *SEG* XXII 907 (Arsada, Hellenistic; in L. 8 θεῶ⟨ν⟩ is to be read instead of θεῶ). (3) S. argues that the curse μήτε γῆ μήτε θάλασσα καρπὸν φέροι vel sim. (*TAM* II 524, Pinara; cf. 451 and 488, Patara) is not of Lycian origin, although the 'gods of land and sea' do occur in Lycian inscriptions; he compares *SEG* XXVIII 1224 (Telmessos, v. supra) where 'land' is not accompanied by 'sea' (LL. 33-35 μήτε αὐ|τῶι γῆ καρπὸν φέροι μήτε γυναῖκες | τίκτοιεν κατὰ φύσιν), so that 'sea' is a later, Greek addition. (4) The triple prohibition in *TAM* II 247 (146 A.D.) LL. 9/10 ἐὰν δέ τις παρὰ ταῦτα ποιήσῃ ἢ κηδεύσῃ τινὰ ἐν | τῷ ἡρώῳ ἢ κατασοφίσηταί τι περί τινος τῶν προγε[γ]ραμμένων is similar to but not identical with its older Lycian counterparts; therefore, the Greek formula does not go back to Lycian models but just expresses the same ideas.

1381. Arykanda. Symmachia treaty with Tragalassos, late 3rd/early 2nd cent. B.C. *I.Arykanda* 1 (ed.pr.; cf. *SEG* XLIV 1148). Republished by C.Schuler in *Außenbeziehungen* 275-301.

\- -
[- -] Βουλων[- -]
[- - -]αρου, Δαιδαλο[- -]
[. .] Καλλικράτου, Ὀβρα[- - - - - - - - - - - - - - - - - - -]

4 [ἐπ]ὶ τοῖσδε προσέθεντ[ο Τραγαλασσεῖς καὶ ὁ πο]-
[λ]εμάρχης Ἀρυκανδέων [καὶ - - - - - - - - - - τοῖς ὅρ]-
[κ]οις, ἐφ' ὧι ὑπάρξει Τραγαλασσε[ῦσι ἀτέλεια πάν]-
[τ]ων καὶ τἆλλα φιλάνθρωπα, ὅσα κ[αὶ - - - - - - - - - -]
8 συγκεχώρηται, νομίζοντες Τραγα[λασσεῖς τὸν αὐ]-
τὸν φίλον καὶ πολέμιον, ὃν ἂν καὶ Ἀρυκ[ανδεῖς νομίζω]-
σι· ὑπάρξι δὲ καὶ τοῖς ἐξ αὐτῶν στρα[τευομένοις]
ἐν Συρίαι, ἐὰν ἐπανέλθωσιν, τὰ αὐτὰ [φιλάνθρω]-
12 πα· ἔστωσαν δὲ πρόξενοι καὶ ἀδελφοὶ κ[αὶ σύμμα]-
χοι Τραγαλασσεῖς Ἀρυκανδέων καὶ τ[ῶν ὑπ' αὐ]-
τοὺς τεταγμένων κωμῶν καὶ τῶ[ν ἄλλων - - 8-10 - -]
[..]σωνται· ἐὰν δέ τισιν συ[μμαχ - - - - - - - - - - - - - -]
16 [- - - - - - - - - - - -]ΕΝ[2-3]ΙΟΙΝΕΤ[- - - - - - - - - - - - - -]
\- -

Dated by Sch. on the basis of letter forms and content; for the former he compares *I.Arykanda* 1 with eight other inscriptions (all securely dated to the period 206/205-181 B.C.); he has a slight preference for the last decades of the 3rd cent. B.C., without excluding the 190s, and convincingly shows that we have a συμμαχία – and not a συμπολιτεία – treaty and that, on the basis of the restorations in LL. 8-9 and 11-13, the lines on average contained between 35 and 42 letters || 1. βουλω I, ed.pr.; the names are those of envoys or negotiators, who drafted the treaty, Sch., who, therefore, prefers a proper name (Βούλων; nom. or gen.) || 2. Δαίδαλο[ς - -], ed.pr. || 3. Ὀβρα[ωγελ - -], ed.pr. || 3-4. ἐπὶ τοῖς | α]ὐτοῖς δὲ προσέθεντ[ο· ὁ δεῖνα τοῦ δεῖνος], ed.pr.; Sch. points out that ἐπὶ τοῖσδε ('unter folgenden Bedingungen') is elaborated in LL. 6 ff. (ἐφ' ὧι); προσέθεντο: Tragalassos joined a pre-existing alliance of Arykanda and a third party, Sch. || 5. [.]-μάρχης Ἀρυκανδέων [- -], ed.pr., who connected the magistrate with Ἀρυκανδέων; contra Sch., who connects him with the Τραγαλασσεῖς; [κ]ωμάρχης, Wörrle (cf. *SEG* LXI 1232); Sch. rejects both [κ]ωμάρχης and [δ]ημάρχης and points out that κῶμαι and δῆμοι are '*abhängige* Landgemeinde' in the territory of a polis; Sch. cautiously suggests that the polemarch may have been one of the three ἄρχοντες often mentioned together with the βουλή in the preamble of Hellenistic decrees || 5-6. [τοῖς συμμάχ]οις, ed.pr.: [τοῖς ὅρ|κ]οις, Wörrle (apud Sch.), who argues that the Tragalasseis joined the oaths sworn by Arykanda and the third partner mentioned in the lacuna of L. 5; Sch. considers Ἀρυκανδέων [καὶ βασιλέως Ἀντιόχου τοῖς ὅρ|κ]οις or [καὶ Μιθριδάτου τοῖς ὅρ|κ]οις [Mithridates: son of Antiochos III] but in the end prefers to restore the ethnikon of the polis which had already concluded a συμμαχία with Arykanda || 7. ὅσα κ[αὶ - - -]|, ed.pr.; ὅσα κ[αὶ Ἀρυκανδεῦσιν]|, Sch., who points out that ὅσα κ[αὶ τοῖς ἄλλοις συμμάχοις] is too long and suggests that Arykanda acted as 'Agent seleukidischer Interessen im Hinterland' || 8. no punctuation after συγκεχώρηται apud ed.pr. || 10-12. στρα[τιώταις τοῖς], ed.pr. (cf. Sch. on 286 note 33 on 'temporär zum Kriegsdienst verpflichtete Bürger', not mercenaries); the Tragalassian soldiers who were active in Syria belonged to a contingent sent to the Ptolemaic army in Syria during the 5th Syrian war and could get into trouble when they returned home after the Seleukid king came to control Lycia, Sch. (on 287/288; cf. also the summary on 301: 'das Dokument ist einzuordnen in die Phase der Eroberung des bis dahin ptolemäischen Lykien durch Antiochos III') || 12-14. detailed comment on the term ἀδελφοί, much less frequently used than συγγένεια/οἰκειότης; Sch. refers to *I.Histriae* 64 (combination of φίλος, συγγένης and σύμμαχος) and *IG* XII.6.1.6 L. 20 (συνγενεῖς, φίλους, ἰσοπολίτας, συμμάχους); for the combination of σύμμαχος and ἀδελφότης he refers to *Aphrodisias and Rome* 1 (*I.Kibyra* 2; Greek text) || 14-15. καὶ τω[- - - | - -]σωνται, ed.pr.; e.g. τῶ[ν ἄλλων οἳ ἂν προσ|θή]σωνται or τῶ[ν ἄλλων οἷς ἂν συμμα|χή]σωνται, Sch. || on 295-298 brief reflections on the site of Tragalassos and on the development and military potential of various small Lycian

poleis after the demise of local dynasts; in the course of the Hellenistic-Roman period they were absorbed by larger cities.

1382. Kibyra. Its province. *SEG* XLVIII 1580, LVII 1639. A Turkish translation of the article has been published in *Akron* 8. *Eskiçağ Yazıları* 6 (2014) 1-16.

1383. Kibyra (area of: Yusufça). Honorary inscription for Claudia Tlepolemis. *I.Kibyra* 71. Rediscovered at the (presumed) site of the villa of the Claudii at the margins of the village of Yusufça north of Kibyra; see T.Corsten, O.Hülden, *ANMED* 12 (2014) 154 (ph.), and iid., *AST* 32.2 (2014) 229 (ph.).

1384. Korydalla. Dedication of a statue of Athena and an incense burner to the city by an οἰκονόμος τῆς πόλεως, 209-211 A.D. Limestone base broken above; found in Korydalla (near Hacıveliler) and now in the municipal park of Kumluca. Ed.pr. B.Iplikçioğlu, *AAWW* 149 (2014) 5-23 (ph.; dr.; German and Turkish translations). Cf. D.Rousset, *BE* (2016) no. 467.

[Αὐ]τοκρ[άτορσιν Και]-
[σαρ]σιν Σεβαστο[ῖς Λ. Σεπτιμίῳ]
[Σ]εουήρῳ Περτίνακι κ[αὶ Μάρκῳ Αὐρηλίῳ]
[Ἀν]τωνείνῳ κ[[αὶ Ποπλίῳ Σεπτιμίῳ Γέ]]-
[[τ]]ᾳ εὐσεβέσιν εὐτυχέσιν καὶ Ἰουλ[ίᾳ]
[Σε]βαστῇ, μητρὶ κάστρων, τὸ ἄγαλμα τ[ῆς]
Νεικαφόρου Ἀθηνᾶς καὶ τὴν λιβα-
νωτρίδα τῇ πόλι Ἑρμιανὸς ἐλευθερω-
[θεὶς] οἰκονόμος τῆς πόλεως •, κρείναν-
τος καὶ τοῦ λαμπροτάτου ἔθνους
καὶ ἐπικυρώσαντος ἀνθυπάτ[ο]υ
τὴν ἐλευθερίαν κατὰ τὸν νό-
μον, δι' ἣν ἐνεδείξατο εὔνοιαν

Many cursive letters || Geta became Augustus in Sept./Oct. 209 (or autumn 210 A.D.?); Septimius Severus died on Feb. 4, 211 A.D., ed.pr. || 5-6. Ἰουλία Σεβαστή = Iulia Domna, Augusta since June 193 A.D. || 7. Νεικαφόρου: Doric form of the epithet, ed.pr., who refers to Korydalla as a Rhodian colony; but see R., who points out that in that case one would expect Ἀθάνας; moreover, 'la graphie Νεικ- pour Νικ- ne soutient pas l'idée d'une forme ancienne héritée' and the proper name Νεικαφόρος is well-known in Pisidia and Pamphylia || 8-9. detailed discussion of the οἰκονόμος τῆς πόλεως by ed.pr., who refers to A.Weiss' monograph *Sklave der Stadt* (cf. *SEG* LIV 1907) and lists freeborn persons, freedmen and slaves as oikonomos of a city. Hermianos probably held that function already before his manumission || 11-13. reflections on Lycia-Pamphylia as imperial and as senatorial (ἀνθύπατος) province between M. Aurelius and Lucius Verus' reign and the period 250-300 A.D.; the governor's permission was not obligatory but was given when he was asked to confirm a deci-

sion, ed.pr., who adds that κατὰ νόμον does not refer to a specific urban or Roman law but had 'eine allgemeine Bedeutung'.

1385. Kyaneai (area of: Trysa). Rhodian amphora stamp, Hellenistic. See our lemma no. 1379 (1).

1386. Limyra. Letter of a royal (probably Seleukid) functionary to the commander of the city, ca. 197-188 B.C. *SEG* LXI 1236. B.Virgilio, *Studi sull'Asia Minore* --- (see our lemma no. 2080) 333-362 (in Italian), and id., *Studi Ellenistici* XXIX (Pisa, Rome 2015) 175-206 (in French), re-edits the inscription with extended supplements, translation and thorough commentary. We print V.'s text with ed.pr.'s supplements underlined.

[- - - ca. 16-22 - - - Λιμυρέων τῆι βουλῆι καὶ τῶι] δήμωι χαίρε[ιν]· ἐμφανισάντων ἡμῖν τῶν
[παρ' ὑμῶν πεμφθέντων πρεσβευτῶν - - - ca. 13-19 - - -]υνδου, Αἴχμονος, Ἰφικράτους περὶ ὧν vac.
[ἔφασαν συντετάχθαι αὐτοῖς παρ' ὑμῶν (τε) καὶ παρα]καλούντων διατηροῦντας τὴν ἐξ ἀρχῆς
[ὑπάρχουσαν εὔνοιαν φιλάνθρωπα ἡμᾶς (?) συγχωρεῖν τῶ]ι δήμωι τὰ ἀξιούμενα, ὑπακηκόαμέν τε vac.
[καὶ τοῖς πρεσβευταῖς εἰρήκαμεν τὰ συγχωρηθέντα ὑμῖν] διασαφῆσαι ὅπως παρακολουθῆτε τοῖς vac.
[γεγραμμένοις· μηθενὶ δὲ ἐξουσία ἔστω ἐπιβαί]νειν (?) εἰς τὰ κτήματα, ἐπειδὴ ὄντες ὀλίγοι vac.
[οἱ - - - - ca. 20-26 - - - - Ἀριστόνωι (?) τῶι τεταγ]μένωι ἐπὶ τῆς πόλεως εἰρήκαμεν παραγ-
[γεῖλαι τοῖς ὑφ' αὐτὸν στρατιώταις ὅπως τῶν κτ]ηνῶν (?) ἁπλῶς μηθὲν παραιρῶνται, ἀλλ' ἐῶσιν
[- - - ca. 11-17 - - - μηθὲν ἐξέστω τῶν κτηνῶν παραιρ]εῖν (?) ὡσαύτως δὲ μηδὲ φυλακῆς τῶν κατὰ τὴν
[χώραν φρουρίων γεγενημένης· περὶ τῶν ἀλλ]ων (?), ὅπως λαμβάνωσιν οἱ στρατιῶται καθότι καὶ
[ἐντετάλμεθα· τὴν δὲ πύλην τὴν ἐπὶ τὸ Θ]εσμοφόριον φέρουσαν εἰρήκαμεν ὅπως ἀνοίγηται,
[ὡσαύτως δ' εἰρήκαμεν ὅπως τὴν ὁδὸ]ν (?) κατασκευάσητε ἣν ἀπεφαίνετε ἀναγκαίαν ὑμῖν εἶναι
[- - - - - - - - ca. 27-33 - - - - - - - - ε]ἰς τὸ Θεσμοφόριον, συντετάχαμεν δὲ καὶ τοῖς ἐνεκτη-
[μένοις ἐν τῆι χώραι μετὰ τῶν πολιτῶν καὶ] ξένων καὶ παροίκων τῶν ἐν τῆι πόλει συντελεῖν τὰς
[θυσίας τὰς εἰθισμένας ὑπὲρ τῶν βασιλ]έων· ἐντετάλμεθα δὲ καὶ Ἀριστόνωι προνοεῖσθαι ὅπως
[- - - - - - - - ca. 27-33 - - - - - - - -]Ν μηδὲ τοῖς τριηρίταις ἐπιτρέπειν ἐπιβαίνειν μηδὲ
[- - - - - - - ca. 23-29 - - - - - - - περὶ] τοῦ γυμνασίου δὲ οὗ ἀνέθηκεν Φανοκράτης εἰρήκαμεν
[ἀποκατασταθῆναι ὑμῖν ὑπὸ τῶν στρ]ατιωτῶν ἵνα μήτε δίσκοι μήτε γυμνασίαρχοι δισσοί
[- - - - - - - - ca. 27-33 - - - - - - - - καὶ] αὐτῶι χρᾶσθαι εἰς ἃ ἂν προαιρῆσθε καὶ τὰ λοιπὰ δὲ
[θέλοντες πολυωρεῖν ὑμῶν ὅπως ἀεί τι τῶν ὑ]μῖν χρησίμων σ[υγ]κατασκευῶμεν τῆι πόλει πε- vac.
[πεισμένοι ὅτι μάλιστα δ' ἐν τούτοις (?) χαριζ]όμενοι ὑμῖν δ[ιὰ τοῦτο (?)] χαριούμεθα τῶι βασιλεῖ, vac.
[πρὸς Ζεῦξιν γεγράφαμεν (?) - - - ca. 12-18 - - -]ύμενον ὅπως [τῶι τεταγ]μένωι ἐπὶ τῶν πραγμάτων
[καθήκηι (?) - - - - - ca. 21-27 - - - - -]ερωνται τοῖς ὑ[ποτεταγμέν]οις (?)· vacat ἔρρωσθε vacat

2. Five ambassadors (?), *SEG*; also possible are only two ambassadors with patronymic, V., who cautiously suggests [Μ]ύνδου, cf. LBW 1312 (Myra) || 6. supplement by V. with reference to L. 16 || 7-8. [Ἀριστόνωι] (L. 7) and [ὑφ' αὐτὸν στρατιώταις] (L. 8), V., on the assumption (see *SEG*) that Aristonoos, as the Seleucid administrator of the city, is also the commander of the soldiers stationed there || 9-10. φυλακῆς τῶν κατὰ τὴν | [χώραν φρουρίων γεγενημένης]: Seleucid soldiers were detached to the forts in the city's territory to protect the peasants from raids, V. || 10-11. [περὶ τῶν ἀλλ]ων (?), ὅπως

λαμβάνωσιν οἱ στρατιῶται καθότι ∎αὶ | [ἐντετάλμεθα] refers to rules for provisioning the soldiers without the usual arbitrariness, V. || 15. [τὰς εἰθισμένας], V., recalling ed.pr.'s reference to *SEG* XXXIX 1426 (Arsinoë, Cilicia) || 18. [ἀποκατασταθή]ναι ὑμῖν ὑπὸ τῶν στρ]ατιωτῶν: the gymnasion was transferred to the sole use of the citizens again, V. || 20. for his supplement V. refers to *P.Cair.Zen.* I 59038 LL. 23-25 and to *SEG* XXXVIII 859 A LL. 8/9 || 21. [μάλιστα δ' ἐν τούτοις (?) χαριζ]όμενοι ὑμῖν δ[ιὰ τοῦτο (?)] χαριούμεθα τῶι βασιλεῖ: expression of mutual benevolence, V., who reconstitutes the phrase by referring to several partial parallels || 22. V. restores Ζεῦξιν on the assumption that he is the τεταγμένος ἐπὶ τῶν πραγμάτων whose realm also encompassed Lycia, only recently acquired (cf. 183-185); therefore, the governor of the city writes (γεγράφαμεν) to his superior and asks him to endorse his decisions.

1387. **Limyra. Honorary inscription, Imperial period.** Fragment of a building block with remains of an inscription, re-used in the Byzantine city wall of the 'Eastern City'; mentioned by M.Seyer et al., *AST* 53.1 (2014) 410 (ph.). No text; from the photograph we read several phrases typical for honorary inscriptions: πρύταν[ιν] (L. 2), καὶ δι' ὅλου τοῦ ἔτους λείψαντ[α] (L. 3), λανπρῶς καὶ ἐνδόξως καὶ ἀναδό[ντα?] (L. 4), [- - -]ΑΙΣ χειλίας καὶ ἱερατευκότα τῶν Σε[βαστῶν] (L. 5), ἐν ἐθνικῇ πανηγύρει φιλοδόξως (L. 6), [σι]τομετρηκότα φιλοτείμως καὶ ἀρχιφυ[λακήσαντα] (L. 7), and καὶ μεμαρτυρημένο[ν] (L. 8).

1388. **Limyra (area of: Yalak Başı). Dedications to Soumendis, Imperial period.** *SEG* LVII 1653-1661. B.Stark, in A.W.Busch, A.Schäfer (edd.), *Römische Weihealtäre im Kontext* (Friedberg 2014) 221-247, compares the location of this hilltop sanctuary with that of some other sanctuaries (Gergakome, Termessos, rural Phrygian cult centers [Zeus Bennios near Eydemir; Meter Theon on Turkmen Dağ; Agdistis in Midas Kale]). In nearly all cases the sanctuaries were located in border-areas on sites with panoramic views; the votive altars 'wurden als Ausdruck einer nach innen gerichteten Kommunikation verstanden' (243). Further speculations on the alleged ideological background of larger and smaller altars.

1389. **Myra (area of: Andriake). Edict of Arcadius, Honorius and Theodosius, 402-408** A.D. F.Dönmez-Öztürk, H.S.Öztürk, in *Öffentlichkeit* 448/449, report on the discovery of a fourth fragment of an unpublished inscription, three fragments of which were documented by O.Benndorf in 1892 during an Austrian expedition. The edict was published by the tribunus et notarius Fl. Urbicius Gemellus Petrus Paulus on behalf of the three emperors and was set up at the entrance of the harbor. It concerns modalities of the sale of linen ropes used for the production of fishing nets and imposes fines and unspecified sanctions against traders who made money by selling the ropes at excessive prices. Urbicius Gemellus is otherwise known only as the praefectus urbi of Constantinople (apud Libanius and John Chrysostom).

1390. **Oinoanda. The philosophical inscription of the Epicurean Diogenes, 2nd cent. A.D.** *SEG* LXI 1239*, LXII 1476, cf. LXIII 1329. J.Hammerstaedt, in *Öffentlichkeit* 731-755, gives an overview of the inscription and of its history of research.

J.Hammerstaedt, M.F.Smith, *The Epicurean Inscription of Diogenes of Oinoanda. Ten Years of New Discoveries and Research* (Bonn 2014), reprint their relevant articles of 2004 through 2012, adding some corrections and supplementary remarks; index.

C.García Gual, in *Agalma* 853-860, re-examines the inscription and interprets it as an expression of a humanitarian utopia presented by a civic benefactor.

M.F.Smith, *BCPE* 44 (2014) 179-191, provides an overview of the work done in 2013, focusing on the Diogenes inscription, and summarizes some results obtained so far (the total length of the different chapters of the inscription; the total of 7,500 words recorded; list of lectures and publications, including those only remotely related to Diogenes and his inscription [the website, indicated on 186, seems to have a new address: https://www.dainst.org/projekt/-/project-display/48576 (so much for the reliability of the internet ...), Corsten]).

B.Taylor, *ZPE* 191 (2014) 84-89, comments on *SEG* LXI 1239 NF 192 III-IV. He proposes that (a) this passage is an attempt by Diogenes to reduce the difference between the Stoic and Epicurean attitudes toward the role of tranquility in the moral end 'to the level of mere verbal disagreement', and (b) 'the final lines of Column IV include an appeal to the ordinary meaning of the term "pleasure"'; he then discusses 'the implications of this interpretation for our knowledge of Epicurean attitudes to the value of ordinary language'.

1391. **Patara (area of: Delikkemer). Repair of the aqueduct, beginning of the reign of Vespasian.** *SEG* LVII 1673. P.Deeg, *Orbis Terrarum* 12 (2014) 65-75, defends the reading μῆνας δ' in L. 7 (instead of μῆνας λ'; S.Şahin, see *SEG*), which would indicate that repair-works on Patara's aqueduct started not after the earthquake of March/May 68 (Cassius Dio 63.26.5) but after a second earthquake-cum-tsunami in medio 69 A.D. (in the very beginning of Vespasian's reign; cf. the plural σεισμοῖς in L. 2). In L. 9 D. seems to prefer the reading recorded in *SEG* (although in the Greek text, presented in an Appendix on 74/75, he gives ḲẠṬẠṆẠPA). On 72 D. proposes to explain the rasura of Nero's name and the substitution of Vespasian's name in *SEG* LVII 1671 (concerning the repair of the βαλανεῖον) by the assumption that between the bathhouse and the aqueduct there was a 'technische[r] Zusammenhang'. The latter was not at stake in *SEG* LVII 1672 (concerning the lighthouse), where accordingly Nero's name was not erased.

On 72/73 D. offers some reflections ('lediglich Denkanstöße für die weitere Forschung') on why Vespasian did not get involved in the repair of Patara's sanctuary of Apollo, which was probably also damaged by the earthquake of 68 A.D. [See now also P.Deeg, in J.Borsch, L.Carrara (edd.), *Erdbeben in der Antike. Deutungen – Folgen – Repräsentationen* (Tübingen 2016) 153-171, Pleket.]

1392. **Patara. Honorary inscription, Imperial period.** Block, re-cut on both sides and re-used as a step at the main entrance to the church in the necropolis; ∎∎ inscription above the preserved text is almost completely weathered (or chiselled?) away. Mentioned by C.Schuler, K.Zimmermann, *KST* 34.3 (2013) 180 no. 4 (ph.). No text; we read from the ph.: the honorand (a woman) apparently received a statue near the proskenion (LL. 3-5: ἀνδριάντα καὶ [- - | - -]. παρ' ἑαυτῆς ΜΕ[- - | - -]τοῦ προσκηνίου) and another statue (or another inscription), perhaps on the part of the city, at the same place or nearby (LL. 11-13: τὸ δὲ τῆς πόλε[ως - | - γ]έγραπται ἐν τῷ [- - | το]ῦ προσκηνίου).

1393-1401. **Patara. Honorary inscriptions, Imperial period.** H.Engelmann, in K.Piesker, J.Ganzert, *Das Theater von Patara. Ergebnisse der Untersuchungen 2004-2008* (*Patara* II 2; Istanbul 2012) 219-229 nos. 1-3, 5-8 and 10-11 (ph.; German translations), (re)publishes the honorary inscriptions from the theater.

1393: 219-221 no. 1. **Honorary inscription for Tib. Cl. Flavianus Eudemus.** *SEG* LIV 1436. E. prints C.Schuler's new reading ἡ ἐπικειμέ[νη αὐ]τῷ (scil. κύκλῳ) στοά (LL. 18/19), which entails that the stoa with its stairways was adjacent to the outer ring of the koilon. He further revises L. 20 to τ[ὰ κ]αινὰ βάθρα: this goes together with the observation that the upper rows of seats were added in a second building phase; cf. J.Ganzert, *op.cit.* 72-79.

1394: 221 no. 2. **Honorary inscription for Tib. Cl. Flavianus Eudemus.** Pillar, probably belonging to the temple in summa cavea; cf. K.Piesker, *op.cit.* 191-193 (TS.01.340 [fig. 203]); supplements on the basis on the inscription in our lemma no. 1393.

[- -]
[- -]ε
[Τιβέριον Κλαύδιον Εὐδήμου υἱὸν] Φλα-
[ουϊανὸν Κυρίνᾳ Εὔδημον Παταρέ]α, ἄν-
[δρα μεγαλόφρονα καὶ φιλόπατριν, πολλ]ὰ καὶ
[μεγάλα παρασχόμενον ἔν τε] ἀρχαῖς
[- -]ποτα
[- -]ντα
[- -]ης
[- -].λας
[- -]πο

1395: 221/222 no. 3. **Honorary inscription for Claudia Anassa.** Rectangular limestone statue base, probably originally set up on the diazoma together with our lemma no. 1393, found in the first row of seats of the koilon. Now in the 'Steingarten'. Four other statue bases with ■ basically identical text are known (cf. *SEG* XLIV 1212 and XLVI 1715).

Παταρέων τῆς μητροπόλεος τοῦ
Λυκίων ἔθνους ἡ βουλὴ καὶ ὁ δῆμος
καὶ ἡ γερουσία Κλαυδίαν Ἀνδρονείκου
θυγατέρα Ἄνασσαν, Παταρίδα, γυναῖκα
Τιβερίου Κλαυδίου Εὐδήμου Παταρέος,
μεγαλόφρονα καὶ φιλόπατριν, γένους
ἐκ τοῦ πρώτου, πολλὰ καὶ μεγάλα παρα-
σχομένην τῇ πατρίδι ἐν αἷς ἐποιήσα-
το εὐεργεσίαις καὶ ἀναθήμασιν καὶ
αἷς κατέλιπεν ἐπιδόσεσι τοῖς πο-
λείταις καὶ γυμνασιαρχίᾳ ἰς ἅπαντα
τὸν αἰῶνα, ὡς διαπρέψαι ἐν ταῖς δω-
ρεαῖς, μειμησαμένην τοῦ ἀνδρὸς αὐ-
τῆς τὴν μεγαλοφροσύνην· τὴν δὲ
τοῦ ἀνδριάντος ἀνάστασιν ἐκύρω-
σεν ἥ τε βουλὴ καὶ ὁ δῆμος γενέσ-
θαι ἀπὸ τόκων δωρεᾶς ἧς κατέλι-
πεν τῇ πόλει Κλαύδιος Εὔδημος
vac.

13-14. For μειμησαμένην τοῦ ἀνδρὸς αὐτῆς τὴν μεγαλοφροσύνην cf. *SEG* LXIII 1342 that has ἐξομοιωθεῖσαν τῇ μεγαλοφροσύνῃ τοῦ ἀνδρὸς αὐτῆς (LL. 3/4) and κοινωνὸν γεγονυῖαν τοῦ ἀνδρὸς Κλαυδίου Εὐδήμου καὶ τοῦ βίου καὶ τῆς μεγαλοφροσύνης (LL. 11/12); further *Syll.*[3] 783 L. 35 μιμησαμένη τὸν γαμήσαντα, ed.pr.

1396: 224 no. 5. **Honorary inscription for Hadrian,** 126 A.D. Rectangular statue base with mouldings, found turned over in the debris of the proskenion. Now kept between the two central podia of the façade of the proskenion.

[Αὐτοκ]ράτορα Καίσαρα Τραϊανὸν
[Ἁδριαν]ὸν Σεβαστόν, ἀρχι-
[ερέα μ]έγιστον, δημαρχικῆς
[ἐξουσία]ς τὸ ι', ὕπατον τὸ γ',
[πατέρα π]ατρίδος, τὸν σωτῆρα
[τοῦ κόσ]μου, Οὐειλία Κοΐντου
[Οὐειλίου] Τιτιανοῦ θυγάτηρ
[Πρόκλα τ]ὸν εὐεργέτην
[καθὼς ὁ π]ατὴρ αὐτῆς Κόϊντος
[Οὐείλιος Τιτιαν]ὸς διετάξατο

The dating of the text is relevant for the building inscription of the proskenion (our lemma no. 1404): the proskenion must have been finished – at least as a shell – by this time since in no. 1404 there is no indication of a testamentary clause, ed.pr.

1397: 224 no. 6. **Honorary inscription for Antoninus Pius.** Three fragments of a statue base, found between the two central podia of the façade of the proskenion. Now in the depot of the excavation house.

[Αὐτοκ]ρά[τ]ορα | [Καίσαρα Τίτ]ον | [Αἴλιον Ἁδριαν]ὸν | [Ἀντωνεῖν]ον || vacat

1398: 225 no. 7. **Honorary inscription for [- -] Licinianus [- -].** Fragment of a rectangular block, broken on all sides except below. Stray find from the surrounding of the Odeion; now in the depot of the excavation house.

[- - - - - - - - Λικ]ιννιανὸ[ν - - - - - - -]
[ἄνδρα Καλ]πουρνίας Μαρκ[ιανῆς]
[vacat τὸ]ν θεῖον vv Οὐ[ειλία]
vacat Πρόκλα vacat

For the family stemma of the Vilii of Patara and the Calpurnii of Attaleia cf. our lemma no. 1399.

1399: 225/226 no. 8. **Honorary inscription for Marcus Salvidenus.** Fragment of ■ rectangular block, broken on all sides, found in the debris of the skene in front of niche NI 5, now in the 'Steingarten'.

Καλπουρνίαν Λον[γ- - - - γυναῖ]-
κα Μ. Σαλουιδήν[ου - - - - - - - -]
συνκλητικοῦ, τὴ[ν - - - - - - - - -]
vacat Οὐειλία vv Π[ρόκλα vacat]

The Vilii of Patara seem to have united themselves with the Calpurnii of Attaleia as early as the 1st or early 2nd cent. A.D. on the evidence of this text and that in our lemma no. 1398 [cf. also our lemma no.

1367, Corsten]. Calpurnia Long[- -]'s husband, the senator Marcus Salvidenus, was previously not attested; her uncle Licinnianus was probably ■ relative of the Licinnii in Oinoanda, ed.pr.

1400: 226 no. 10. **Honorary inscription for Polyperchon.** *TAM* II.2.420. E. calls attention to the fact that Polyperchon renovated the theater when Germanicus visited the East, i.e. after 18 A.D.

1401: 227 no. 11. **Honorary inscription for ■ son of C. Iulius Demosthenes, ca. 126-135** A.D. *SEG* LXIII 1338.

1402-1403. Patara. Agonistic honorary inscriptions, Imperial period. Found in the theater. Ed.pr. H.Engelmann, in K.Piesker, J.Ganzert, *op.cit.* (see our lemmata nos. 1393-1401) 228/229 nos. 13/14 (ph.; German translations).

1402: 228/229 no. 13. **Honorary inscription, 61 A.D.** Fragment of a rectangular block built into the logeion, cf. Piesker, *op.cit.* 123-127.

[ ]
λα σ[τ]ά̣δ̣ι̣ο̣ν̣ Δ̣ι̣δ̣[ύ]μοις θι'
καὶ τοὺς λοιποὺς ἱεροὺς
4 ἀγῶνας πρῶτον καὶ μόνον
ἀπ' αἰῶνος |. vacat
vacat Ὀλυμπιάδι σι' vac.

1/2 [- - - - - τὰ μεγά]|λα?, ed.pr.

1403: 229 no. 14. **Honorary inscription (?).** Rectangular block, reused as a block of pedestal P SF 3 of the façade of the proskenion, still in situ; cf. Piesker, *op.cit.* 123-132.

[- - - -]. . . vacat [- - - - - - -]
[- - - -].ειᾳ πολ[- - - - - - -]
[- - - -]ν καὶ πα[- - - - - - -]
[- - - -]ανδρεα[- - - - - - - -]
4 [- - - -]ν περίο[δον - - - - -]
[- - - -]λ̣ο̣ Ὀλυμπια[- - - -]

1404. Patara. Dedication by Vilia Procula, 147 A.D. *CIG* III 4283; *TAM* II.2.408. H.Engelmann, in K.Piesker, J.Ganzert, *op.cit.* (see our lemmata nos. 1393-1401) 222/223 no. 4 (ph.; German translation), republishes the inscription on the eastern wall of the proskenion with some comments; no new readings. He infers from the text that Procula and her father Q. Vilius Titianus divided between them the work on the rows of seats: Titianus erected the shell, Procula decorated it, and both of them financed some additional work. E. points out that there is only one diazoma in the theater, but as l. 15 mentions τοῦ δευτέρου διαζώματος βάθρον, the term διάζωμα must here designate the two mezzanines, not the corridor between them. The project was completed while Titianus was still alive; cf. also our lemma no. 1396.

1405. Patara. Grave epigram for the mime Eucharistos, 3rd cent. A.D. *SEG* XLIII 982. H.Engelmann, in K.Piesker, J.Ganzert, *op.cit.* (see our lemmata nos. 1393-1401) 228 no. 12 (ph.; German translation); republishes the inscription with ■ brief commentary; no new readings.

1406. Patara. Rhodian amphora stamp, Hellenistic. See our lemma no. 1379 (2).

1407. Phaselis. Building inscription and/or dedication (?), ca. 200 A.D. Fragment of a limestone architrave with profile (below) and remains of an inscription (above), found southeast of the theater. Edd.pr. N.Tüner Önen, A.Akçay, *MJH* 4.2 (2014) 288-291 (cf. our lemma no. 2125).

[- - -]. .[- - - | - - -] σύ̣ν̣παντ[- - - - -]

σύ̣ν̣παντ[ος/ι], edd.pr.

1408. Phaselis. Dedication to Athena, Archaic/early Classical period. Block, found on the lower, south-west side of the acropolis. Mentioned by M.Arslan, N.Tüner Önen, *AST* 32.2 (2014) 290 (ph.), and iid., *ANMED* 12 (2014) 194/195 (ph.). No text; we read from the photographs.

Ἀθαναίαι Πολιάδι | Εὐφάνης [- $^{4-5}$ -]ΙΑ | ἀνέθηκε ..ημάτων | δεκάταν ε̣ὐ̣ξάμενος

The oldest inscription so far known from Phaselis, A., T.Ö. [Ἀθαναία and δεκάτα in Doric dialect; Phaselis was a colony of Lindos and is listed as one of the four Dorian poleis involved in the foundation of Naukratis (Hdt. 2.178.2); cf. M.Adak, in *Griechische Epigraphik in Lykien* 41/42, Carbon].

1409-1411. Rhodiapolis. Honorary inscriptions for the physician Herakleitos, Trajanic period. B.Iplikcioğlu, in *Beitrag Kleinasiens* 231-245 (ph.), (re)publishes the following inscriptions.

1409: 231/232 no. 1 = *TAM* II 910 (*IGR* III 733; *SEG* XXVII 937).

1410: 232-242 no. 2 (German translation). 23 fragments of a limestone plaque found during excavations of the 'Large' Basilica in 2007-2009; 21 are joining; two are not; traces of red paints in many letters.

vacat Κ̣ε̣φ̣ά̣λ̣α̣[ι]α ἀ̣π̣ὸ̣ τ̣ῶ̣ν̣ δ̣ι̣δομένων κατ' ἔ̣τ̣ος τ[ειμ]ῶν vacat
['Ροδιαπολ]ειτῶν ἡ βουλὴ καὶ ὁ δῆμος καὶ ἡ γερουσία ἐτείμησ[αν] Ἡρά̣κ̣λ̣[ειτον Ἡρακλεί]-
[του Ὀρεί]ου, τὸν πολείτην καὶ Ῥόδιον, τὸν φ[ιλ]όπατριν, ταῖς διηνεκέσι[ν] κατ' ἔτ[ος τει]-
μαῖς, ἄν]-
4 [δρα καλὸ]ν καὶ ἀγαθόν, εὐγενέστατον ἱερέ̣[α θ]εῶν Σωτήρων Ἀσκληπιοῦ καὶ Ὑγ̣ί̣[ας ἰκό]-
[νι ἐπιχρύ]σῳ καὶ τῷ τῆς Παιδείας ἀνδριάν̣[τι· ὃ]ν ἐτείμησαν ὁμοίως Ἀλεξανδρ-

ẹ̣ῖς, [Ῥόδι]οι, Ἀθηναῖοι καὶ ἡ ἱερωτάτη Ἀρεοπαγειτῶν βουλὴ ὡς καὶ τῇ πατρίδ[ι]. .[.?]
ΛΥ.[. . .]. ẹ̣αὶ ὃν ἐτείμησαν καὶ οἱ Ἀθήνησιν Ἐπικούρειοι φιλόσοφοι ẹ̣[αὶ ἡ ἱερὰ θυμελικὴ]
8 σύṿ[ο]δος ẹ̣ν ἀγῶνι ἰσελαστικῷ πρῶτον ἀπ' αἰῶνος ἰατρὸν καὶ συνγραφέ[α καὶ ποιητὴν]
ἔργων ἰατρικῆς καὶ φιλοσοφίας, ὃṿ ἀνέγραψαν ἰατρικῶν ποιημάτων Ὅμη[ρον εἶναι]
ἐπαινέσαντες αὐτοῦ ṭὰ συν[γρ]άμματα καὶ ποιήματα καὶ ἀποθέμεν[οι ἐν ταῖς]
ἱερωṭάταις βιβλιοθήκαις, ἀλι[τουρ]γησίạ τειμηθέντα, ἰατρεύσαντα [τῷ δεομέ]-
12 νῳ προῖκα, κατασκευάσανṭ[α ναὸν καὶ ἀ]γάλματα ἀναθέντα Ἀσκληπ[ιοῦ καὶ]
Ὑγείας καὶ τὸν λοιπὸν τὸν ṭ[οῦ ναοῦ κόσ]μον ḳạὶ τὰ συνγράμματα α[ὐτοῦ καὶ ποι]-
ήμαṭα τὸν ἀριθμὸν βιβλία [ξ' ὄντα ἀποθέν]τα ἐν ṭ[ῷ ἰ]δίῳ νεῴ καὶ ἐν ṭ[ῇ πατρίạ]
βιβλιοθήκῃ, χαρισάμενο[ν εἰς διανομὰς] καὶ ἀ[γῶνας Ἀσκληπιακ]οὺς δ[ηνάρια]
16 μύριạ καὶ πεντ[ακισχίλια -]ΕΤΟ[- -]
[ca. 4 γ]ẹνομενọ[- -]ṬΕΙ[- -]
[ca. 6 -]ΙΣΚΑΙΠ[- -] vacat

Two non-joining fragments (from the lower part of the plaque):

(a) [- - - - -]ΑΟ.[- - - - - - - -]
18 [- - πρ]ọσηγ[- - - - - - - -]
vacat

(b) [- - -]ḲΝỌ.[- - - - - - -]
[- - -] κατẹ[σκευα- - -]
18 [- - -] . ΝΚ[- - - - - - - -]
vacat

'Une plaque de dédicace d'une statue plutôt qu'un "décret"', D.Rousset, *BE* (2015) no. 651; this new text has numerous parallels in *TAM* II 910, ed.pr. || 3. [Ὀρεί]ου: also in *TAM* II 910, ed.pr., who adds that an ineditum from Rhodiapolis shows that Ὄρειος was Herakleitos' grandfather, and not a second name of his father || 6-7. ed.pr. comments on 'the Epicurean philosophers in Athens', some of whom, together with Stoic colleagues, were also members of the Areopagus (L. 6); the latter is known to have honored two other 'intellectuals' from Asia Minor (*I.Labraunda* 66; *SEG* XLVI 1525); ed.pr. adduces parallels for Epicurean philosophers acting as priests || 8. no reference in *TAM* II 910 to an ἀγών (εἰσελαστικός) in which H. won, ed.pr., who adduces various other Lycian doctors active in their own province, and in passing mentions what in his opinion was an ineditum [but see *SEG* LVI 1777] from Rhodiapolis, mentioning Ἑρμογένης, an ἀρχιατρὸν φιλόσοφον ἀλιτούργητον and συνκλητικῶν συγγενῆ (cf. 238 note 67) [for ἀγὼν εἰσελαστικός cf. *SEG* LXIII 1764, Pleket] || 9. ἰατρικῆς καὶ φιλοσοφίας: ed.pr. adduces various literary and epigraphical texts for the close connection between the two disciplines; Ὅμηρον: cf. texts praising somebody as the νέος Ὅμηρος, ed.pr., who also refers to many other 'νέοι so-and-so' || 11-15. the new text precedes *TAM* II 910 since there is no mention of the donation of his works to Alexandria, Rhodes and Athens (cf. *TAM* II 910 LL. 16-21), ed.pr.; for the sixty works (L. 14) cf. our lemma no. 1411; ample comment by ed.pr. on the problem of doctors helping their patients προῖκα (L. 12) [from the rather exceptional behavior of physicians treating their patients at no charge one may perhaps infer that normally they were not expected to do so, Pleket]; ed.pr. adduces parallels for doctors donating temples and/or statues to Asklepios.

1411: 243-245 (German translation). **Honorary epigram for Herakleitos.** Limestone base moulded above and below, with two corner akroteria; on top two cuttings. L. 1 on the

upper moulding; in many letters traces of red paint. Found during excavations in 2007 in the ruins of a building quite close to the temple of Asklepios/Hygeia.

Ἀσκληπιῶι καὶ Ὑγίαι·
Ἡράκλειτον | ἰητρόν, ἀοι|δῆς ἡγεμονῆα |
ἔστησεν πά||τρη, τείμιον | ἀθανάτοις·
4 τὸν Ῥόδος, ἐξύμνησι | δ' Ἀλεξάνδρου κλυτὸν | ἄστυ
ἠδ' ἄρ' Ἀθηνάων || δῆμος εὐστέφανος· |
ἑξήκοντα πάτρῃ βίβλους, | δωρήματα δόντα |
ἰητροῖσι σόφοις, βά|κτρα τε γηραλέοις, ||
8 ἑπτὰ καὶ ὀγδοήḳοντ' ἐτέ|ων ἀσṭοῖσι ποθητόν

Three elegiac distychs (LL. 1-6) and one hexameter, ed.pr., who suggests dating the text to the 3rd/4th cent. A.D. and wonders whether we have a copy of an earlier inscription; contra D.Rousset, *BE* (2015) no. 651, who points out that lunate/cursive letters were already used in Hellenistic epigrams: 'l'idée d'une regravure postérieure ne me paraît pas s'imposer' || 4. ἐξύμνησι: error for ἐξύμνησε, ed.pr. || 8. ὀγδοήκοντα: does not fit the meter, ed.pr., who wonders whether we have a synizesis for οη ('einsilbig') || on 245-247 some reflections on the social status of physicians.

1412-1413. Rhodiapolis. Dedications to the Θεοὶ Σωτῆρες, Trajanic period. B.Iplikcioğlu, in *Beitrag Kleinasiens* 242/243 (ph.), (re)publishes the following inscriptions.

1412: 242. **Dedication by Herakleitos to the Θεοὶ Σωτῆρες.** *TAM* II 906 (*IGR* III 732). During excavations in 2008/2009 the missing left part of *TAM* II 906 was found (near *TAM* II 910). The complete text now runs as follows (underlined letters are in the new fragment).

<u>Θ[ε]οῖς σωτῆρσιν Ἀσκληπιῷ κ</u>αὶ Ὑγείạ καὶ Σεβαστοῖς καὶ τῇ πατρίδι
<u>ẹ̣[α]τεσκεύασεν τὸν νεὼ</u> καὶ τὰ ἀγάλματα ἀνέθηκεν καὶ τὸν
<u>[ἐν] αὐτῷ κόσμον ἐκ τῶν</u> ἰδ̣ίων Ἡράκλειτος Ἡρακλείτου Ὀρείου Ῥοδια-
4 <u>[πο]λείτης καὶ Ῥόδιος φιλόπ</u>ατρις, ὁ διὰ βίου ἱερεύς

1. [Θεῷ ἐπηκόῳ Ἀσκληπίῳ κ]αὶ, *TAM* || 2. [τὸν ναὸν κατεσκεύασεν] καί, *TAM* || 3. [βωμὸν ἵδρυσεν? ἐκ τῶν ἰδ]ίων, *TAM* || 3-4. Ῥοδια[πολείτης φιλόπ]ατρις, *TAM*.

1413: 242/243. **Dedication by Herakleitos to the Θεοὶ Σωτῆρες.** Limestone block found during excavations in 2005 in the ruins of what during excavations in 2009 appeared to be the temple dedicated by Herakleitos (see our lemma no. 1412); the block belonged to a large base with various cuttings, on which the statues mentioned in *TAM* II 906 and 910 were erected.

Θεοῖς σωτῆρσιν Ἀσκληπιῶι
καὶ Ὑγείαι καὶ Σεβαστοῖς καὶ τῇ
πατρίδι καθιέρωσεν vacat

vv Ἡράκλειτος Ἡρακλείτου, vv
ὁ φιλόπατρις διὰ βίου ἱερεὺς
vacat καὶ ἀγωνοθέτης vacat

6. Added later in different script, when H. had held the function of ἀγωνοθέτης of the Asklepieia, ed.pr.

1414. Rhodiapolis. Opramoas' heroon. *TAM* II 905; *SEG* L 1355, LIX 1571*, LXIII 1375. See our lemma no. 2081.

1415-1429. Tlos. New inscriptions. D.Reitzenstein, *Chiron* 44 (2014) 551-613 nos. 1-15 (ph.; German translations), publishes the following new inscriptions found in the large southern bath-building ('Therme B'; in its vicinity remains of a Byzantine church and of a temple of Kronos) and in the theater.

1415: 553-560 no. 1. **Honorary inscription for a priest and hipparch, between 14 and 43** A.D. Limestone block; originally from the temenos of the Kronos-temple or the nearby agora; now built into the floor of the Byzantine church.

- -
[- - - ca. 10-12 - - - Ἀ]πολλωνίου [πρ]εσβυ[τέ]ρου
[πολιτευόμεν]ον δὲ καὶ ἐν ταῖς κατὰ Λυκί-
[αν πόλεσιν πάσαι]ς, τὸν ἱερέα πρὸ πόλεως δι-
[vacat ὰ βίου Κρό]νου μεγάλου θεοῦ, vacat
[Τλωέων ὁ δῆμο?]ς ἐτείμησεν κατ' εὐεργεσίαν
[ταῖς πρώταις?] τειμαῖς, γραμματεύσαντα
[καὶ στρατηγήσα]ντα καὶ ἱππαρχήσαντα ἐκ
[πάντων Λυκίω]ν καὶ ἐπιστατήσαντα τῶν
[μεταπέμπτω]ν δικαστηρίων καὶ πρεσβεύ-
[σαντα εἰς Ῥώ]μην πρὸς τοὺς Σεβαστοὺς
[vacat ἀρε]τῆς ἕνεκεν vacat

1. For various Ἀπολλώνιοι ed.pr. refers to *TAM* II 552 and 575 || 2-3. for this formula cf. *SEG* LXII 1367 and 1368, ed.pr. || 6-10. all functions in the Lycian League, ed.pr. || 8-9. cf. *TAM* II 583 (ph.), ed.pr. || 9-10. the honorand went as ambassador to more than one emperor; the inscription, therefore, cannot be dated before Tiberius, ed.pr., who adds that as yet we have no testimonia for embassies to Rome after 43 A.D.

1416: 560-564 no. 2. **Honorary inscription for Tib. Claudius Ktesikles, ca. 150 A.D.** Limestone statue base moulded above and below; below the inscription a star ('sekundär angebracht?'); found in the entrance of the bath-building.

Τιβ.• Κλ.• Κλ.• Ῥουβριανοῦ
υἱὸν Κτησικλέα Τλω-
έα, λυκιάρχην, πρωτεύ-
σαντα τοῦ Λυκίων ἔ-
θνους • κατασκευά-
σαντα ἐκ θεμελίων
καὶ τὴν καμαρωτὴν
ἐξέδραν ἐν ᾗ τὰ ἀπο-
vacat δυτήρια vacat
vacat
[Τ]λωέων ἡ πόλις ἡ
μητρόπολις τοῦ Λυ-
κίων ἔθνους τὸν
φιλόπατριν καὶ με-
γαλόφρονα πολείτην

1. In fine ▪ small omicron between ny and upsilon; the father of the honorand is identical with the high priest Κλ. Καπίτων Ῥουβριανός (124 A.D.), ed.pr.; for the daughter of the honorand see our lemma no. 1417; ed.pr. suggests that Ktesikles (L. 2), honored in *SEG* LIV 1444 (from Tlos), is identical with our honorand rather than with Σέξ. Κλ. Κλημηντιανὸς Κτησικλῆς (*TAM* II 497): see our lemma no. 1430 || 3. In fine small upsilon after epsilon || 7-8. 'die überwölbte Exedra', ed.pr., who finds no parallel for the adjective καμαρωτή in inscriptions and reflects on the possible location of this exedra in the excavated bath-building [for καμαρωτή see *I.Smyrna* 191 LL. 8/9: ἀνάγουσαν κλείμακα καμαρωτήν (a vaulted stairway), Carbon].

1417: 565 no. 3. **Honorary inscription for Aso[- - -], ca. 150 A.D.** Limestone block from the bath-building.

[Κλ.? Κ]τησικλέο[υς]
θυγατέρα ΑΣΩ[- - - -]
v τὴν ἀρχιέρε[ιαν]
v [τ]ῶν Σεβασ[τῶν]
v Λυκίων [τὸ κοι]-
vacat νόν vacat

1. For this man ed.pr. refers to the text in our lemma no. 1416 || 2. there are no female names beginning with Ασω- in Asia Minor, ed.pr., who suggests that we have a dittography and that the name begins with Σω-.

1418: 566-569 no. 4. **Dedication to Kronos and Commodus, 177-180 A.D.** Limestone statue base broken into two parts and found in the bath-building but probably originating in the precinct of Kronos.

Κρόνῳ μεγάλῳ
θεῷ καὶ Αὐτοκρά-
τορι Καίσαρι Λουκί-
ῳ Αὐρηλίῳ Κομο-
δῷ Σεβαστῷ v Τι.
Αἴλιος Ἅρπαλος
ὁ ἀρχιπροφήτης
τοῦ θεοῦ τῶν ἀν-
δρῶν τοῦ πανκρα-
τίου τὸν ἀνδριάν-
τα ἱερὸν γενόμε-
νον ἀνέθηκεν

2-5. The name points to the period 177-180 A.D., when Commodus was co-ruler with Marcus Aurelius; as emperor he carried the praenomen Marcus, ed.pr. || 5-6. previously unattested, ed.pr. || 7-8. Harpalos was archiprophetes of Kronos, ed.pr., with comment on various oracles and their functionaries in Lycia ||

8-11. if a contest ended in a draw, both athletes could be honored or the wreath was dedicated to the deity of the agon (ἱερός), ed.pr., who translates 'das heilig gewordene Standbild des Allkampfes der Männer'.

1419: 570/571 no. 5. **Honorary inscription, early 3rd cent. A.D.** Lower part of ■ limestone statue base found in the bath-building but originating in the precinct of Kronos; in L. 5 after ΔΟΥ a star; below the inscription a wreath and further down at left and right two palm- or olive branches.

\- -
ἡ μητρόπολις τοῦ Λυκίων ἔθνους,
ἀγωνοθέτου καὶ ἀρχιπροφήτου
τοῦ πρώτου τῆς πόλεως ἡμῶν
καὶ τοῦ ἔθνους Μ. • Κλ. • Ἡρακλεί-
δου vacat

The name of the honorand stood in the missing upper part of the base (cf. the inscription in our lemma no. 1416), ed.pr., who adds that the two branches indicate a statue for an athlete || 4-5. the man is also on record in the inscription in our lemma no. 1420 and may be identical with the Ἡρακλείδης in *SEG* LIV 1454, which ed.pr. tentatively suggests restoring in part as follows: [τὸ μνημεῖ]ον κατε[σκεύασεν Κλ(αύδιος) Συντρόφ]|ων συνχωρήσαντος τοῦ πάτρωνο[ς] Μ(άρκου) [Κλ(αυδίου)] | Ἡρακλείδου (LL. 1-3).

1420: 571-576 no. 6. **Honorary inscription for the athlete M. Aurelius Epaphrodeitos, reign of Caracalla.** Upper part of a moulded limestone statue base found near the bath-building; inscription on the front (a, LL. 1-10) and on the left side (c, LL. 27-33); the lower part, published in *TAM* II 587 (b, LL. 11-26), has been rediscovered.

a
Μ. • Αὐρ. • Ἐπαφρόδειτον Τλωέα
Μ. • Κλ. • Ἡρακλείδης συνακμά-
σαντα αὑτῷ τῇ ἡλικίᾳ καὶ δόξ[ᾳ],
ἐν πάσαις ταῖς ἑλληνικαῖς πα-
νηγύρεσιν ἀγωνισάμενον καὶ
τὸν τῶν Κρονείων ἀγῶνα, ἀνέ-
στησεν ἐκ τῶν ἰδίων, νεικήσα-
τα ἀγῶνας τοὺς ὑπογεγραμμέ-
νους· v Ὀλύμπια ἐν Πείσῃ δ'
ἐφ' ἑξῆς, Πύθια ἐν Δελφοῖς γ',
b
[Νεμεία ἐν Ἄργει –'· Ἴσθμια –'?]·
\- - - - - - - - - ? - - - - - - - -
[ἐ]ν Ποτιόλ[οις Εὐσέβεια],
Νέαν πόλιν Σεβα[στά],
Ἀθήνας Παν[ελλ]ή[νια],
Ἀθήνας Ὀλύμπεια,
Ἀθήνας Παναθήναια,
Ἀθήνας Ἀδριάνεια β',
τὰς ἐξ Ἄργους ἀσπίδας δ',
Ἄλεια ἐν Ῥόδῳ β',

Μείλητον Κομμόδεια,
Σμύρναν πρῶτα κοινὰ Ἀσ[ίας],
Πέργαμον Αὐγούστεια β',
Πέργαμον Τραϊάνεια γ',
Ἔφεσον Ὀλύμπια, Ἔφεσον Β[αλβίλ]-
λῃα, Ἔφεσον Ἀρτεμείσια Κο[μμό]-
δεια, ἐν Ἀντιοχείᾳ Ὀλύμπια τ[ὰ]
c
ἐν Δάφνῃ, κοινὸν Συρίας ἐν Ἀν-
τιοχείᾳ, Ἀδριάνεια ἐν Ἀντιο-
χείᾳ, ἐν Τύρῳ Ἡράκλεια, ἐν Ἀ-
ναζάρβῳ Ἀδριάνεια, Σειδῶνα
περιπόρφυρον, ❦ vacat
ταλαντιαίους δὲ
ἡμιταλαντιαίους

Underlined letters now no longer visible || 2. for Ἡρακλείδης e.pr. refers to the text in our lemma no. 1419 || 6. when exactly the honorand performed in the local Κρόνεια is unknown: at the beginning of his career or as a star returning to his home city?, ed.pr. || 12. [ἐ]κ Ποτιόλ[ων - -], *TAM* || 24-25. Β[αρβίλ]λῃα, *TAM* || 26-27. ed.pr. refers to S.Remijsen, *GRBS* 50 (2010) 411-436, who showed that the Antiochian Olympia started under Caracalla, and concludes that Epaphrodeitos was active ■ a professional athlete for at least twenty years || 27. ἐν Δάφνῃ β', *TAM* || [32-33. in most cases athletes mentioned the *number* of victories in prize-games. J.-Y.Strasser, *REG* 128 (2016) 659-672, especially 665/666, shows that it is not until Hadrian that the athletes began to mention their victories in (half)-talent games, in most cases adding the number; prior to that habit athletes mentioned the number of victories in ἀγῶνας πενταετηρικοὺς καὶ τριετηρικούς (or a rough estimate of the number: e.g. ὑπὲρ τοὺς ἑβδομήκοντα in *IG* XII.4.2.1166), Pleket] || how many lines were lost on the lower part of the base is hard to decide; perhaps one but a few more are not to be excluded, ed.pr.

1421: 576-579 no. 7. **Honorary inscription for an athlete, ca. 200-250 A.D.** Limestone block which belonged to the upper part of an honorary monument; above remains of a moulding.

Ἐπὶ ἀγῶνι τῶν μεγάλων Κρο[νεί]-
ων, ἀγωνοθετοῦντος τοῦ ἀξ[ιο]-
[λο]γωτάτου [Μ. •] Αὐρ. • Λαίτου
[τοῦ καὶ Πα]ίτου Τλωέως καὶ Οἰ-
[νοανδέως] ἐν τῇ λαμπροτά-
[τῃ Τλωέων μητροπόλει τοῦ]
[Λυκίων ἔθνους - - - - - - - -]
\- - - - - - - - - - - - - - - - - - - -

For the structure of the inscription ed.pr. refers to *TAM* II 585 (Tlos), where the missing lower part of the inscription contained the name of the victor(s) and his (their) achievements || 1-2. μεγάλα Κρόνεια: were the Κρόνεια upgraded or were they reorganized as Megala Kroneia?, ed.pr. || 2-3. ἀξιολογωτάτου: common epithet of Lykiarchs, ed.pr., who adds that M. Aur. Laetus was also Lykiarch [for the combination see also our lemma no. 1422, Pleket] || 3-5. the agonothetes is also on record in *TAM* II 497, though without his citizenship in Tlos and Oinoanda, and perhaps also in *TAM* II 586, for which see our lemma no. 1431.

1422: 579-580 no. 8. **Incertum, ca. 150-200 A.D.** Lower part of a moulded limestone statue base.

- - - - - - - - - - - - - - -
[- - - - - - - - ἀγωνο]-
θετοῦντ[ος τοῦ] ἀξιολο-
γωτάτου λυ[κι]άρχου
- - - - - - - - - - - - - - -

For the combination of agonothetes and Lykiarch see app.cr. ad LL. 2-3 of our lemma no. 1421.

1423: 581/582 no. 9 (b). **Christian graffito (acclamation), period of Constantine (at the earliest).** On the upper part of the left side of the block which carries the honorary inscription for the governor Flavius Terentius Epidaurios (see *SEG* LXII 1496) a graffito has been incised: † Νικᾷ † ἡ τύχη | τῆς πόλεως † | ⟦- - ca. 8 - -⟧ | †

D.Feissel, *BE* (2016) no. 592, suggests in L. 3: ⟦[καὶ Βενέτων]⟧ or ⟦[καὶ Πρασίνων]⟧; he points out that in *SEG* LXII 1496 L. 10 Κωνσταντινιανός is to be read and that the title διασημότατος ἡγεμών (= perfectissimus praeses) excludes a date after Constans II (337-361 A.D.).

1424: 583-586 no. 10. **Honorary inscription for [- - -]ia Tlepolemis, ca. 150 A.D.** Limestone block built into the 'Spolienwand' in the theater.

[- - - -]ίαν Τληπολεμίδ[α]
[γ]υναῖκα Τ(ίτου) Μαρκίου
Δηϊοτηριανοῦ τοῦ κτίστο[υ]
Τλωέων τῆς μητροπό-
λεως τοῦ Λυκίων ἔθνους
ἡ βουλὴ καὶ ὁ δῆμος

1. [Μαρκ]ίαν or [Φλαου]ίαν, ed.pr., who discusses *I.Kibyra* 69 and points out that, since a Φλ. Κράτερος is the father of our [- -]ιαν Τληπολεμίδα, the latter may have been called [Φλαου]ΐαν; on 589 ed.pr. suggests that Tlepolemis comes from Kibyra || 2-3. for Titus Marcius Deioterianus see *IGR* III 472, where his father (Marcius Titianus), an ex-primus pilus bis and an eques Romanus, is called κτίστης τῆς πόλεως (Balboura; for this inscription see *SEG* LXII 1375); Deioterianus was federal priest; a T. Marcius Deioterianus, on record in inscriptions from Kibyra, may well be identical with the homonymous man in the present inscription, ed.pr.

1425: 586/587 no. 11. **Honorary inscription for Faustina, 138-140 (or 147-176) A.D.** Limestone block found in the theater; on top three dowel-holes.

Φαυστεῖναν | Σεβαστὴν | Τίτος Μάρκιος | Τιτιανὸς Δηϊοτηριανός

1-2. Either Faustina, wife of Antoninus Pius, which leads to 138-140 A.D. (she died in October 140 A.D.), or Faustina the Younger, daughter of Faustina and Antoninus Pius, who was worshipped as Augusta between 147-176 A.D., ed.pr., who adds that in the theater a statue of Faustina the Younger was found, to which the inscription may have belonged || 3-4. probably a son of T. Marcius Deioterianus (for whom see our lemma no. 1424), ed.pr.; cf. also the text in our lemma no. 1426.

1426: 587-591 no. 12. **Honorary inscription for an athlete, ca. 150 A.D.** Limestone base moulded above; found in the theater.

Τίτος Μάρκιος Τιτι-
ανὸς Δηϊοτηριαν-
νὸς Τλωεὺς καὶ
Βαλβουρεὺς ἀγω-
νοθετήσας τοῦ
πατρῴου μεγά-
λου θεοῦ Κρόνου
τὸν ἀνδριάντα
❦ ἀνέστησεν vac.

1-4. For this man see our lemma no. 1425 || [ed.pr. per errorem prints in L. 6 πατρῴου θεοῦ Κρόνου and leaves out μεγάλου which is clearly legible on the photo; in L. 2 Δηϊοτερι is a printing error, Pleket].

1427: 591/592 no. 13. **Honorary inscription for the athlete Sosilaos, ca. 150 A.D.** Limestone base found in the theater; L. 1 of the inscription on the upper moulding.

Σωσίλαον δίς
[Ῥ]οδιαπολείτην καὶ
[Μ]υρέα καὶ Τλωέα • νει-
[κ]ήσαντα παίδων πά-
[λην] ἄπτωτον, [ἀ]-
γωνοθετοῦν[τος Τ.? •]
[Μά]ρ. • Τιτιανοῦ [Δηϊ]-
οτηριανοῦ πατρῴ-
ου μεγάλου θεοῦ
Κρόνου vacat

1428: 592 no. 14. **Honorary inscription for the athlete [- - -]es, ca. 150 A.D.** Limestone base moulded above, found in the theater; L. 1 of the inscription on the moulding.

[- - -]ην τὸν καὶ Πάππον
Δημητρίου Τλωέα
νεικήσαντα παίδων
πανκράτιον • ἀγωνοθε-
τοῦντος Τ. • Μαρ. • Τιτια-
νοῦ Δηϊοτηριανοῦ πα-
τρῴου μεγάλου θεοῦ
Κρόνου

1. Initio traces of perhaps a M or N, ed.pr., who suggests e.g. [Διογέ]νην or [Ἕρ]μην.

1429: 593 no. 15. **Incertum, ca. 150 A.D.** Lower part of a limestone base moulded below; found in the theater.

- - - - |[- - νεικήσαν]|τα ἀνδρῶν πά|λην, ἀγωνοθε|τοῦντος Τ(ίτου) Μ(αρκίου) Τι(τιανοῦ)

1430. Tlos. Honorary inscription for Ktesikles, ca. 200 A.D.? *SEG* LIV 1444. D.Reitzenstein, *Chiron* 44 (2014) 563/564, suggests identifying the honorand with the homonymous honorand in the inscription in our lemma no. 1416. She also suggests that, just as in the case of that inscription, the city may have been mentioned in the lower part of the socle (now lost), not at the beginning of the inscription (so *SEG*). She presents the following text.

[Τιβ. • Κλ. • Κλ. • Ῥουβριανοῦ υἱόν]
[Κ]τησικλέα ἀπὸ τῶν ὑπ' α[ὐτοῦ]
[κ]αταλιφθέντων δωρεῶν [τὸν]
vac. αὐτὸν κτίστην καὶ τούτ[ου]
vacat τοῦ ἔργου vacat
[Τλωέων ἡ πόλις ἡ μητρόπολις]
[τοῦ Λυκίων ἔθνους τὸν φιλόπα]-
[τριν καὶ μεγαλόφρονα πολείτην]

2. In *SEG* LIV 1444 an identification of Ktesikles is suggested with Sex. Claudius Clementianus Ktesikles on record in *TAM* II 497, R.

1431. Tlos. Honorary inscription for two athletes, ca. 200-250 A.D. ***TAM*** **II 586 (*IAG* 83).** D. Reitzenstein, *Chiron* 44 (2014) 577-579 (ph.), suggests restoring the upper part of the inscription (LL. 1-4) on the analogy of the new text in our lemma no. 1421. Inversely she argues that in the new text the missing lower part (LL. 6 ff.) contained, as in *TAM* II 586, the achievements of the victor. Since the lettering of the two inscriptions differs, the lower part of 586 cannot have belonged to the new inscription. We present the entire text of 586, including R.'s restorations.

['Επὶ ἀγῶνι τῶν μεγάλων Κρονεί]-
[ων, ἀγωνοθετοῦντος τοῦ ἀξιο]-
[λογωτάτου Μ. • Αὐρ. • Λαίτου]
[τοῦ καὶ Παίτου Τλωέως καὶ Οἰ]-
νοανδέ[ω]ς ἐν τῇ λαμπροτά-
τῃ Τλωέων μητροπόλει τοῦ
Λυκίων ἔθνους

Col. I:
Μ. • Αὐρ. • Ἀμφίων
ὁ καὶ Εὐπολέ-
μις Τλωεὺς
συνστεφθεὶς
[Μ.] • Αὐρ. • Πάππῳ Μυ-
[ρ]εῖ Πυθιονεί-
κῃ παραδόξῳ
ἀνδρῶν πυγμήν

Col. II:
Μ. • Αὐρ • Πάππος
Ὀνησίμου Μυ-
ρεὺς καὶ Τλωεὺς
καὶ Κυανείτης
ὀλυμπιονείκης
πλειστονείκης
παράδοξος συν-
στεφθεὶς ἀν-
[δρῶν πυγμὴν]
[Μ. • Αὐρ • Ἀμφίωνι]
- - - - - - ? - - - - - -

Col. I: 4 (cf. also Col. II LL. 7-8). συνστεφθείς: R. refers to N.B.Crowther, *Nikephoros* 13 (2000) 125-140 [also in id., *Athletika. Studies on the Olympic Games and Greek Athletics* (*Nikephoros Beihefte* 11, Hildesheim 2004) 297-311, Pleket] || Col. II 9-10: the text of Col. II was probably continued on the right side of the stone, for which R. compares the text in our lemma no. 1420.

1432. Tyriaion. Epitaph of Kermolesias and Aba, Imperial period. ***SEG*** **XVII 742 (b); Naour,** ***Tyriaion*** **67. J.-S.Balzat,** ***Chiron*** **44 (2014) 279/280, proposes a new reading (on the basis of the photograph of the squeeze in Naour).**

Αρτειμα
Κερμοληςιου
Κερμοληςιαν Αρτει-
μου Κενδαιβου Μιανομου
καὶ Αβαν τὴν μητέρα

1. Αρτειμα: male or female, not otherwise securely attested, B.; Αρτειμα[ς] (male), *SEG*; Naour opted for a female name Αρτειμα for which he referred to his no. 66 || 2. Ἑρμονηνου?, *SEG*; Ερμοληςιου, Naour; B. refers to the name Κερμολασιας in Balboura (*SEG* XL 1268 C LL. 29/30 and 37) || 3. Ἑρμολησίαν, *SEG*; Ερμοληςιαν, Naour.

1433. Xanthos. Honorary inscription for the agonothetes C. Licinnius Flavianus Iason, beginning of the 2nd cent. A.D. *F.Xanthos* VII 69. After re-examination of the stone in 2006, P.Baker, G.Thériault, *REG* 127 (2014) 105/106, offer the following text of LL. 1-2: [- ca. 7-8 -] Λη[τῴ]ων Τραϊανείων, πατρὸ[ς ἀρχιερέ]ος τῶν Σεβα]στῶν καὶ γραμματέος Λυκίω[ν - - -] (*F.Xanthos*: [- - - -]Η...ΩΝ Τραϊανείων κτλ). For the combination of Λητῷα and Τραϊάνεια cf. our lemma no. 1434.

1434-1436. Xanthos. Agonistic honorary inscriptions. Edd.pr. P.Baker, G.Thériault, *REG* 127 (2014) 97-118, publish the following three agonistic honorary inscriptions (ph.; French translations). [For another series of new agonistic texts cf. iidem, *REG* 130 (2017) 433-469, Pleket.]

1434: 100-109 no. 1. **Honorary inscription for Apollonios, 152/153 A.D.** Three joining fragments of a moulded limestone statue base, found in the agora; broken below; dowel-holes on the moulding; LL. 1-3 (A) in the field between the akroteria; LL. 4 ff. (B) on the shaft.

A
Ἀπολλώνιος Ερμα-
δορτου δ' τοῦ Ἀν-
δρονόμου,
B
ἀγομένης πανηγυρέος ἐν τῷ πα-
ρὰ Ξανθίο(ι)ς ἱερῷ τῆς Λητοῦς τῆς
μητροπολέος τοῦ Λυκίων ἔ-
θνους Λητῴων Τραϊανείων
Ἀδριανείων Ἀντωνείων,
ἔτους ιε' Τίτου Αἰλίου Ἀδρια-
νοῦ Ἀντω[ν]είνου Σεβαστοῦ
vacat ❦ vacat Εὐσεβοῦς v [. . . .]
- -

1-3. This Ἀπολλώνιος was previously unattested, edd.pr., who adduce an Ἀπολλώνιος Ἀνδρονόμου on record in two Xanthian inscriptions (*F.Xanthos* VII 37; *TAM* II.1.290) and give parallels for the Lycian name Ερμα(ν)δορτας || 4-5. for the formula ἀγομένης - - Λητοῦς edd.pr. refer to *TAM* II.2.495 (*F.Xanthos* VII 65) and *F.Xanthos* VII 92; ΞΑΝΘΙΟΣ, lapis || 7-8. edd.pr. offer some (rare) parallels for Τραϊάνεια (only in Xanthos [cf. our lemma no. 1433] and Pergamon [but see now in Patara the ἰσο[λύμπια] or ἰσο[πύθια Ἀπολλώνεια] Τραϊάνεια: A.Lepke, C.Schuler, K.Zimmermann, *Chiron* 45 (2015) 344 no. 7, where also the πενταετηρικὰ μεγάλα ἰσολύμπια Οὐεσπασιάνεια are mentioned, Pleket]) and Ἀντώνεια (for Antoninus Pius; to be distinguished from the Ἀντώνεια/Ἀντωνίνεια in honor of Caracalla or Heliogabalus); for the Ἀδριάνεια

there are many parallels || 9. year 15 of Antoninus Pius = 152/153 A.D., edd.pr. || 11. in fine perhaps ΥΠΕΡ(?), edd.pr. || edd.pr. adduce various parallels for contests, originally created for one deity and subsequently associated with one or two emperors and add: 'nous n'avons recensé aucun parallèle d'association triple' (105). On 105-109 comment on the Λητῷα in Xanthos, cautiously interpreted by edd.pr. as a federal contest ('le caractère peut-être pentétérique et sans doute fédéral des *Létôa*' (107)) [contra A. Lepke, C.Schuler, K.Zimmermann, *Chiron* 45 (2015) 329/330 with note 92: 'sicherlich wichtigstes städtisches Fest'; for the Λητῷα cf. now also P.Baker, G.Thériault, *REG* 130 (2017) 456/457, Pleket]. On 107-109 speculations on the missing part of the text (perhaps with νεικήσας or ἀγωνισάμενος and the athletic discipline (probably a combat sport)).

1435: 109-111 no. 2. **Honorary inscription for M. Aur. Antipatros, ca. 200 A.D.** Upper part of a moulded gray limestone statue base built into a wall near the Roman agora; dowel-holes on the moulding; traces of red paint in the even lines of the text.

Μᾶρκον Αὐρήλιον
Ἀντίπατρον υἱὸν Ἀν-
τιπάτρου δὶς τοῦ Ἀπολ-
λωνίου Ξάνθιον ἄνδρα
καλὸν καὶ ἀγαθὸν τὸν
φιλόπατριν πολείτην,
ἐφ' ᾗ ἐποιήσατο αἰωνίῳ
δωρεᾷ ἀγῶνος τετραε-
τηρικοῦ κοινοῦ Λυκίων
πάλης καὶ παγκρατίου
[- - - - - - - - - - - - - - -]

1-3. The honorand and his relatives were previously unattested, edd.pr. || 7-10. the honorand established a so-called 'eternal' foundation, the revenues of which served to finance the celebration of the quadrennial Ἀντιπάτρεια; this agon is on record in *TAM* II.1.307 as tetraeteric contest (κοινὸς Λυκίων: 'ouvert à tous les Lyciens'), edd.pr. [For a tabular survey of the θέμιδες on record in Xanthian inscriptions (Ἀγρίππεια, Ἀντιπάτρεια, ἀγὼν of the πατρῷοι θεοί) cf. P.Baker, G.Thériault, *REG* 130 (2017) 464, Pleket].

1436: 111-115 no. 3. **Honorary statue of the pankratiast M. Aur. Tlepolemos, ca. 200 A.D.** Quadrangular gray limestone block found 'dans le dégagement du cardo'.

Μ • Αὐρ • Τληπόλεμος β' • Ἀλεξάνδρου Ξάν-
θιος, ἐκ προγόνων βουλευτὴς καὶ
θεμιονείκης, ἀγωνισάμενος ἐν-
δόξως καὶ στεφθεὶς ἀνδρῶν
παγκράτιον ἀγῶνος κοινοῦ
Λυκίων Ἀντιπατρείων τὸν
ἀνδριάντα τῇ πατρίδι, ἀγωνο-
θετοῦντος τοῦ ἀξιολογωτάτου
Μ • Αὐρ • Ἀντιπατριάνου Δημοσθέ-
νους τοῦ καὶ Ἀνδροβίου

1. This athlete was previously unattested, edd.pr. || 2-3. edd.pr. connect ἐκ προγόνων with both βουλευτής and θεμιονείκης, and provide parallels for the former, indicating 'une ascendance qui entraînait la vocation à perpétuer le modèle' (114) [the mention of bouleutes only, without any magistracy, probably means that the honorand belonged to the lower echelons in the highly stratified urban councils; cf. A.Heller, in A.B.Kuhn (ed.), *Social status and prestige in the Graeco-Roman world* (Stuttgart 2015) 266: 'bouleutic status only constitutes a valid mark of distinction for middle- or low-ranking notables who have no other source of prestige on which to elaborate their self-image', Pleket]; θεμιονείκης: edd.pr. provide four parallels [all related to *local* stars; the epithet is of low value compared to periodonikes vel sim., Pleket] || 6. Ἀντιπάτρεια: the contest financed by the revenues of M. Aur. Antipatros' foundation (cf. our lemma no. 1435) and called after the founder || 9-10. M. Aur. Antipatrianos Demosthenes: on record in *TAM* II.1.200 (*IGR* III 594; Sidyma) ■ federal and urban magistrate; the suffix -ιανός may well indicate that he is a descendant of (or otherwise related to) an Antipatros, probably the founder of the Antipatreia, edd.pr. || edd.pr. point out that the Ἀντιπάτρεια were a thematic contest and that the award of a crown (cf. στεφθείς in L. 4) is compatible with that status; on 117/118 brief reflections on κοινὸς Λυκίων (cf. app.cr. of our lemma no. 1435 ad LL. 7-10), with parallels (also for the variants κοινὸν Λυκίων and κοινὰ Λυκίων): 'concours locaux fondés et financés par des particuliers, certainement thématites, et ouverts à tous les Lyciens, κοινὸς Λυκίων' (118).

1437. **Xanthos. Rhodian amphora stamp, Hellenistic.** See our lemma no. 1379 (3).

LYKAONIA

1438. **Lykaonia. Milestones.** Cf. our lemma no. 2168.

1439. **Lykaonia. Christian martyrs and their memorials, 6th-7th cent. A.D.** C.Breytenbach, U. Huttner, C.Zimmermann, in *Öffentlichkeit* 642-644, argue that, in contrast to archaeological remains, inscriptions provide clear evidence of the cults of martyrs, in a modest form in the times before Constantine, later through inscriptions on monumentalized memorial buildings. They refer to the following inscriptions: *MAMA* I 323; VIII 168, 200; W.M.Ramsay, *BCH* 7 (1883) 314/315 no. 41.

1440. **Lykaonia. Grave epigrams, 4th/5th cent. A.D.** P.Thonemann, *Chiron* 44 (2014) 191-232, discusses fifteen verse epigrams from the southern part of the 'Axylon', the dry steppe west of Lake Tatta (Tuz Gölü). On its southern fringe the small towns of Laodikeia Katakekaumene and Perta were situated; for the rest it was 'almost entirely ■ land of villages' and, therefore, the verse epitaphs represent a sample of 'village poetry', probably the work of rural village teachers, some of whom 'may have received their - - - education in large cities' (193). The epigrams contained many Homeric reminiscences (μουσικὰ ἔπεα in an inscription from Ikonion [*JHS* 22 (1902) 349 no. 89]); other 'literary' influences (e.g. of Hesiod or Archilochus) are absent. The village poets were weak on 'difficult Homeric vocabulary and morphology, and their versification' (194; for this phenomenon T. refers to *I.Tyana* 57 = *SGO* III nos. 13/07/05 and 13/08/01). T. discerns three distinct village poets: the

'Zivarik poet' [nos. 1-4], the 'Çeşmelisebil poet' [nos. 5-7] and the 'Koçaş poet' [nos. 8-11], respectively. No. 12 is attributed to the 'Zengen poet' because of its 'distinctive and unusual style'. The three Christian inscriptions [nos. 13-15] are written in the 'Axylon verse koine'. T. adds that 'such attributions are - - - a matter of judgment rather than proof' (195; see 196 note 19 for other distinct 'stylistic groups' of verse epitaphs). On 223-225 interesting comment on the 'ethical world of the late Roman Axylon', with a 'fascinating tension of values between a broadly 'Homeric' set of virtues and a new, Christian behavioural ethics'.

T. discusses the following inscriptions (Greek texts; English translations; detailed comment on words and expressions used in these epigrams, which we do not summarize): **No. 1.** *MAMA* I 234: *SGO* III no. 14/06/22; ca. 300 A.D.; ph.; in LL. 15/16 T. restores metri causa δ' ρ[ῦ πό]|σιος (*MAMA*, *SGO*: δὲ [πό]|σιος), in LL. 16/17 φ[ίλιος κρα]|τερός τε (*MAMA*, *SGO*: φ[ρεσβύ]|τερός τε). **No. 2.** *SEG* I 451: *GV* 792; *SGO* III no. 14/06/21; close connections with *MAMA* I 232 (*SGO* III no. 14/06/20) from nearby Dedeler; probably two deceased kinsmen. **No. 3.** McLean, *Konya Museum* 133: *SGO* III no. 14/07/09 and V 24/20; *SEG* LII 1456 ter; ph.; the deceased was an athlete. **No. 4.** *MAMA* I 157: *SEG* VI 343; *SGO* III no. 14/06/03; Tabbernee (cf. *SEG* XLVII 2323) 56; ph.; in LL. 5/6 T. reads ποιμένον τ' ἐπ' ὄεσσι, ⟨μ⟩ο{ι}῏ρο[ρ]ραφείην ('a shepherd over his flock, for he suffered a fatal plot'; the deceased was not a martyr but a young shepherd killed by bandits or sheep-rustlers; cf. *MAMA* I 286, also from the Axylon; for various previous readings and interpretations see T. on 204); in L. 9 initio T. suggests reading ⟨ν⟩ήπιος (all previous editors give ἤπιος). **No. 5.** *MAMA* XI 208: ph.; see our lemma no. 1441. **No. 6.** *MAMA* XI 206: *SGO* III no. 14/02/12; ph.; in *MAMA* XI the nominative Αὐρ(ηλία) Νονη; T. now gives the dative; in LL. 10/11 T. reads θρέφθη(ρᾳ) ἀ|μωμ(ήτ)ῃ τε σοφῇ ⟨τε⟩ (*MAMA* XI: θρέφθη(ρ)' ἀ|μώμη τε σοφή· vacat). **No. 7.** *MAMA* XI 207: ph. **No. 8.** *MAMA* I 362: not in *SGO* III; ph. **No. 9.** *MAMA* I 370: *SEG* VI 288; *SGO* III no. 14/02/11; ph. **No. 10.** *MAMA* XI 335: ph.; in L. 2 T. adopts C.P.Jones' [λίθ]ος (cf. *SEG* LXII 1105 on p. 356); in L. 4 T. now reads [ἦ]ε (= ἦεν) instead of *MAMA*'s [ἦ]ς. **No. 11.** *MAMA* XI 278: ph. **No. 12.** *MAMA* I 382: *SGO* III no. 14/03/01; ph.; in L. 1 T. reads ἀγλαϊῶν, gen. plur. of the noun ἀγλαΐα ('beauty, splendour') (*MAMA*: ΑΓΛΑΙΩΝ = ἄγλαιον; *SGO*: ἀγλαίων = ἀγλα(ι)όν, acc. of the adjective ἀγλαός); in L. 4 T. reads λήσεθ', future form of Homeric ληΐζομαι = 'win for oneself' (*MAMA*: λήσετ', from λανθάνω); in L. 5 T. proposes ⟨ἑῶν⟩ τοκέων, in L. 11 ἐτέης (an irregular gen. of ἔτος) (*MAMA*: ⟨--⟩ τοκέων and ἐπέης = ἐπείης). **No. 13.** *SGO* III no. 14/02/07: in L. 3 T. interprets τυ νῦν as τοι νῦν (*SGO*: ΤΥΝΥΝ as τὸ νῦν); in L. 8 T. reads ἀγ(λ)αοῦ (*SGO*: ἀγαοῦ, i.e., ἀγα(υ)οῦ). **No. 14.** *MAMA* VII 558: *SGO* III no. 14/02/05. **No. 15.** *SEG* VI 291: *SGO* III no. 14/04/02.

1441. Axylon (area of: Çeşmelisebil). Grave epigram for Glykera, 4th/5th cent. A.D. *MAMA* XI 208. Republished by P.Thonemann, *Chiron* 44 (2014) 205-207 no. 5 (ph.; English translation; copious comment on the phraseology).

[?Αὐρ. Διομ]ήδης v v v Γελασίου πολυήρατος ἀνήρ, |
[ὃν πάντες κ]λείουσι βροτοὶ πολὺ φίλτατον ὄν|[τα],
[ὡς ἐσο]ρᾷς περικαλλὲς ἀνέ(σ)τησεν τόδε | [σῆμα],
4 [καὶ] τείμησ' ἄλοχον {α} Γλυκερὴν κυδιμ||[όν περ ἐοῦσ]αν,
πτωχῶν θρέπτειραν ἀμ|[ωμήτ]ην τε σοφήν τε,
ἡ σοφίης τ' ἐκέκασ|[το κὲ] εὐσεβίῃ ἐρατείνῃ

κάλλι καὶ πινυτῇ | [ca. [3-4] σ]ωφροσύνην ἐνεποῦσα
8 τῇ γ' ὁ|μόκοιτος ἀνὴρ Διομῆς χά||[ριν ε]ἵσατο μνήμη[ς]·
τίτλον ἀνέσ|[τησεν πολυ]ήρατον {Δ} ἔξοχον ἔργον

1. Initio [- -]ίδης, *MAMA* || 2. [- -]αενουσι, *MAMA* || 3. ΑΝΕΤΗΣΕΝ, lapis || 4-6. κυδιμ||[ὸν - -]αν πτωχῶν θρέπτειραν ἀμ||ωμον? -]ην τε σοφήν τ' ἐῆς σοφίης, *MAMA*; cf. *MAMA* XI 206 (= Thonemann 208/209 no. 6) LL. 10/11; σοφίης = σοφίαις || 7. [- - σ]ωφροσύνη μὲν ἐποῦσα τῇ ΓΟ, *MAMA*; T. considers [κατὰ σ]ωφροσύνην ἐνέπουσα and records C.P.Jones' cautious suggestion πινυτῇ[τι σα]ωφροσύνην ἐνέπουσα || 8-9. [- -]ρο Κόϊντος ἀνὴ[ρ] ἴδιο[ς]? μῆς? χά|[ριν - -]ισατο, *MAMA*; Διομῆς: unattested hypocoristic of Διομήδης (L. 1), T., who refers to the name Διομᾶς.

1442. Derbe. Epitaph of Vitres, Nannis and Ne[- -], Imperial period. For this inscription, possibly to be assigned to (the territory of) Derbe, see our lemma no. 1453 app.cr.

1443. Derbe (area of: Ekinözü near Sudurağı). Boundary inscription, 293-305 A.D. Cylindrical limestone block found in Ekinözü and now in the museum in Karaman. Ed.pr. M.Alkan, *Gephyra* 11 (2014) 56/57 no. 6 (ph.; English translation).

Ἐπὶ Διοκλητιανοῦ | καὶ Μα[ξι]μιανοῦ | Σεββ(αστῶν) vacat | Κωνσταντίου || ⟨καὶ⟩
Μαξιμιανοῦ | Κεσάρων· | ἀπὸ Ταξεασου | Αὐρ(ηλίας) Θεοφίλας | τὰ μεθόρι[α] ἕως ὧδ[ε]

Xi written ▬ sigma in mirror script in LL. 5 and 7 || 7. initio small omicron between pi and tau; Ταξεασου: toponym, previously unattested, ed.pr. || 9. ἕως ὧδε: 'boundary lines (starting) from Takseasos (or -on) (are) up here', ed.pr., who refers for ἕως ὧδε to *IGR* I 812 (*SEG* XXXV 1832) and *IGR* IV 1511.

1444. Derbe (area of: Sudurağı [formerly Sidrova/Sidrive], ca. 17 km northeast of Karaman). Epitaph of the wife of M. Ulpius, Imperial period. *SEG* XLII 1254. Republished by M.Alkan, *Gephyra* 11 (2014) 58/59 no. 8 (**ph.; English translation**).

Μ. Οὔλπιος v | Σεβαστοῦ [ἀ]|πελ(εύθερος) ΚΟΥ[- - - |. .] ταβλά[ριος - - -]||ΑΤΙ Νικαρέ[του]| v γυναικὶ [μνήμης] | vv χάριν vacat

1-4. Μ. Οὔλπιος Υ[- - φιλο]|σέβαστος [- - ἀ]|πελ(εύθερος) Κ. Οὐλ[πίου - -]|νω ταβλά[ριος - -], *SEG*; no trace of any letter after Οὔλπιος in L. 1; in L. 3 no traces of the lambda of Οὐλ; ΚΟΥ: beginning of M. Ulpius' cognomen, A., who refers to *I.Eph.* 1234 and 1415 and *IGR* III 259 || 4. initio vω not visible now, A., who infers from ταβλάριος (Latin tabularius: 'accountant', 'keeper of archives') that there was an imperial estate in or near Sudurağı || 5. ΑΤΙ: end of the name of Ulpius' wife, A.

1445. Gdanmaa. Christian grave epigram. Cf. our lemma no. 2200 (9).

1446. Hadrianoupolis? (area of: Doğanhisar). Honorary inscription for Diomedes, Imperial period. Moulded statue base, built into the wall of the Ulu Cami in the town of Doğanhisar. Mentioned by H.Bahar, *AST* 31.2 (2014) 258 (ph.; majuscule copy and Turkish translation by T.Drew-Bear); cf. P.Hamon, *BE* (2015) no. 674, who reads a part of the text: Διομήδην Μενεκράτους, φύσει δὲ Μνησιθέου

1447. Hadrianoupolis? (area of: Doğanhisar). Epitaph of a child, late Imperial period. No description; built into the wall of the Ulu Cami. Mentioned by H.Bahar, *AST* 31.2 (2014) 258 (majuscule copy and Turkish translation by T.Drew-Bear). We repeat the (rather mysterious) majuscule copy: ΤΥΜΒΩΕΠΙϹΤ[Η]|ΛΗΝΑΝΥϹΙΟΥΥΙ|ΕΟϹΑΥΤΟΥΕΞΕΤ|ΕΩΝΜΝΗΜΗΝΕϹΤΗϹΕ|ΝΕ...

[It is not clear from the copy and the translation ('On the tomb of the six year-old child Anasios [sic!] ...') whether the inscription is complete above; the preserved text reads perhaps: τύμβῳ ἐπὶ στ[ή]|λην Ἀνυσίου υἱ|εὸς αὐτοῦ ἓξ ἐτ|έων μνήμην ἔστησε|ν [- - -]; the word order τύμβῳ ἐπὶ στ[ή]|λην (if correctly read) and the spellings υἱ|εός and ἐτ|έων suggest an attempt at poetry, Corsten.]

1448. Laodikeia Katakekaumene. Christian epitaph. Cf. our lemma no. 2200 (8).

1449-1453. Laranda (area of). Epitaphs, Imperial to early Byzantine periods. Ed.pr. M.Alkan, *Gephyra* 11 (2014) 51-56 nos. 1-5 (ph.; English translations), publishes the following inscriptions found in Karaman (Laranda) and the surrounding villages; now in the Museum of Karaman. For other epitaphs in the same Museum cf. *SEG* XLII 1264-1273.

1449: 52 no. 1. **Epitaph of Sis and Kamata, Imperial period.** Limestone stele broken above; traces of figures remain above the inscription; below the inscription a leaf; traces of red paint in the letters and of blue pigment on the surface; found in Akarköy (formerly Losta/Zosta), ca. 35 km west of Karaman.

Ν[έσ]τωρ Πιγραμου | Σιος Πιγράμου Σιν τὸ|ν ὑὸν αὐτοῦ καὶ
Καμα|ταν θυγατέρα ἀνέσ||τησεν μνήμης χά| vacat ριν vacat

1-2. Nestor son of Pigramos I, son of Sis who is the son of Pigramos II, ed.pr.; Πιγραμος: indigenous name known from Lycia; Σις: previously unattested, ed.pr. || 3-4. Καματα: cf. i.a. *SEG* XLII 1283, ed.pr., who also adduces *CIG* 4009 (c) for Καματη.

1450: 53/54 no. 2. **Epitaph of the daughter of Mamoas and her relatives, Imperial period.** Gray marble tombstone brought to the museum from Akçaalan, ca. 40 km southwest of Karaman; perhaps a provenance of Bağdat Kiri (Papirion), ca. 8 km southwest of Akçaalan, should be envisaged, since according to the villagers much ancient material was taken away from that settlement to the surrounding villages. Relief in two panels: in both panels four persons; in the upper panel in a niche a standing woman and a child

flanked on the left by a man holding a round object in his left hand and on the right by another man keeping the hilt of a sword at his waist; in the lower panel a standing man and three standing women (with a headcovering and a tunic on a long dress overhanging the shoes); inscription below the lower panel.

[.]ας Μαμοου ἀνέστησεν ἑατὴν καὶ [τὴν]
μητέρα καὶ Κιβαδαν καὶ Ιvναν καὶ τ[ὰς] θυ[γα]-
τέρας καὶ Σεραπίωνα καὶ ΣΕΡΑΠΙ[- - -]
4 τειμῆς καὶ εὐνοίας χvacatάριν vacat
[.?]Τ[...]ΕΙΤΗΣ ἀπήρτ[ι]vacatσε

1. Μαμοας: previously unattested, ed.pr. || 2. Κιβαδαν: acc. of Κιβαδας attested in Cilician Korakesion (*SEG* XXXV 1420), ed.pr., who also refers to Κιβᾶς (gen. Κιβᾶδος); Ιvναν (acc. of Ιvνα); probably a new name, ed.pr., who refers to Ιvνη [for Ιvνα see, e.g., *LGPN* V.C s.v., Carbon] || 5. initio the name of the stonecutter, ed.pr.; P.Hamon, *BE* (2015) no. 673, interprets -είτης as the end of the sculptor's ethnikon || the family relationship of Kibadas, Inna, Serapion and Serapi[- -] is unknown, ed.pr. [the relief represents three men (Kibadas, Serapion and Serapi[- -]), four women (Mamoa's daughter, her mother and two daughters) and a child (Inna?), Pleket].

1451: 54/55 no. 3. **Epitaph of various people, Imperial period.** White marble tombstone found in Akçaalan (cf. our lemma no. 1450); the front is divided into three panels by two twisted columns; in the left panel a standing man and a standing woman with headcovering and a tunic over a long pleated dress; in the central panel between the columns a woman dressed like the woman in the left panel and a child; in the right panel a horseman holding a sword in his right and a shield in his left hand; on the right side of the stone three carved figures: a woman dressed in the above-mentioned women and two men in a dress to knee level; on the upper back of the stone probably a garland; iconography similar to that on the stele in our lemma no. 1450. Inscriptions on the front and on the right side.

Front:	below the left panel: [- - | - -]Σ
	below the central panel: [- -]ΚΑΙΟΣ vv Τατας Νηνιος Καπίτων
	right panel, below the horseman: Κάσσιο[ς]
Right side:	above the relief: [- -]ΙΝΝΗ
	below the relief: Απττας

Ed.pr. refers to a similar stele in the museum of Konya (ph.; dr.; *BCH* 26, 1902, 227 and *JHS* 22, 1902, 117 no. 38): above a horseman in the central panel the name Κάσσιος; above a man and a woman standing between two columns on the left side the names Τας and Τατα; in a panel on the right another couple with the names Ἀντώνιος and Νανvιως; ed.pr. suggests that both stones may have been carved by the same stonecutter || **central panel:** a name like [Ἀλ]καῖος, [Δι]καῖος, [Λευ]καῖος; Νηνιος: gen. of Τατας' father's name Νηνις, ed.pr. || **right side:** Ιvνη: probably a new name, ed.pr., who refers to Ιvνα in our lemma no. 1450 [*LGPN* V.C refers to this text s.v. Ιvνης (1), Carbon].

1452: 55 no. 4. **Christian epitaph of the deacon Paulus, late Roman or early Byzantine period.** Large rectangular gray stone tomb lid found in Karaman, with a double frame; between the lines of the frame leaf motives; the field is divided into three parts: above, an inscription; in the middle, three inverted arches; below, a large cross and a circle in each of the four corners; above the cross an eight-leaf motif.

Ἐνθάδε κατάκιτε | Παῦλος διάκο(νος) ὁ ἀτυ|χέστατος σχολάριος

2. Kappa with a small superscript omicron || 3. σχολάριος: soldiers in the imperial corps of guardsmen, ed.pr., with various parallels.

1453: 56 no. 5. **Epitaph of Vitres, Nannis and Ne[- -], Imperial period.** White marble ostotheke found in Sudurağı (formerly Sidrova/Sidrive), 17 km northeast of Karaman. On the front at right a destroyed figure in relief encircled by a leaf; vines and grapes at left; on the right side of the ostotheke a standing man and woman surrounded by a floral motif; inscription on the front face below the reliefs.

Ουιτρης Σμέ{η}ρδιος καὶ Ναννὶς Κιλαμωσιρ[ς] | [καὶ] Νη[. . . . ἀνέσ]τησαν ἑαυτῶν τὸ ἡρώειον

1. Ουιτρης and Κιλαμωσις: previously unattested, ed.pr. || [in the description of his no. 6 (our lemma no. 1443, Derbe) A. writes that the stone was found in the 'village of Ekinözü near Sudurağı - - - and the famous Lycaonian city of Derbe located at - - - Devri Şehir, about 20 km to the northeast of Karaman'. Given that the present inscription was found only three km distant from the text in our lemma no. 1443, it should perhaps also be assigned to Derbe, Pleket].

1454. **Laranda (area of: Muratdede [formerly Masdat], ca. 40 km west of Karaman/Laranda). Epitaph of Aurelia Tattis, Flavia and her (?) husband, 3rd cent. A.D.** *SEG* XLII 1277. Republished by M.Alkan, *Gephyra* 11 (2014) 57/58 no. 7 (ph.; English translation), who presents a corrected reading of LL. 1-3.

[Αὐρ.] Νεστοριανὸς Ἀθηνίω ν | Αὐρ. Ταττιν Θεοφίλου τῇ(ν) καὶ Αιμν|θε[.]ον καὶ Φλαουΐαν θυγατέρ[α] | κτλ.

1. Ἀθῆνις, *SEG*; Ἀθηνίω: gen. of Ἀθήνης or Ἀθῆνι(ο)ς, A. [a rather irregular genitive; the omega seems certain (ph.): why not Ἀθηνίω[ν]?, Pleket] || 2. TH, lapis || 2-3. Αιμ[.]|θε[..]ον, *SEG*; no trace of a letter after the my, A., who suggests that we have an ethnikon rather than a second name [improbable in view of τὴν καί, Pleket] || 3. Παθυίαν, *SEG* || in LL. 7-8 *SEG*'s αὐτῶ|ν is a mason's error; it should have been αὐτῆς (Flavia's husband), A. || in *SEG* the stone is assigned to Muratdede [for three other new inscriptions from Muratdede see E.Aşkın, in *Vir Doctus Anatolicus* 111-115, Pleket].

1455. **Savatra. Grave epigram for Komodiane and Maxima.** McLean, *Konya Museum* 124; cf. *SEG* LII 1458 and on p. 499 for Thonemann's text in *EA* 36 (2003) 87-94. P.Thonemann, *Chiron* 44 (2014) 200 note 24, offers the following, improved text (with English translation):

Μνῆμ' ἀλόχῳ | φιλίῃ Ἀγάθις | τεῦξεν Κομοδ|[ι]ανῇ καὶ θυγατρ[ὶ] || Μαξίμῃ μνήμης χ[ά]|ριν, οὕνεκα πᾶ[σ]|αν ἔσχεν ὁμο|φροσύνην ἀρε|τῆς τῆς ἔξοχα || πασῶν

3-4. τεῦξεν κὲ ὁμο[φ]|άτνῃ, T. in *EA*; for Κομοδιανή T. refers to *I.Iznik* 1237.

ISAURIA

1456. **Isauria. Milestones.** Cf. our lemma no. 2168.

1457. **Isaura Vetus. Honorary inscription for Marcus Aurelius, 175-180 A.D.** *IGR* III 288; Swoboda-Keil-Knoll, *Denkmäler aus Lycaonien* 73 no. 148. Rediscovered, with the lower moulding broken off, by O.Doğanay, *AST* 30.2 (2013) 97 (good ph. on 102), who identifies it with the inscription seen by W.J.Hamilton, *Researches in Asia Minor, Pontus and Armenia, with some Account of their Antiquities and Geology* (London 1842) II 331 [he does not quote the publications of the text, Corsten].

1458. **Isaura Nova? (area of: Ahırlı, near Lake Trogitis). Epitaph, Imperial period.** Upper part of a pedimental stele; in the pediment an eagle grasping an animal (hare?), on the sides of the pediment large akroteria; in the field, between pilasters, five standing figures (from left: man, woman, three men); inscription on the lower moulding of the pediment. Mentioned by A.Baldıran et al., *AST* 31.1 (2014) 399 (ph.). No text; we read from the photo: Ἰουλία ΜΟΥΝΩΣ

[It is no clear from the ph. whether the inscription originally continued to the right, Corsten.]

1459. **Isaura Nova? (area of: Yalıhöyük, near Lake Trogitis). Stamp on roof tiles, Imperial period.** Two fragments of roof tiles with stamps. Edd.pr. A.Baldıran et al., *AST* 31.1 (2014) 398 (ph.): (1) Κόνων[ος] – (2) [Κόν]ωνος

CILICIA

1460. **Cilicia. Anatolian toponyms and ethnics in Rough Cilicia.** E.Gousse, *L'Anatolie* II 301-313, analyzes the toponyms and ethnics attested in Rough Cilicia from several points of view ('aperçu des toponymes et ethniques ne fournissant pas d'origine', 'l'origine des artisans' [cf. our lemma no.

1490], 'des Ciliciens de Trachée', 'des origines extra-ciliciennes', the latter mostly from Asia Minor and Syria).

1461. Cilicia. Milestones, Imperial period. H.Şahin, *ANMED* 12 (2014) 184-188, reports on his project about milestones in the provinces of Lycia-Pamphylia and Cilicia and republishes several inscriptions after revision; see our lemmata nos. 1470, 1486, 1488 and 1493. – Cf. also our lemma no. 2168.

1462. Cilicia. Zeus Kodopaios. *SEG* LVIII 1654-1656; LX 1593. D.Schürr, *EA* 47 (2014) 140, points out that Zeus' epithet Κοδοπαῖος is likely to derive from a toponym Κοδοπα. He adduces a cuneiform inscription from Ugarit containing the toponym *Ku-tù-po*, probably referring to a place on the Cilician coast. As to *SEG* LVIII 1656, S. doubts whether Κοδοπα̣ is correct. The alpha is written between the legs of the pi; we may have an abbreviation for Κοδοπα(ίῳ). In the same sense S.Şahin (ed.), *Stadiasmus Patarensis. Itinera Romana provinciae Lyciae – Likya Eyaleti Roma Yolları* (Gephyra monografi dizisi; Istanbul 2014) 229/230.

H.Şahin, *L'Anatolie* II 297, provides a very brief overview of the inscriptions mentioning the god and republishes *SEG* LVIII 1656 (ph.).

1463. Adana (museum). Epitaph, early 3rd cent. A.D. S.J.Mouterde, *Syria* 2 (1921) 217 no. 9. Local limestone sarcophagus. On the front a relief of two men in short tunics (slaves?) carrying a man resting in a φορεῖον/lectica; inscription (A) above it; left of the scene a lion's head with a ring in his muzzle. On the right short side a male portrait bust, above it inscription (B). Found in the surrounding of Adana in 1918 (exact provenance unknown), now in the Museum of Adana (inv. no. 3). E.Christof, E.Laflı, in *LABRYS* 141-152, republish the texts (ph.; German translation).

A Οὐκέτι οὐδ[έν]
βίος τέλος
πόνος

B [- - -]ΥΛΗ

'Gar nichts mehr: kein Leben, Ende, Mühsal', C., L. || date: both inscriptions seem to have been engraved together with the male portrait, C., L. || A. similar formulas concerning the evanescence of human life are often to be found in epitaphs of Asia Minor; cf. e.g. Merkelbach-Stauber, *SGO* I no. 04/10/05 (Iulia Gordos, Lydia); II no. 08/08/12 (Hadrianoi, Mysia); no. 09/05/20 (Nikaia, Bithynia), C., L. || 2. between the two words there are *hastae* of smaller letters indicating that the present epitaph was written over an older inscription, C., L. || B. perhaps ὕλη or [βο]υλή 'im Nominativ oder Ablativ' (sic!); preferably the former, since 'der Abstand zu einem eventuell vorhandenen, aber bis zur Abbruchkante nicht mehr erkennbaren "o" zu groß erscheint', C., L. [the omikron is faintly visible on the photos (Abb. 6 and 7), but nothing before it, Corsten].

1464. Adana (area of: Sirkeli Höyük, ca. 40 km southeast of Adana). Weight, undated. Circular weight (151 g) with central hole. Edd.pr. M.Novak, E.Kozal, *KST* 35.2 (2014) 432 (ph.): ΦΙΛΑ

[The cursive alpha suggests a date in Late Antiquity, Corsten.]

1465. Aigeai. History and identity, 20 B.C.-260 A.D. Mainly on the basis of numismatic sources, but taking literary and epigraphic evidence also into account, F.Haymann, *Untersuchungen zur Geschichte und Identitätskonstruktion von Aigeai im römischen Kilikien (20 v.–260 n. Chr.)* (*Gephyra. Schriftenreihe zur antiken Welt*, Band 8; Bonn 2014), publishes a study of the city of Aigeai in the context of the history of the region. While Alexander the Great was regarded as the founder of the city in the popular view, it was presumably Antigonos Monophthalmos who founded it; in 47 B.C., the city was refounded by Caesar, and Hadrian was later also celebrated as κτίστης. The chapter on cults and myths in Aigeai (143-210) demonstrates the frequent discrepancy between the testimony of inscriptions and that of coins. On 211-233 H. examines the constructions of identity and concludes that the identity of the Aigeatans was based on four elements, developed during the Imperial period: their origin in Argos and in Macedonia (cf. Αἰγέαι in Macedonia), the harbor, and the healing cult. On 262-277 a 'Repertorium' of 32 Greek and Latin inscriptions of Aigeai (nos. 1-32; in the introduction H. points to the special character of the dedications: the inscriptions on plain circular altars mention in most cases several deities but not the dedicant, which has led to the assumption that they were erected by the demos); on 277-280 a catalogue of the inscriptions from outside Aigeai mentioning Aigeatans (nos. 33-40), and on 280-282 a catalogue of those from outside Aigeai somehow connected to the city (nos. 41-43), all with German translations. The personal names attested in literature, inscriptions and on coins are listed on 283/284, and a catalogue of the 261 coin types is presented on 285-362. – We give a comparatio numerorum of the Greek inscriptions [H.-W., *Reisen* = Heberdey-Wilhelm, *Reisen in Kilikien*; *SGO* = Merkelbach-Stauber, *SGO*].

CIG		Haymann
4443		5
4472		41
5616		11
IG		
IV 2.1	438	43
XII 6.1	62	33
XII 8	206	40
XIV	402	11
SEG		
XI	61	35
XXVII	944	31
XXXII	1312	18
XXXVII	1245	7

SEG		Haymann
XXXVII	1246	9
	1247	12
	1248	15
	1249	18
	1250	27
	1251	30
XLII	819	11
	870	8
XLVI	1264	8, 11
XLIX	1943	1
LI	1846	9
	1846 bis	1
LII	1461	8, 11
LIV	1478	10

[see our lemma no. 1468]

SEG		Haymann
LIV	1479	24
Corinth 8.1		
no. 14		35
IdC		
no. 74		7
no. 75		9
no. 77		12
no. 78		15
no. 79		19
no. 81		30
no. 82		27
p. 123		13, 17

I.Pergamon		Haymann
291		16
I.Side		
206		39
H.-W., *Reisen*		
14	no. 39	6
15	no. 41	21
	no. 42	2
	no. 43	23
16	no. 44	22
	no. 45	28

IGR		Haymann
I	484	11
III	921	5
	922	13
	923	22
	924	16
	925	6
	926	23
	1012	41
IGLS		
III	714	22
IV	1265	41

ILAlg		Haymann
II	no. 74	37
SB		
2479		38
Ameling, *IJO* II		
no. 229		31
IAG		
85	41	
SGO		Haymann
IV	19/16/01	23

1466. Aigeai. Dedication to Demeter Karpotrophos and others, 117-138 (A) and 222-235 A.D. (C). *SEG* LIV 1478. F.Haymann, *op.cit.* (see our lemma no. 1467) 267 no. 10 (German translation; cf. also on 84), republishes the inscription with a new, tentative reconstruction and brief commentary. The text consists of three parts, written by different hands at different times: A is a dedication to Hadrian and Isis, to which B was added later [however, why should a text start with καί? Would it not be easier to assume that B 1 was inscribed first, then A and, later again, B 2 (initio [καί])?; cf. also Pleket's different reconstruction in *SEG* LIV, Corsten]; C, on the back, is a dedication to Alexander Severus.

B Δήμητρι Καρποτρόφῳ [. . .]
B (?) [...] τοῖς ἄλλοις Σεβαστοῖς
A καὶ Αὐτοκράτορι
Καίσαρι Τραϊανῷ
Ἁδριανῷ καὶ Εἴσιδι

C Αὐτοκράτορι Καίσαρι Μ. Αὐρηλίῳ
Σε[ουήρῳ Ἀλεξάνδρῳ] Εὐσεβεῖ
[Εὐτυχεῖ Σεβαστῷ] καὶ [...]

A 5. Isis is likely to be Isis Euploia, which would point to a stay of Hadrian in Aigeai, H. || [B must originally have included a dedication to a (female?) member of the imperial family (perhaps identified with Demeter Karpotrophos? Cf. our lemma no. 914 app.cr. for discussion of Agrippina Minor and Demeter Karpophoros), since the dedication evidently concerns *other* Sebastoi (B 2 in fine). D.Feissel, *Anatolia Antiqua* 1 (1991) 53, assumed that Julia Mammaea is lost. For a discussion of this and similar dedications, see now M.Kajava, in M.Kahlos (ed.) *Emperors and the Divine – Rome and its Influence* (Helsinki 2016) 56-63, Carbon].

1467. Alexandria ad Issum? (area of: Kinet Höyük). Epitaph of Emmi, 3rd/4th cent. A.D. Pedimental basalt stele with akroteria and tenon; the inscription fills almost the entire shaft; found re-used in a building outside the fortress of the 10th cent. A.D. Ed.pr. A.De Giorgi apud M.-H.Gates, A.A.Eger, *KST* 34.2 (2013) 94 (ph.): Ἰουλία | Εμμι | τῇ μητρὶ | μνήμη||ς χάριν

2. The name Εμμις is also attested at Anazarbos [no references given; see *I.Anazarbos* 140, 253/254, 422, 586, Corsten], De G., who notes that the stele may come from the same cemetery as a similar one mentioned by M.-H.Gates, *KST* 31.3 (2010) 309 (ph. [unintillegible]).

1468. Alexandria ad Issum? (area of: Kinet Höyük). Stamps on roof tiles, undated. Square roof tiles found re-used in buildings outside the fortress of the 10th cent. A.D.; mentioned by M.-H.Gates, A.A.Eger, *KST* 34.2 (2013) 94/95. Among them are 23 stamped with a monogram (from at least three different stamps) that may be read Ὀνόριος (ph.), and eight with ONEPIN (in retrograde letters).

1469. Antiochia under Kragos. Incertum, Imperial period. Fragment of a curved base with upper moulding, found re-used in the west wall of the peristyle south of the Great Bath. Ed.pr. M.Hoff et alii, *ANMED* 12 (2014) 10 (text in majuscules; ph. of the right part): NANA[- - -]νος τούτου ΒΩ..

[After ΒΩ the ph. shows the remains of two letters on top of one another, the upper one jutting above the line, the lower one below; the upper letter seems to be a N, Corsten.]

1470. Cilician Gates. Milestone, 217 A.D. *IGR* III 892; *I.Tyana* 135. Republished after revision by H.Şahin, *ANMED* 12 (2014) 187 no. 5.

1471. Diokaisareia? (area of: Gedikpınarı). Dedication to Zeus Epikarpios and a thiasos, Imperial period. *SEG* LVII 1701. Republished by H.Şahin, *L'Anatolie* II 292 (ph.).

1472-1473. Diokaisareia? (area of: Kurşun Kalesi). Dedications of the stoa of Selene Epekoos, 1st/2nd cent. A.D. Two inscriptions, found in the remains of a Doric stoa near a temple (see our lemma no. 1478) in an ancient settlement on the top of a hill. Mentioned by H.Şahin, A.Özdizbay, *AST* 32.2 (2014) 478 (Greek text); edd.pr. iid., *Adalya* 17 (2014) 97/98 and 112 nos. 2-3 (ph.; Turkish and English translations).

1472: 97 and 112 no. 2. **Dedication by Lucius Secundus.** Rectangular limestone block, found inside the stoa; inscription in a tabula ansata.

[Λο]ύκιος Σεκοῦνδος | [Σε]λήνῃ ἐπ[η]κ[ό]ῳ | τὴν σ[τοὰ]ν [ἐ]κ τῶν | ἰδίων

First attestation of Selene as a 'goddess of hearing', edd.pr.

1473: 98 and 112/113 no. 3. **Dedication by Elis (?).** Rectangular limestone block, found inside the room at the western end of the stoa (in situ?); inscription in a tabula ansata.

Ἠλις (?) [Ἰ]ουλίου [Ῥ]ούφο[υ]
Σελήν[η] ἐπ[η]κ[ό]ῳ
στοὰν ἐκ τῶν ἰδί-

4 ων ἐπὶ κείονας
πέντε

1. Ἠλις: edd.pr. provide numerous parallels for this name [see now *LGPN* V.C s.vv. Ἠλις and Ἠλεις, Corsten].

1474. Diokaisareia. Dedication to Athena, ca. 2nd cent. A.D. *SEG* LVIII 1649, LIX 1586. Republished by H.Şahin, *L'Anatolie* II 292-294 (ph.). In L. 1 he regards the reading Σέρ[γιος] as 'less probably'. Ş. suggests that the man was stationed in a statio in Diokaisareia, since the city lay at the junction of important roads.

1475. Diokaisareia. Epitaphs, Imperial to early Byzantine period. J.C.Linnemann, *Die Nekropolen von Diokaisareia* (Berlin, Boston 2013) 123-139 (German translations), republishes numerous inscriptions on tombs, most of them still in situ in the necropoleis of Diokaisareia. For the text on pp. 123/124 see our lemma no. 1476; for one on p. 131 (Hagel-Tomaschitz, *Repertorium* OlD 25b and 26) see our lemma no. 1477. We provide a comparatio numerorum [*Repertorium* = Hagel-Tomaschitz, *Repertorium*; Strubbe = Strubbe, *Arai Epitymbioi*].

SEG		Linnemann
XXXIV	1408	pp. 123/124
MAMA		
III	76	p. 130
	77	p. 126
	78	p. 125
	79	p. 134
	80	p. 134
	81	p. 131
	82	p. 129
	83	p. 135
	84	p. 136
	85	p. 129
	86	p. 129
	87	p. 133
	88	p. 132
	89	p. 131
	90	p. 135
	91	p. 125
	92	p. 130
	93	p. 130

MAMA		Linnemann
III	94	p. 135
	95	p. 136
	96	p. 134
	97	p. 136
	98	p. 136
	99	p. 136
	100	p. 137
	101	p. 132
	102	p. 133
	105	p. 127
Repertorium		
OlD	14	p. 126
	15	p. 137
	18	p. 125
	20	p. 134
	21	p. 130
	22	p. 129
	23	p. 134
	24	p. 135
	25a	p. 127

Repertorium	Linnemann
25b	p. 131
[see our lemma no. 1477]	
25c + 26	p. 131
27	p. 129
28	p. 130
29	p. 128
30	p. 137
31	p. 135
32	p. 132
33	p. 130
35	pp. 123/124
[see our lemma no. 1476]	
42	p. 130
43	p. 136
44	p. 135
49	p. 138
50	p. 129
60	p. 134
61	p. 134
62	p. 131
63	p. 129

Repertorium		Linnemann
OlD	64	p. 136
	65	p. 133
	66	p. 132
	67	p. 131
	68	p. 135
	69	p. 125
	70	p. 130
	71	p. 135

Repertorium		Linnemann
OlD	72	p. 134
	73	p. 136
	74	p. 136
	75	p. 136
	76	p. 137
	77	p. 132
	78	p. 133
	81	p. 127

IdC		Linnemann
	98	p. 136
Strubbe		
	384	p. 126
IJO		
II	231	p. 137

1476. Diokaisareia. Epitaph of Fl. Mousaios and his wife, 448/489 A.D. *SEG* XXXIV 1408; Hagel-Tomaschitz, *Repertorium* OlD 35. J.C.Linnemann, *op.cit.* (see our lemma no. 1475) 123/124, republishes the inscription (German translation) and doubts that Οτανάδων ὁδός (L. 6) refers to the street leading to a village 'Otanada' by which the tomb is situated.

1477. Diokaisareia. Epitaph of unmarried women and Symplikios, early Byzantine period. Hagel-Tomaschitz, *Repertorium* OlD 25b and 26. J.C.Linnemann, *op.cit.* (see our lemma no. 1475) 131, suggests that these are different readings of the same text; he proposes to read θήκη παρθένον τε καὶ Συμπλε[ικίου?] (25b: καὶ (?) Συμπλε[ικίου?], 26: παρθένον τε καὶ [συμπαρθένων?]).

1478. Diokaisareia? (area of: Kurşun Kalesi). Incertum, 3rd-4th cent. A.D.? Limestone architrave block from the façade of the Doric temple (dated to the 1st cent. A.D.) in the hilltop settlement (see our lemmata nos. 1472-1473). Mentioned by H.Şahin, A.Özdizbay, *AST* 32.2 (2014) 477 (Greek text); edd.pr. iid., *Adalya* 17 (2014) 92 and 112 no. 1 (Turkish and English translations).

[- - - - -] Ἑρμησιάνακτος τῆς | γυναικὸς αὐτοῦ

Edd.pr. interpret the text as an epitaph (translation: '......, son of Hermesianax, had it built for his wife') and infer that the temple was used as a monumental tomb in Late Antiquity [the mention of the woman should in this case be in the dative; in addition, it was impossible to take a photograph since another stone was lying on top of the architrave (92 note 33), so that edd.pr.'s date on the basis of the letter forms is not verifiable; the fragment could also be the remains of a dedication, e.g. ['N.N. dedicated ... together with (μετά) N.], the daughter of H., etc.', Corsten].

1479. Elaioussa Sebaste. Dedication by Antiochos IV of Kommagene, 38-72 A.D. *SEG* LII 1462 bis. E.Borgia, in M.C.Hoff, R.F.Townsend (edd.), *op.cit.* (cf. our lemma no. 1491) 87-98 (ph.; dr.), (re)publishes the inscription; in addition, there are several new fragments that cannot be assigned a place in the text (95 notes 4-8: **(c)** [- - -]ΣΜΕ[- - -]; **(d)** [- - -]ΣΑ[- - - | - - -]ΩΣ[- - -]; **(e)** [- - - | - - -]ΣΙ[- - -]; **(f)** [- - - | - - -]ΟΔ[- - -]; **(g)** [- - - | - - -]ΑΙΦ[- - -]).

[Βασιλεὺ]ς Μέ[γας Ἀντίοχο]ς Ἐπιφανὴς φιλόκαι[σαρ καὶ φι]λορώμαιο[ς - - - - -]
vacat φιλέλλην [- - ca. 8 - -] πατρίδος vacat

2. E.g., [φίλος τῆς] πατρίδος, [εὐεργέτης τῆς] πατρίδος or, if referring to an ancestor, [φιλο]πάτριδος, B.

1480. Elaioussa Sebaste. Christian epitaph of the ἀνεψιοί of the metropolites of Tarsos, 6th cent. A.D. Quadrangular limestone block broken above at left; found inside a tomb in the north aisle of the Byzantine basilica built inside the Great Baths. Mentioned by E.Equini Schneider, *ANMED* 12 (2014) 32 (ph.), and ead., *AST* 35.3 (2014) 416 (ph.); ed.pr. E.Borgia, *Scienze dell'Antichità* 20.2 (2014) 59-69 (English summary; ph.; Italian translation).

[- -] Α ϛ Τ Ο Π
[- ca. 6 -]ΙΑΥΤΗΣ σ-
[ωματ]οθήκη διαφ-
4 [έρου]σα τῶν ἀνε-
[ψι]ῶν τοῦ ἁγιωτά-
του μητροπ(ολίτου) Τάρσου
vacat

1. Abbreviation sign after alpha: either for the last letters of the preceding word or for (καὶ), ed.pr. || 1-2. τόπ||ος ..., ed.pr. ('via del tutto ipotetica') || 2. before ΑΥΤΗΣ beginning of a vertical hasta: iota or tau?, ed.pr., who considers ταύτη{ς} (or αὐτῇ{ς}) σωματοθήκη; alternatively we have the end of a genitive to be connected with the preceding words || 3. alpha added under the line || 4-5. ἀνεψιῶν: grandsons rather than nephews or disciples, ed.pr. || 5-6. first attestation of a metropolitan bishop of Tarsos, ed.pr., who wonders whether the bishop perhaps originated in Elaioussa or - more probably - acted as benefactor during the (re)construction of the basilica in Elaioussa; in the latter case his name may have appeared in another inscription in the basilica, which could explain the absence of the name in the present inscription. The basilica was situated along the pilgrims road connecting Tarsos with Agia Thekla.

1481. Elaioussa. Rhodian amphora stamps, 150 B.C. to the late 1st cent. B.C. Five stamps with inscriptions on Rhodian amphorae found in the city. Edd.pr. H.A.Kızılarslanoğlu, E.Alkaç, *Adalya* 17 (2014) 55-68 (ph.): (1) Ζήνωνος (Zenon II, ca. 150 B.C.; one of the earliest finds from Elaioussa. – (2) Σωτᾶς (ca. 145-108 B.C.). – (3) illegible (period V). – (4) Θεμί|σωνος (period V or VI, i.e. 107-88/86 B.C.). – (5) [ἐπὶ] Ἀ[γλωχ]άρτου | [- - - - -] (85 B.C. – Augustan period).

1482. Elaioussa Sebaste. Seal, 6th/7th cent. A.D. Lead seal, found during the excavations at the podium of the temple that was later used as a monastery; inscribed on both sides. Mentioned by E. Equini Schneider, *KST* 33.4 (2012) 200 (ph.; transcription in Latin majuscules).

Front: cross | Ἰωάν|νου Back: [σ]τρα|τηλά|[τ]ου

The title of stratelates corresponds to that of magister militum, E.S.

1483. Epiphaneia. Dedication, Imperial period. Block, found in the Odeion discovered during the excavations of the Hatay Archaeological Museum in 2013. N.Sezgin, Ö.Çelik, *Müze* 22 (2013) 246/247 (ph.), mention the find of a 'small inscription' containing a dedication made because of a promise by a priest of Dionysos. No text; we read from the photograph.

[vacat?] ΕΠΙ [vacat?] |.ΑΚΙΟΥ.ΤΟΥ Θεοφίλου Ο[ν?]|ΕΙΣΟ[- - - - - - - - -]ΤΑΙ|ΚΙΛΛΙΚΑΙΠΕ Διονύσου

1484. Kekikli (ca. 11 km northwest of Diokaisareia). Milestone, 285-305 A.D. *SEG* LIX 1587. Republished by H.Şahin, *L'Anatolie* II 294-296 (ph.), including the mistake corrected in *SEG*.

1485. Klaudiopolis. Epitaph of Korinthos and his daughter Ouaraoua, 4th cent. A.D. Tombstone 'of typical Isaurian style'; in the lower part, incised depiction of the front of a columned building with a triangular pediment in the center and an arched pediment at left and right; between the columns under the arches a star-like ornament with inscribed circle, divided into six fields; under the triangular pediment a swastika; inscription above the building. Mentioned by H.Elton, in M.C. Hoff, R.F.Townsend (edd.), *op.cit.* (cf. our lemma no. 1491) 240 (ph.). No text, we read from the photograph.

Κόρινθον τὸν πανάριστον
ἔχει τάφος, ὦ παροδεῖτα, καὶ Ουα-
ραουαν ἰδίαν θυγατέρα ἠπιόθυμ-
4 ον

[1-2. Possibly an attempted metrum, the successful achievement of which is being hindered by Κόρινθον having a syllable too many || 2-3. Ουα|ραουαν seems clear on the ph.; this female name is previously unattested || 3-4. the epithet ἠπιόθυμος is rare; cf. *SEG* LV 1704 (Eleutheropolis, Palaestina; 6th cent. A.D.) and *I.Klaudiupolis* 71 (2nd cent. A.D.?) L. 18, both epigrams; cf. also *SEG* XXIX 1794 || 4. ON written to the right of the right-hand arch, Corsten.]

1486. Korasion. Milestone, 521 A.D. Hagel-Tomaschitz, *Repertorium* Krs 90. Republished after revision by H.Şahin, *ANMED* 12 (2014) 187 no. 6.

1487. Korykos (Korykion Antron). List of priests, Imperial period. *SEG* LX 1592. Republished by H.Şahin, *L'Anatolie* II 298 (ph.)

1488. Korykos. Milestone, 306/307 A.D. *MAMA* III 199 b; Hagel-Tomaschitz, *Repertorium* Kry 501. Republished after revision by H.Şahin, *ANMED* 12 (2014) 186 no. 3.

1489. Korykos (sanctuary on the Göztepesi). Incertum naming a κωμάρχης, Imperial period. *SEG* LX 1591. Republished by H.Şahin, *L'Anatolie* II 297/298, and interpreted as a donor inscription.

1490. Lamos. Epitaphs, 1st cent A.D. Hagel-Tomaschitz, *Repertorium* 77/78 nos. Dir 5, 6a, 7a and 9a. E.Goussé, *L'Anatolie* II 304-306, reprints no. Dir 5 (Κενδεας καὶ Καλλίμαχος Σελγεῖς ἐποίησαν; from Direvli near Lamos) and argues that the two men were the artists (craftsmen, architects, construction supervisors, or sculptors?) who constructed the tombs rather than their owners, which could explain the type of tomb differing from those of the region. The same holds true for Hagel-Tomaschitz, *Repertorium* 12 no. Ada 3a L. 1, where other artists from Selge are mentioned. These Selgeans had moved to Direvli or Lamos itself, either as founders of a workshop or 'school' or as part of a larger group of citizens of Selge (cf. *ibidem* 79 no. Dir 10) who left their hometown for economic reasons.

1491. Nagidos. Decree of Nagidos concerning colonization, ca. 294-270 B.C. *SEG* XLIII 998; *Repertorium Westkilikien* 323 Nag 3. C.Tempesta, in M.C.Hoff, R.F.Townsend (edd.), *Rough Cilicia: New Historical and Archaeological Approaches. Proceedings of an International Conference held at Lincoln, Nebraska, October 2007* (Oxford 2013) 29 (ph.), cautiously proposes that the city mentioned in LL. 2/3 was not one of the many Antiocheias (*SEG*: [Ἀντιό?]χειαν) but may have been Σελεύκεια since the first letter in L. 3 'might be also a κ' (40 note 10). [However, the photo on 34 shows the remains of what seems to be a diagonal stroke as from a χ, but not from a κ. Corsten.]

1492. Olba-Diokaisareia. Honorary inscription for Akoutos, 2nd cent. A.D. Base, heavily damaged, mouldings removed, inscription intelligible only in part; found near the aqueduct. Mentioned by E.Erten et al., *KST* 33.2 (2012) 552 (ph.). No text, we read LL. 1-2 from the photograph.

[Ἡ] βουλὴ καὶ ὁ δῆμος | ἐτείμησαν Ἀκοῦτον - - -

1493. Olba-Diokaisareia. Milestone, 75/76 A.D. Hagel-Tomaschitz, *Repertorium* OlD 98. Republished after revision by H.Şahin, *ANMED* 12 (2014) 186/187 no. 4.

1494. Seleukeia on the Kalykadnos. Epitaph of Hekataios, 3rd-4th cent. A.D. *SEG* LVI 1803. Republished by H.Şahin, *L'Anatolie* II 291 (ph.).

1495. Soloi. Incerta, Imperial period. R.Yağcı, F.H.Kaya, *KST* 33.2 (2012) 169 (ph.), report on the find of two inscriptions: (A) fragment with the names Γαλέριον [- ? -] | Οὐαλέριο[ν - ? -] | - - ? - -, perhaps a dedication of a statue; (B) fragment of a block with remains of two lines of text.

1496. Syedra (Asar Tepe). Letter of Septimius Severus, May-December 194 A.D. Gray-white marble stele with a palmette and pediment on top; within the pediment a wreath enclosing LL. 1-2 of the inscription. Now in the museum in Alanya. Ed.pr. M.H.Sayar, in *Beitrag Kleinasiens* 333-342

(ph.; German translation); republished by C.P.Jones, *ZPE* 195 (2015) 121-126 (ph.; English translation), whose text we present below. Cf. also D.Rousset, *BE* (2015) no. 671.

Πρώτη
εἰ·
Αὐτοκράτωρ Καῖσαρ Λούκιος
Σεπτίμιος Σεουῆρος (Π)ερτίναξ
Σεβαστός, πατὴρ πατρίδος,
ἀρχιερεὺς μέγιστος, δημαρ-
χικῆς ἐξουσίας τὸ β',
αὐτοκράτωρ τὸ δ', ὕπατος τὸ β',
ἀνθύπατος, Συέδρων τοῖς
ἄρχουσι καὶ τῇ βουλῇ καὶ τῷ
vacat δήμῳ vacat χαίρειν· vacat
ὅσῃ μὲν τῇ προθυμίᾳ ἐχρήσασθε ἀντι-
στάντες πρὸς τὴν γεγενημένην κα-
ταδρομὴν ὑπὸ τῶν ἀσεβῶν καὶ ἀ-
νοσίων ἐκείνων, ὁπόσοι ἡγεμό-
νι τῆς ὁδοῦ Σούπερι χρώμενοι
καὶ ἐπὶ τὴν ὑμετέραν πόλιν ἐ-
τράποντο, φθάνω καὶ πρότε-
ρον μεμαθηκὼς καὶ ἐπαι-
νέσας ὑμᾶς ἐπὶ τῇ καρτερί-
ᾳ· ἤδη γοῦν καὶ τῇ ἁρμοτ-
τούσῃ τειμωρίᾳ περιπέ-
πτωκεν ὁ Σοῦπερ, δίκας τῶν
πλημμεληθέντων εἰς ὑμᾶς
ἐκτετεικώς· vacat ἀλλ' οὐδὲ οἱ ἑκα-
τόνταρχοι οὓς φατε καὶ αὐ-
τοὺς σὺν τῷ Σούπερι γεγενῆσθαι
ἀθῷοι ἀπαλλάξουσιν· vacat ὑμᾶς
δὲ προσήκει, οὕτως τῶν πρα-
γμάτων κεχωρηκότων, καὶ
τοὺς πολείτας τοὺς ὑμετέ-
ρους τοὺς κατ' ἐκεῖνον τὸν
χρόνον μετὰ βίας τῆς πατρί-
δος ἐξαρπασθέντας, τὸ δὲ
νῦν ἔχον ἐπανεληλυθό-
τας ἤδη καὶ σὺν ὑμεῖν δια-
τ[ρ]είβοντας, θύειν τε καὶ ἑορ-
τά[ζ]ειν καὶ τοῖς προγεγενη-
μένοις ὑφ' ὑμῶν ἀνδραγα-
θήμασιν σεμνύνεσθαι, λογι-
ζομένους ὅτι καὶ ὑμᾶς αὐ-
τοὺς ἐνδοξοτέρους διὰ τῶν
τοιούτων πράξεων ἀπειργά-
σασθε, καὶ τὴν προϋπάρχου-
σαν ὑμεῖν περὶ Ῥωμαίους εὔ-
νοιαν ἐβεβαιώσατε· vacat ἐπρέσ-
βευεν Μάξιμος Πουβλικίου Νά-
σονος· vacat Εὐτυχεῖτ[ε]

1-2. πρώτη ἔ(νδοξος) Ἰ(σαύρων), ed.pr.; 'you are the first' (sc. πόλις), J., who interprets it as an acclamation 'perpetuated as an inscription' || 4. ΠΕΡ, ed.pr.; the mason may have omitted the initial pi, J., who adds: 'the photograph makes it hard to decide' || 6-8. second trib. pot. (10 Dec. 193 - 9 Dec. 194), imperator for the fourth time (21 May 194), second consulate (194 A.D.): the letter dates to the period between May and Dec. 194 A.D., ed.pr. || 9. ἀνθύπατος: title carried by emperors in official documents, that record affairs in the provinces, ed.pr. || 13-18. invasion of officers from Pescennius Niger's army (the centurio Super (and other centurions: LL. 25-28)); they wanted to raise troops for the confrontation with Severus (battle of Issos, May 194 A.D., after which Severus went to Syria; Syedra sent an ambassador (LL. 47/48) to the emperor in that province), ed.pr. || 23. Σο(υ)ῦπερ, ed.pr.; ΣΟΥΠΕΡ, lapis (according to J.) || 27. final ΘΑΙ written in right border, J. || 29. οὔ(τ)ως, ed.pr., who saw ΟΥΩΩΣ on the stone; ΟΥΤΩΣ, lapis (according to J.) || 29-30. ed.pr. expects οὕτως τοῖς πράγμασι κεχρημένους; 'since matters have gone as they have', J. || 30-37. 'both τὸ νῦν ἔχον ['for the time being'] and διατρείβοντας imply that these former conscripts are not expected to stay long in the city', J., referring to Herodian (3.4.7-8), who reports that after Issos the emperor wanted to punish all of Pescennius' supporters, but on hearing that some of them were fleeing across the Tigris, offered amnesty; he may also have offered amnesty to those who had returned to their cities, in order to enlist them later for future campaigns || 47-48. Νά(σ(ω)νος, ed.pr.; ΝΑΙΣΟΝΟΣ, lapis; the genitive Νάσονος is, as ed.pr. himself admits, attested in Hagel-Tomaschitz, *Repertorium* 387-388

Sye nos. 6 and 12 (ἀγωνοθετοῦντος Αὐρ(ηλίου) Νάσονος); whether there is a relation between Πουβλίκιος Νάσων and the agonothete 'muss offen bleiben', ed.pr. || ed.pr. suggests that ambassador Maximus not only asked for the return of the prisoners but also for further privileges and/or financial support; contra D.Rousset: 'Je ne vois pas ce qui dans le texte l'indiquerait'.

1497-1498. Tarsos. Mosaic inscriptions, 1st-2nd cent. A.D. Mosaic pavement with inscriptions in a luxurious private house or a bath, found near a large cistern in the city center of Tarsus during rescue excavations in the course of construction works for a bazar building; now in the depot of the Tarsus Archaeological Museum. Two figurative panels of the floor have been uncovered. The inscriptions are mentioned in M.Çavuş, D.B.Alper, *Müze* 22 (2013) 186/187 (ph.; Turkish translation by M.H.Sayar); no text, we read from the photographs.

1497: 186/187. The panel shows a bearded man throwing a stone at a crow seated on a sundial. The inscription runs above the depiction.

A. Above the man: Ἴδε κόραχ-❦
ος ἐπήρεια ἄσας

B. Above the crow: χρ̣α̣χρα

1498: 186/187. The panel shows four men: On the left side a man tries to enter a room through a door and is hindered by another one with a spear; to the right a banquet scene with two men; further to the right the panel is destroyed. Inscription A above the first scene, B below the second figure from the left, C above the table-scene (mutilated), D below the same scene (not clearly visible on the ph.).

A ὃ θέλις ποι-
εῖ· εἰσελθεῖν
μ' ἔδει

B ΠΑΡW.Α̣. .ΗΛΘ. .

C ΜΑ̣Ϲ❦ΘΕϹΚ̣[- - -]
ΜΕ̣ΝΜΗΜΕ. . .[- - -]
εἰσέλθῃ

D [- ? -] δ̣εσμοὶ [- ? -]
[- ? -]ΠΑΠΑ[- ? -]

[A: 'Do what you want!' - 'I was supposed to come in', Chaniotis.]

1499. Unknown provenance (Tarsos?). Christian acclamation, undated. Bronze shoe-shaped signaculum; inscription on the sole; now in the museum in Tarsus. Edd.pr. M.Buora, E.Laflı in A. Buonopane, S.Braito, C.Girardi (edd.), *Instrumenta Inscripta* V. *Signacula ex aere. Aspetti epigrafici, archeologici, giuridici, prosopografici, collezionistici* (*Atti del Convegno Intern., Verona, 20-21 settembre 2012*; Rome 2014) 419/420 (ph.): Εἷς Θεός

Probably a bread-stamp, edd.pr., who refer to a signaculum now in the Museum in Berlin (inv. no. 7858) with the inscription Ἱερέως Ζήνονος; on 422 a brief Appendix of 'sigilli in bronzo con la formula Eis Theos'.

CAPPADOCIA

1500. Kaisareia. Inscribed lead mirror, 2nd/3rd cent. A.D. Quadrangular lead frame of a mirror found in Kaisareia and acquired in 1910 by the Antikensammlung der Staatlichen Museen in Berlin; lost in the Second World War; drawing preserved in the museum inventory; in the center a circular hole for the now lost glass, surrounded by a series of small pearls; inscription running along the four sides of the frame. Ed.pr. G.Baratta in *Agalma* 709-713 (dr.); republished by N.Litinas, *ZPE* 194 (2015) 158, whose text we present: Τῇ καλῇ τὰ καλά· κυρία, ἀγόρασόν με δηναρίου

'To the beautiful lady, the beautiful things. Lady, buy me for a denarius', L. || Τῇ καλῇ τὰ καλὰ κυρίᾳ ἀγορᾶς ὃν με δηναρίου, ed.pr., who interprets the text as an offer to the 'lady of the market' (probably Aphrodite or Artemis) and regards ὃν [redacted] a pronoun ('this', referring to the mirror or to a word like δῶρον often attested in inscriptions on mirrors), followed by με(τὰ) δηναρίου ('with a denarius': 'un'offerta aggiuntiva alla divinità') || both ed.pr. and L. refer to an inscribed mirror from Moesian Novakova but ed.pr. missed the interpretation suggested by Chaniotis in *SEG* LII 718 (Κύρα, ἀγόρασόν με: 'Lady, buy me'; an 'advertisement for a potential buyer') || for inscribed mirrors cf. inter alia *SEG* LIX 2006 and our lemma no. 602.

1501. Ortaköy (north of Aksaray; ancient Nitalis?). Dedication to Artemis Anaeitis, Imperial period. In [redacted] article devoted to the cult of Anaeitis in western Asia Minor (see our lemma no. 2232), A.Klingenberg, *Orbis Terrarum* 12 (2014) 160/161, points out that the goddess' epithet Βαρζοχάρα recalls the representation of Anahita in the Avesta; the inscription testifies to a sanctuary on the Ekecik Dağı, at the foot of which Ortaköy is situtated and where several rivers had their sources.

1502. Parnassos (Değirmenyolu Köy). Christian mosaic inscription, 469/470 A.D. Inscription in a circular medallion of the mosaic pavement of the nave of a Christian basilica, found during rescue excavations in 2010. Mentioned by M.Arslan, *Müze* 20 (2013) 196/197 (ph.; dr.; Turkish translation); no text; we read from the illustrations.

cross between flowers
ἐγένετο ἔρ-
γον τοῦτο παρὰ τοῦ
θεοφιλεστάτου καὶ ἁγιω-
4 τάτου ἐπ̣ι̣σ̣κόπου Εὐσταθίου
ὄντο[ς κὲ] δ̣ι̣ακόν[ο]υ̣ τοῦ εὐ-
λαβεστάτου ΚΡΩ[- $^{4-5}$ -] ἐφεσ-
τῶτος .[$^{2-3}$].ΓΩ Λονγίνου
8 τοῦ ἀναγνώστου τοῦ κε οἰκο-
νόμου τῆς ἁγιωτάτης
ἐκκλησίας ἔτους τε-
τάρτου ἐνενηκοστοῦ
12 τετρακοσιοστοῦ ἐν
ἰνδικτιόνι πεν-
τεκαιδεκάτῃ·
Ἐμμανουήλ

4. Eustathios is attested at the church councils of 449 and 458, A. || [6-7, perhaps ἐφεσ|τῶτος τ[ῷ ἔ]ργῳ?, Corsten] || 10-12. year 494 = 469/470 A.D., A.

CYPRUS

1503. **Cyprus. Administration and society.** M.Kantirea, in S.Benoist, C.Hoët-van Cauwenberghe (edd.), *La vie des autres. Histoire, prosopographie, biographie dans l'Empire romain* (Villeneuve d'Ascq 2013) 113-127, gives an overview of the administration of Chyprus in Late Antiquity, focusing on the role and activities of provincial governors and bishops (building activities, judiciary authority). On 124, a list of the provincial governors from the late 3rd cent. A.D. to 543 A.D.

1504. **Cyprus. Epigraphic research.** P.Funke, in *Papers -- Nicolaou* 119-128, summarizes the attempts to create a corpus of Cypriot inscriptions (*IG* XV) in the late 19th and early 20th cent. He focuses on the work of Richard Meister, Robert Zahn, and Max Ohnefalsch-Richter, exploiting the information contained in the correspondence of Meister (1910-1913) preserved in the archive of the *IG* in Berlin.

1505. **Cyprus. Inscriptions in Late Antiquity/early Byzantine period.** D.Nicolaou, in *Papers -- Nicolaou* 245-272, presents a panorama of Cypriot inscriptions from the 4th to the 7th cent. A.D., providing information on and examples of the main types of inscriptions (Christian dedications, prayers and invocations, quotations of the *Psalms* 28, 29, 34, 90, 117, mosaic inscriptions, building inscriptions, epitaphs). The number of inscriptions is relatively small in the 4th cent. A.D. but continually increases, reaching its peak in the 6th cent. A.D. N. adduces a very large number of inscriptions, among which we single out those for which N. provides photos and some discussion: *SEG* XX 259 (fig. 28); XXXV 1471 = LXIII 1446 (fig. 29); XL 1371 (fig. 20); XLII 1319 (fig. 26); XLV 1862 (fig. 14); LVII 1759 (fig. 15); *Salamine de Chypre* XIII.1 nos. 227 (fig. 9), 234 (fig. 10), 238 (figs. 11-13).

1506. **Cyprus. Ptolemaic strategos.** A.Anastasiades, in *Papers -- Nicolaou* 227-234, discusses the function of the Ptolemaic governors of Cyprus (στρατηγὸς τῆς νήσου, στρατηγὸς τῶν κατὰ Κύπρον) as high priests (ἀρχιερεὺς τῶν κατὰ τὴν νῆσον ἱερῶν, ἀρχιερεὺς τῆς νήσου) from the late 3rd to the late 2nd cent. B.C. and their role in the Ptolemaic dynastic cult (cf. *I.Kition* 1022).

1507. **Kafizin. Dedications from the cave of the Nymph on vase fragments, ca. 181-174 B.C.** *SEG* XXX 1608; LXII 1524*. M.-L.Nosch, in K.Droß-Krüpe (ed.), *Textile Trade and Distribution in Antiquity/ Textilhandel und –distribution in der Antike* (Wiesbaden 2014) 24-30, comments on the κοινῶνία of Zenon and its general manager Onesagoras (cf. *SEG* XXX 1608 sub D. *Economy*). She suggests that the association focused on the production of flax, its processing into linen and the trade in linen (κοινῶνία τῶν λινῶν καὶ τοῦ σπέρματος). Additionally, linseed (σπέρμα) was produced either for further processing into oil or for cultivation. The religious profile of the association may well have ensured trust and security in transactions, thereby contributing to 'development and growth' (28). Onesagoras' title shows that the company was also involved in the collection of a tithe on flax and linseed.

S.Lejeune, *BCH* 138 (2014) 245-327, presents an exhaustive study of these graffiti, which should be dated to the last regnal years of Ptolemy V and the first years of Ptolemy VI (not 225-218 B.C.); the formula BXA ((ἔτους) β', χ(ρόνος) α') reflects the transitional period between the two reigns. Onesagoras collected a tithe from the revenues of the village Ἀνδρόκλου Οἶκος that was destined for the Nymphs (cf. the Ptolemaic ἀπόμοιρα for the cult of Arsinoe II Philadelphos). L. discusses the information provided by the texts for textile and pottery production, commenting in detail on the terminology used for vases. As regards Onesagoras' designation as κουρεύς, L. favors a religious interpretation, pointing to the significance of beard, shaggy hair, and shaved heads and faces in the pictorial graffiti. Perhaps these images are associated with hair offerings on the occasion of funerals.

1508. **Salamis. Building inscription, late Hellenistic or early Imperial period.** Stone (no description), now lost. Ed.pr. A.A.Sakellariou, *Τὰ Κυπριακά* I (Athens 1855) 171. Republished in *Salamine de Chypre* XIII.1. K.J.Rigsby, *ZPE* 185 (2013) 142, infers from the unequal lengths of the lines that the text was centered. He proposes a new restoration for L. 4. We present his text.

[Σαλα]μινίων τῇ πόλει καὶ τῷ δήμῳ
[Πασικρά]της Ἐμπύ[λου] καὶ Ἰάσων Καρπ-
ίωνος [ἀγ]ορανομοῦντες
4 [τὰς σ]τοιὰς κατεσκεύασαν

2. [Πασικρά]της, ed.pr., R.; [Στασικρά]της, *Salamine* || 4. [τὰς σ]τοιάς, R., who provides examples for the spelling στοιάς for στωιάς; [στοὰς παντ]οίας, ed.pr.; [- -]τοιας, *Salamine*.

1509. **Unknown provenance. Grave epigram for Eulalios, 2nd cent./3rd cent.** A.D. *GV* 1325; Kaibel, *EG* 288. M.Georgiou et al., in S.Orlandi et al. (edd.), *op.cit.* (see lemma no. 2125) 465-478, present the project *Archaia Kypriake Grammateia Digital Corpus* (*AKGDC*). They discuss the epigram for Eulalios as a case study that shows that multi-disciplinary research may reveal 'the great amount of embedded information for such objects' (476). By providing musical notation and creating a 3D replica of an ancient phorminx, they translate the ancient text into real music, thus allowing for a holistic interpretation of this monument that goes beyond the inscribed text.

KOMMAGENE

1510. **Germanikeia (area of: Kahramanmaraş). Labels on mosaics, 3rd/4th cent.** A.D. Mosaic pavement in a large room in a villa, central panel decorated in three registers: scenes of hunting and country life and two buildings (upper register), male figure in the center dressed in white tunic and

red cloak surrounded by animals and fruit trees (middle register) and two buildings, and spruce trees and animals around two buildings (lower register); inscriptions labelling the six buildings which differ architecturally: buildings with the labels A-E represent villae rusticae and/or mansions, while the building with the label F is rather a public or sacral building; found in 2007 in the Dulkadiroğlu Mahallesi during an illicit dig under a house and revealed in subsequent rescue excavations (2009/10). Ed.pr. A.Ersoy, *Müze* 20 (2013) 99-103 (ph.; majuscule texts). See now the final publication of all mosaics found in Germanikeia: A.Ersoy, with F. Eker (ed.), *Mozaikleri İle Yeniden Doğan Kent: Germanicia* (Saarbrücken 2017) (especially 193-196; 220-225 cat.no. K-1; color ph.; majuscule texts). We print the revised readings provided in the final publication.

A) Μαραθ|ονα	B) [- -]ZA|[- -]ΑΣ
C) MANXICI	D) [. .]AZIC
E) ΚΟCΑΛΙΑ	F) ΚΑΠΕ[- -]

A. [the dotted alpha and theta are not readable on the ph.; the end of L. 1 is badly damaged; also possible Μαρ.ιονα, Stavrianopoulou] || C. [the last iota is uncertain, Scheibelreiter-Gail] || D. ΠΑΝΖΙC, ed.pr. || F. [Καπε[τώλιον]?, Scheibelreiter-Gail] || Ed.pr. interprets the labels as reproducing the names of the owners of the villae [but it is equally possible that they denote the names of the buildings or a mixture of both, owners' and buildings' names, Stavrianopoulou].

1511. **Nemrud Dağ. The 'Lion Horoscope,' after 64 B.C.? *IGLS* 36 (*SEG* LV 1544).** After a detailed survey of the scholarship concerning the dating of the constellation represented in the Lion Horoscope from Nemrud Dağ, M.Facella, in T.Gnoli, F.Muccioli, *Divinizzazione, culto del sovrano e apoteosi: Tra Antichità e Medioevo* (Bologna 2014) 161-178, based on the arguments developed by S.Heilen (cf. *SEG* LV 1544) in combination with the epigraphic evidence, argues that the horoscope does not refer to a birth chart or the apotheosis of Antiochos, but to a celestial omen linked to the assumption of the diadem by Antiochos I ('parlare *tout court* di 'incoronazione' è dunque improprio: il basileus Antioco fu prima incoronato con la *kitaris* e solo successivamente assunse il diadema (o, più semplicemente, solo in un secondo tempo diede valore alla sua assunzione del diadema), forse incoraggiato dal riconoscimento della sua regalità da parte dei Romani' [175]), the celebration of which must have begun after 64 B.C. As is indicated by the erasures of SO (*SEG* XXVI 1623, LIII 1776*; ph.) LL. 16/17, and of *SEG* LIII 1777 (ph.) LL. 11/12, the celebration of the assumption of the diadem in addition to the celebration of Antiochos' birthday seems to have replaced the celebration of the earlier assumption of the κίταρις (SO, LL. 5/6). In addition, the SO text, which dates to the early years of Antiochos' regency, refers to Antiochos as βασιλεύς and not, as in the later texts, βασιλεὺς μέγας, a title which Antiochos probably adopted after having been confirmed as king by Pompeius (64 B.C.), thus providing a terminus ante quem for the introduction of the celebration of the assumption of the diadem.

1512-1515. **Kâhta. Commagenian royal inscriptions.** Edd.pr. C.Crowther, M.Facella, in E.Winter (ed.), *Kult und Herrschaft am Euphrat* (Asia Minor Studien 73; Bonn 2014) 254-270, edit four

fragmentary inscriptions relating to the Commagenian dynasty, which derive from ■ previously unknown sanctuary for the ruler cult of Antiochos I of Commagene and his ancestors between the town of Kâhta and the village of Güzelçay, close to the Atatürk Barajı (cf. now for the architectural remains W.Oenbrink, *Die Sakralarchitektur der kommagenischen Hierothesia und Temene* (Asia Minor Studien 83; Bonn 2017) 124-141); now in the N. Akel collection.

1512: 254-258 no. 1 (GÜa) (ph.; translation). **Titulature of Antiochos I and Laodike, 38 (or earlier?)-31 B.C.** Large rectangular block of white-yellow limestone inscribed in monumental lettering with a text in two columns separated by a narrow margin.

Col. I	Col. II
[βασιλεὺς μέγας]	[βασιλεὺς μέγας]
[Ἀντίοχος θεὸς]	[Ἀντίοχος θεὸς]
[Δίκαιος Ἐπιφανὴς]	[Δίκαιος Ἐπιφανὴς]
[Φιλορώμαιος καὶ]	[Φιλορώμαιος καὶ]
[Φιλέλλην ὁ ἐγ]	[Φιλέλλην ὁ ἐγ]
[βασ]ιλέως Μι[θ]-	βασιλ[έως Μιθρα]-
[ρα]δάτου Καλ-	δάτο[υ Καλλινί]-
[λιν]ίκου καὶ βα-	κου κα[ὶ βασιλίσ]-
[σιλίσ]σης Λαοδί-	σης Λ[αοδίκης]
[vv κη]ς v θε- ⟦vv⟧	θεᾶς [Φιλαδέλ]-
[ᾶς Φιλαδέλφου κτλ.]	[φου κτλ.]

The lost beginning of the text can be restored from the numerous inscriptions which record the full titulature of King Antiochos I of Kommagene (cf. e.g. N 1-7; A 1-7; *IGLS* I 5 LL. 1-9); the line divisions are approximate (line length of ca. 10-13 letters) and are based on the assumption that the name Ἀντίοχος was written within a single line. The arrangement of the inscription in two columns, each with the same text and with almost identical line division, and the monumental lettering are evidence that 'these are brief and monumental notices rather than another version of the king's *Hieros Nomos*', and they probably belong to a series of commemorative inscriptions for ancestors such as those at Nemrud Dağ, edd.pr.

1513: 258-261 no. 2 (GÜb) (ph.). **Honorary dedication of Antiochos I to his ancestor Arsames, 38 (or earlier?)-31 B.C.** Fragment of a block of white-yellow limestone inscribed in monumental lettering.

[- - - - -] Ἀρσά[μην τὸν]
[ἐγ βασιλ]έως [- - - - -]
[- - - - - τὸ]ν ἑαυ[τοῦ - - -]
[- - - - -] vacat

1. Arsames appears among the paternal ancestors of Antiochos on a stele from Nemrud Dağ (*IGLS* I 5 LL. 10-12: βασιλέα [Ἀ]ρσά[μην] τὸν ἐκ β[ασιλέως] Σάμου), edd.pr. || 2. Since there is sufficient space after βασιλέως an additional epithet such as [μεγάλου], absent in *IGLS* I 5, should perhaps be restored, edd.pr. || 3-4. For the

reflexive τὸν ἑαυτοῦ cf. the dedicatory inscription to King Samos at Arsameia-on-the-Euphrates: [βασι]λέ[α Σά]μο[ν Θεοσ]εβῆ Δ[ί]καιον τὸν [ἐκ βασ]ιλ[έ]ως [Πτ]ο[λε]μα[ίο]υ τὸ[ν ἑ]αυτοῦ πάπ[π]ο[ν] (*IGLS* I 46 LL. 7/8); since the Arsames of the present text is a more remote predecessor of Antiochos than Samos, [πρόγονον] should be restored after the reflexive, either at the end of the same line or at the left margin of the following line, or split between the two (see below), but not extending in L. 4 ■ far across as the surviving text because there is a vacat at the end of L. 4, edd.pr. || The text of the inscription is complete at bottom, but evidently continued from at least one and probably two courses of blocks above. A complete restoration may be:

[βασιλεὺς μέγας Ἀντίοχος]
[θεὸς Δίκαιος Ἐπιφανής]
[Φιλορώμαιος καὶ Φιλέλλην]
[ὁ ἐγ βασιλέως Μιθραδάτου]
[Καλλινίκου καὶ βασιλίσσης]
[Λαοδίκης θεᾶς Φιλαδέλφου]
[τῆς ἐκ βασιλέως Ἀντι]-
[όχου Ἐπιφανοῦς Φιλο]-
μήτορος Καλλινίκου]
[βασιλέα] Ἀρσά[μην τὸν]
[ἐκ βασιλ]έως [μεγάλου(?)]
[Σάμου τὸ]ν ἑαυ[τοῦ πρό]-
γονον]

1514: 261-263 no. 3 (GÜc) (ph.; translation). **Commemoration graffito of Herodotos, 38 (or earlier?)-31 B.C.** Fragment of a block of white-yellow limestone, broken away on the left, behind and below.

[- - - - -]ς αρι[- - -]
[- - - - -]ς ἐντα[. .]
[- - - - -]ε τὴν α[. . .]
[- - - - -]χαμεν vacat π[. . .]
[- - - - -]έντων ὑ[πὸ]
[- - - - -]εχωρησα[. .]
[- - - - -] τε ἐσθη[. .]
[- - - - -]ετέραν [- - -]

1\. Cf. [Ἀρτάγνου Ἡρακλέου]ς Ἄρε[ως] (N 55-56) and [πρόγονος ἐμὸ]ς Ἀρσ[άμης] (A LL. 15-16; G LL. 8-9), edd.pr. || 2. ἐντα[ῦθα] is possible; cf. N LL. 167-169, edd.pr. || 4. [- - -]χαμεν is very probably a plural first person verb, not previously attested in Commagenian ruler cult inscriptions, e.g. [ἐδώ]καμεν (although δίδωμι does not occur elsewhere in Commagenian ruler cult inscriptions, in contrast to well attested ἀνατίθημι, which, however, is always in singular forms); the letter after the short vacat might be read as either gamma or pi, with the latter more likely: π[ερὶ δὲ], edd.pr. || 6. a first person plural form of ■ verb should also be expected here as in L. 4, in this case the verb χωρέω, not attested elsewhere in royal Commagenian inscriptions, edd.pr. || 7. for the word ἐσθής, cf. the repeated specification in the Commagenian Hieroi Nomoi that priests should be dressed in Persian clothing (Sz LL. 7/8: τήν τε ἐσθῆτα παρα[λαμ]βά[ν]ων Περσι[κήν]; cf. also SyV LL. 26-28; N LL. 71/72, 135-136; A LL. 113/114; As L. 89; G LL. 56/57), edd.pr. || 8. either ἑτέραν (cf. e.g. Sz LL. 19/20) or, more likely, ἡμετέραν (cf. e.g. N 107: εἰς τιμὴν ἡμετέραν), edd.pr. || The new fragment belongs to an unattested text which is likely to have been lengthy. 'The implication of the plural form, when Antiochus' other texts consistently use the first person singular, is that the subject is plural also, and so that there is more than one king. Inscription C in this respect may be set alongside other numismatic and epigraphical evidence for a period of joint rule between Antiochus and his son and successor Mithradates II' (263); cf. also the dedication of Antiochos I to his son Mithradates (*SEG* LXI 1369, LXIII 1448), edd.pr.

1515: 263-266 no. 4 (GÜd) (ph.). **Commemoration of Gaianos, 38 (or earlier?)-31 B.C.** Large rectangular block of white-yellow limestone with signs of reuse.

[several lines missing]
[βασιλέα μέγαν]
[Ἀντίο]χον θ[εὸν]
[Δίκαι]ον Ἐπιφα[νῆ]
[Φιλο]ρώμαιον [καὶ]
[Φιλέλ]ληνα τὸν [ἐγ]
[βασι]λέως Μ[ιθ]-
[ραδά]του Καλ[λινί]-
[κου καὶ β]ασιλίσ[σης]
[Λαοδίκ]ης θεᾶς [Φιλ]-
[αδέλφου κτλ.]

The reconstruction is based on the assumption that the name Ἀντίοχος would have been engraved in a single line; '[...] the inscription would have begun on an adjacent block to the left and continued on to a further block on the right, just as it continued from and on to further courses of blocks above, with the name of the dedicator, and below, with the continuation of Laodike's title and perhaps filiation, which would have occupied a further four lines' (265), edd.pr. || Difference in letter forms in comparison with the other inscriptions, taken together with the fact that Antiochos is here the honorand rather than the dedicator, suggest, according to edd.pr., that this inscription was carved at a later moment. There is only one other Commagenian inscription dedicated to Antiochos I (a fragmentary stele of basalt, found at Kılafık Huyük by H.H.von der Osten, *Discoveries in Anatolia 1930-1931* (Oriental Institute Communications 14; Chicago 1933) 134), dedicated by Apollas, the son of Apollas, one of the philoi of Antiochos. Regarding the identity of the dedicator of the new text, whose name is likely to have preceded Antiochos' titulature, edd.pr. propose that the text 'should be interpreted as a product of the Commagenian royal family, rather than as the gift of a courtier' (265); the dedicator was most likely Mithradates II, the son and successor of Antiochos I, who reigned over Commagene until ca. 20 B.C. and built the hierothesion of Karakuş (*SEG* XXXIII 1215 and XLI 1501). However, in contrast to the new inscriptions, Antiochos' titulature in both inscriptions from Karakuş is abbreviated and the reference to him ■ θεός is elided. This perhaps indicates that Antiochos was alive at the time when this dedication was made (cf. the commentary on L. 4 of the inscription in our lemma no. 1514 above for the evidence for a joint rule of Antiochos and his son Mithradates), edd.pr.

1516-1521. Perrhe. Inscriptions, early 2nd-early 3rd cent. A.D. M.Blömer, C.Crowther, in E.Winter (ed.), *Kult und Herrschaft am Euphrat* (Asia Minor Studien 73; Bonn 2014) 343-371, (re)publish the inscriptions found in 2009 during field campaign work in an underground two-room structure which served as a sanctuary in the Roman period; the remains are next to those of an early Byzantine Christian basilica. The central area of the front, south wall is filled by a large relief which shows three eagles perched on stags' heads with a dedicatory inscription in a rectangular panel under it (our lemma no. 1516). The side walls as well as the back, north wall of the structure display a number of graffiti, both drawings (bird, male bust and altar–perhaps symbolizing sacrificial or ritual practice–and a man in military dress) as well as texts (four examples of the μνησθῇ-formula (our lemmata nos. 1517-1520), widely attested in Syria and the Near East, and one unclassifiable graffito (our lemma no. 1521). Continuing use of the structure after the cessation of the pagan cult is indicated by a Greek cross carved in the field below the dedicatory inscription (our lemma no. 1516). Although the dedication itself was left untouched, a later commemoration graffito (our lemma no. 1518) was partly overwritten and the "eagle on stag" relief appears to have been deliberately mutilated. B., C. survey the "eagle on stag" motif which is rooted in an Anatolian tradition and is especially connected with local cults in Anatolia and Northern Syria, but absent in Western Asia Minor and along the Aegean coast, as well as in the Levant, Central Syria and Mesopotamia. The motif symbolizes the supreme divine couple, the god of the skies and the goddess of wildlife and fertility. The "eagle on stag" motif is also closely but not exclusively associated with the iconography of the cult of Iuppiter Dolichenus. Although the votive stele set up by a soldier from Doliche depicting the god (*SEG* LVI 1840), discovered in the Necropolis excavations of 2001, is evidence that Iuppiter Dolichenus was actively worshipped at Perrhe, there is only circumstantial evidence (affinities of the relief scene; the onomastic character of the dedicatory inscription; affiliation of soldiers with the Perrhe sanctuary as deduced from the graffito-drawing of a man in military dress on the north wall) 'which suggests that the Ancestral God was recognisable as or at least assimilable to the military god' (362). B., C. publish the first edition of the inscriptions nos. K003-K006, while the inscriptions nos. K001-K002 were first published by F.Erarslan et al., *Müze* 19 (2011) 363-377.

1516: 354 no. 1 (ph.; translation). **Dedication of Theoteknos to Theos Patroos, early 2nd-early 3rd cent. A.D.** Inscription below the "eagle on stag" relief in a rectangular panel; under the inscription a Greek cross was later engraved. Edd.pr. F.Erarslan et al., *Müze* 19 (2011) 367/368 (text in majuscules; ph.; Turkish translation). We print the text of B., C.

Θεῷ Πατρῴῳ Θεότεκνος
Θεοτέκνου τοῦ Ἀντᾶ vacat
τοὺς τρεῖς ἀετοὺς κατὰ εὐ-
4 χήν

1-2. The θεὸς πατρῷος should be ■ local or regional deity of Perrhe. Indications for his identity may be seen in the name and homonymous patronymicon of the dedicant Θεότεκνος, 'Child of God', which is a translation of the Syrian name Bar'alâhâ (cf. *SEG* XLVII 2295). The name Βαρλααç is attested in a funerary inscription from Zeugma (*IGLS* I 84; 125/126 A.D.) followed by ■ second funerary text from Zeugma, in which the Greek

equivalent Theoteknos appears for the first time in Northern Syria (*SEG* XXVI 1602), and a dedication to Iuppiter Dolichenus from Hierapolis (Hammam) of Σακηαδατος, son of Βαραδατος, 'son of Hadad', through the agency of his son Theoteknos (*SEG* XXXII 1462, XLVIII 1857; second half of the 2nd/early 3rd cent. A.D.). In that last case, Theoteknos appears to be a Greek interpretation of the Semitic papponymic Baradatos, while the father also bears a theophoric name related to Hadad. The transmission of the theophoric name from father to son both in the case of the dedication from Perrhe as in that from Hierapolis suggests that the persons involved in the dedications may have been members of a priestly family, B., C.; the papponymic Ἀντᾶς is a hypocoristicon of Ἀντίοχος; cf. *IGLS* XXI.5 27 || 3. The reference to 'the three eagles' (L. 3 τοὺς τρεῖς ἀετούς) directly links the dedication to the relief, although there is no reference in the text to the stags' heads on which the three eagles are perched. Dedications of eagles are usually attached to objects rather than depicted in reliefs and are not associated with stags' heads (cf. *I.Erythrai* 102; *I.Iznik* 1071 LL. 10-17; *I.Tralleis* 4; *SEG* XIV 830 (Gerasa); XXXII 1540 (Gerasa), B., C.).

1517: 358/359 no. 2 (ph.). **Commemoration of Gaianos, mid-2nd to early 3rd cent. A.D.** To the left of the entrance to the side-chamber opening from the north wall. Edd.pr. F.Erarslan et al., *Müze* 19 (2011) 368 (text in majuscules; Turkish translation). We print the text of B., C.

Μνησθίη Γαϊανὸς | Φιλίππου

1. Μνησθίη appears to be an itacism for μνησθείη rather than the subjunctive with intrusive iota μνησθ{ι}ῇ', B., C.; Γαϊανός is already twice attested in Perrhe (*SEG* LXI 1370 [1, 6]), B., C. || 2. first attestation of the name Φίλιππος in Perrhe, B., C.

1518: 359 no. 3 (ph.; translation). **Commemoration graffito of Herodotos, undated.** In the left central area of the dedicatory panel containing the inscription in our lemma no. 1516, partly covered by a Christian cross: Μ[νησθῇ] | Ἡρό[δο]τος

2. Ἡρό[δω]ρος also possible, edd.pr.; the name Ἡρόδοτος is very rare in Syria with a sole attestation at Dura-Europos (*SEG* VII 646). 'If it is resolved correctly here, it adds an old Greek theophoric name to the mixed onomastic patterns observable in the necropolis inscriptions', edd.pr.

1519: 360 no. 4 (translation). **Commemoration graffito, undated.** On the south wall of the chamber: Μ̣νησθῇ [- - -]

1520: 360 no. 5 (translation). **Commemoration graffito, undated.** To the right of the base of the gable of the niche cut into the north wall of the main chamber: Μνι[σθῇ] (?)

1521: 360/361 no. 6. **Graffito, undated:** ΠΟΣ.Ẹ

MESOPOTAMIA

1522. Mesopotamia. Unknown provenance (Babylon?). Honorary inscription for Demokrates. Hellenistic. *OGIS* 254. *I.Estremo Oriente* 102. F.Muccioli, *Ktèma* 39 (2014) 171-183, considers the title of the honorand, στρατηγὸς καὶ ἐπιστάτης τῆς πόλεως. The ἐπιστάτης is consistently associated with civic contexts, and the office continues under the Arsacids; the combination στρατηγὸς καὶ ἐπιστάτης τῆς πόλεως is extraordinary in the region (the only secure attestation is on later parchment documents from Dura-Europos). The combination of military and civil office may be paralleled in Babylonian sources and in the career of Andromachos of Karrhai; the honorand may have been a local 'homme fort' appointed by an Arsacid king. His appointment over multiple ἀκροφυλάκια (ll. 4-5 τεταγμένον δὲ καὶ ἐπὶ τῶν ἀκροφυλακίων) would be appropriate to Babylon. Comparison inter alia with *OGIS* 253 (*I.Estremo Oriente* 103), which is also placed in Babylon in the context of the re-foundation of the city by Antiochos IV.

PERSIS

1523. Laodikeia (Nehavend). Inscriptions from the temple dedicated to Laodike, ca. 193 B.C. *I.Iran/Asie centrale* 66/67. M.Rahbar et al., *IA* 49 (2014) 301-329 (ph.), report on explorations in the vicinity of the finding place of these inscriptions, now in the National Museum, Tehran: architectural members from the Seleucid period were uncovered, and the temple that was dedicated to Laodike, wife of Antiochos III, may yet be found 'along the eastern parts of the Dokhaharan neighborhood.'

BACTRIA

1524. Taxt-I Sangin. Dedication to Oxos on a casting mould for a bronze vessel, mid-2nd cent. B.C. *SEG* LVIII 1686 (LXI 1376 (sub 1); *I.Iran/Asie centrale* 96 bis). M.Veskina, *Glotta* 90 (2014) 216-24 (German translation), offers detailed linguistic comment on this text as printed in *SEG* LVIII: εἰς Ὄξον, i.e., εἰς + acc. instead of dative; V. compares δοῦναι εἰς τὴν πόλιν instead of πόλει (already ca. 250 B.C.); for κατὰ φραζύμενα instead of φραζόμενα, V. refers to expressions such as μάντεων φρασμοσύναι, φραδαῖσι Νυμφῶν; V. prefers ἀνέθεσε (although early parallels for this sigmatic aorist are lacking) rather than ἀνέθε (parallels for the latter); brief comment on the names Ιρωμοις and Νέμισκος (Iranian name with Scythian suffix rather than derived from Greek names such as Νεμᾶς or Νεμίας/Νέμιος); μολρπαλρης: 'keeper of the seal', V., who refers to Bactrian μολρο ('seal') but does not exclude a 'Herkunftsangabe'; ἐγ ταλάντων ἑπτά: reference to the vessel's weight: between 181.3 and 253.4 kg bronze. On 235/236, speculations about a possible metrical structure ('eine verdorbene Metrik'!) of the two lines of the inscription.

A.S.Balakhvantsev, *Rossijskaja arkheologija* (2014.4) 89-96 (in Russian; summary in English), discusses the palaeography and linguistic features of the inscription and suggests re-dating it to ca. 50-100 A.D.; he interprets it as evidence of deep penetration of Greek language into local culture. B. criticizes *SEG* for reprinting the date given by ed.pr., understanding it as '*SEG* opinion'.

SYRIA

1525. Syria (and Arabia). Civic inscriptions and cities. A.Sartre-Fauriat, M. Sartre, *MedAnt* 17 (2014) 471-486, study the late emergence of πόλεις in southern Syria and northern Arabia, primarily from the corpora of *IGLS* XIII.1/2, XIV (cited as in press; it appeared in 2016), XV (see our lemma no. 1859), and the forthcoming XVI; numbers increase in the third through fifth centuries, including Ἄδρα, Αιρη, Βοστρα, Δίων, Εὐτιμία, Ζοραουα, Κανα̣θα, Νεάπολις, Νεειλα, Σακκαια-Μαξιμιανόπολις, Σοαδα-Διονυσιάς, Φαινα, and Φιλιππόπολις. The difference between πόλις and village is at times unclear in an area in which villages enjoy extensive local autonomy, 'activité édilitaire,' and even 'une vie quasi-civique,' many probably standing outside the civic boundaries of cities. Some descriptions of forthcoming inedita include a building inscription for a theater and 'odéon-bouleutérion' with at least 140 numbered seats in a new Roman quarter at Soada-Dionysias (474: *IGLS* XVI 321a) and an attestation of an ἀγορανόμος from the same city (475: *IGLS* XVI 316a). At 483 note 111, the authors doubt the identification proposed by ed.pr. of Γαυδέντιος in the epitaph Merkelbach-Stauber, *SGO* IV 22/33/03 (*IGLS* XVI 1020) with the Arabian orator mentioned by Libanios. Cf. P.-L.Gatier, *BE* (2016) no. 544; id., *An.Ép* (2014) [2017] no. 1403.

1526. Syria (and Arabia). Collected epigraphic studies. M.Sartre, *L'historien et ses territoires. Choix d'articles* (Bordeaux 2014), reprints the following articles and chapters covered in *SEG*: at 15-17, *SEG* XXVII 1008; 19-25, *SEG* XLVIII 1915, with post-script noting that the suggestion of Gatier to read ὑπὲρ σωτηρίας is not favored by the ph., while εχχα might be a numeral (1625); 27-38, *SEG* XLVII 2068-2078; 39-43, *SEG* LII 1722; 45-59, *SEG* XLIII 1032, 1093, XLV 1915-1919 (see now *IGLS* XI 20-22, 39), 1929, and 2013 [now *IGLS* XIV 458, Zellmann-Rohrer]; 61-70, *SEG* LVII 1880-1882, with a postscript responding to the objections of D.Feissel, *BE* (2007) no. 529 [for these, and authoritative editions, see now *IGLS* XIV 443b-443d, Zellmann-Rohrer]; 71-77, *SEG* XLIII 1088/1089, with postscript referring to new editions in *IGLS* XV 504 and XIII.2.9843; 85-101, a French version of the publication covered in *SEG* LVII 1778, see also the contribution reprinted at 409-421 from J.-B.Humbert, A.Desreumaux (edd.), *Khirbet es-Samra* 1 (Turnhout 1998) [cf. *SEG* XLVIII 1942] 555-562; 103-117, *SEG* LII 1721; 167-176, *SEG* XXXIII 1304; 177-188, *SEG* LXIII 1631; 189-202, *SEG* XLII 1484; 217-247, *SEG* LXI 1492-1495; 249-280, *SEG* XLIX 2097; 293-319, *SEG* XLVI 1791; 331-346, *SEG* LI 1922; 369-381, *SEG* XLVI 1762; 491-506, *SEG* LVIII 1704. Also of epigraphic interest is the study of Semitic names in Greek and Latin transcription in Mauretania, reprinted from *AntAfr* 9 (1975) 153-156, at 79-83: names discussed include Αλαπυς, Αλαφος, Αλφιος, Αλφος, Βεελβαραχος, Καδαμος, Καδεμος, Καδμος, Μοκιμος, Νασερ, Ολεφος, Ραουα, Ραουαος, Σαμεθος. Cf. D.Feissel, *BE* (2015) no. 677; P.-L.Gatier, *An.Ép* (2014) [2017] no. 1374.

1527. Syria (and Palaestina). Epigraphic journey of David Ross of Bladensburg. D.Whitehead, *ZPE* 189 (2014) 159-174, draws attention to a manuscript diary of D.Ross from a journey to the Balkans, Asia Minor, and the Levant, 1832-1835, now in the Public Records Office of Northern Ireland, and provides a catalogue of R.'s transcriptions of Greek and Latin inscriptions (no texts; ph. of a page of the manuscript at 166), adding cross-references to the publication of J.K.Bailie, *Fasciculus inscriptionum graecarum* 3 (Dublin 1849), who made direct use of R.'s copies, and to later editions; those from this region in Greek are (172):

no. 132 (MS p. 22): Bailie, *Fasciculus* 327; *CIG* 4536 (+ Add. p. 1177); *IGR* III 1078 [cf. *SEG* XL 1698, Merkelbach-Stauber, *SGO* IV 20/11/01, Zellmann-Rohrer]
no. 133 (p. 22): Bailie, *Fasciculus* 337; *CIG* 4525 (+ Add. pp. 1174/1175); *SEG* XLIX 2009
no. 134 (p. 22): Bailie, *Fasciculus* 347; *CIG* Add. 4528 d (p. 1175)
no. 135 (p. 22): Bailie, *Fasciculus* 345; *CIG* Add. 4528 b (p. 1175); *SEG* LIX 1695
no. 136 (p. 22): Bailie, *Fasciculus* 346; *CIG* Add. 4528 c (p. 1175); *SEG* LIX 1695
no. 137 (p. 22): Bailie, *Fasciculus* 338; *CIG* 4537 (+ Add. p. 1179)
no. 138 (p. 23): Bailie, *Fasciculus* 339; *CIG* 4538 (+ Add. p. 1179); Merkelbach-Stauber, *SGO* IV 20/16/01
no. 139 (p. 23): Bailie, *Fasciculus* 340; *CIG* Add. 4538b (p. 1179); Merkelbach-Stauber, *SGO* IV 20/16/01

1528. Syria (north). Epigraphic survey. P.-L.Gatier, *Chronique archéologique en Syrie* 6 (2012) 156-158, reports on a survey in the vicinity of the Jabal al-Ala conducted in 2010 yielding 20 inscriptions of which 18 are new; we signal the notes of the following texts: 1) building inscription on basalt block dated to 492/493 A.D. from Tall al-Āġar; 2) building inscription on basalt block dated to 587/588 from Birkat al-Ġadāmsa with Christian formula including ἀμήν; from Tuwāl Dabbāġīn, 3) basalt lintel with a Christian formula, εἷς θεός 'qui protège ...,' 4) building inscription on a basalt door of a church building invoking ἅγιος Ῥωμανός to protect an Ακιβας, and 5) a small fragment of *IGLS* IV 1846; from Tall 'Abd al-'Azīz, 6) on a basalt lintel, invocation of ἅγιος Κοσμᾶς; from 'Azīziyya, 7) epitaph on basalt block dated to 408/409 mentioning a Ῥουφῖνος; from Istabl 'Antar, 8) a fragment of *IGLS* IV 1673. Further inedita mentioned at Al-Hafiyya and Rasm Abū Miyāl have now been fully published by Gatier, for which see our lemmata nos. 1539, 1623-1627.

1529. Syria. Honorary inscriptions: hierarchical relations, Hellenistic/Imperial period. J.-B.Yon, *CCG* 25 (2014) 281-295, examines the limited number of texts of this kind from the region, which generally show the same habits as elsewhere. A particular focus is Palmyra, on the basis of *IGLS* XVII.1: the honors are most commonly conferred by the βουλή and δῆμος, rarely by magistrates; characteristic is the use of Aramaic in bilinguals, the absence of enumeration of the cursus of magistrates, and honors for prominent citizens who held no civic office but benefited the city in e.g. the caravan trade. Placing the name of the honorand first, as for Σεπτίμιος Οδαιναθος at Tyros, *I.Tyr* I 32, expresses the superior social standing of the honorand to the honoring body, in contrast to the earlier *I.Tyr* I 29, and the relative equality of Lepcis Magna and Tyros in *I.Tyr* I 48/49. There is a similar precedence by initial place in the word order for Λ. Ἰούλ. Ἀγρίππας, honored at Apamea as ὁ κτίστης and ὁ πάτρων καὶ εὐεργέτης in the inscriptions ed. J.-P.Rey-Coquais, *AAAS* 23 (1973) 39-47 nos. 1-9 (see our lemmata nos. 1567-1575). At Palmyra the postposition of the βουλή and δῆμος as honoring body appears in Greek only in *IGLS* XVII.1.195, a sign of the high status of the *curator reipublicae* there honored; in Aramaic portions of bilinguals it is to be explained as ■ means of avoiding ambiguity due to the lack of grammatical case (e.g. *IGLS* XVII.1.214); but honors between private citizens generally place the honorand first, and add terms to express relations of friendship and patronage (φίλος, προστάτης) with respect to a small group of notables (*IGLS* XVII.1.29, 54, 63, 65/66, 68/69, 256). Cf. P.-L.Gatier, *BE* (2015) no. 687; id., *An.Ép* (2014) [2017] no. 1379.

1530. Syria (and Palaestina and Arabia). Justinianic plague. N.Benovitz, *JRA* 27 (2014) 487-498, considers the 'entire corpus of dated Greek epitaphs' of the 4th-7th cent. A.D. from Palaestina Prima, Secunda, Tertia, and Arabia, plus the territory of Caesarea Philippi, but excluding Zoora, for a total of 282 inscriptions and 304 individuals; texts are not enumerated, but at 498 the database is said to be available on the *JRA* website [there the following URL is given: http://www.journalofromanarch.com/Benovitz%20for%20Appendix%20-Web_v2.pdf, but the data now appear garbled, Zellmann-Rohrer]. The result is a graph plotting number of epitaphs per decade at 495, and per year, juxtaposed with 12 'waves' of plague epidemics, from the 6th/7th cent. at 496; limitations due to the small sample size are acknowledged; the firmest conclusions concern the 540s, when 'the plague and its consequences' drove ■ increase in epitaphs among 'many types of social and religious responses,' among which the dipinto of Psalm 90(91):4-7 in the monastic complex of Aaron at Petra is mentioned (*SEG* LII 1733 [10]); *I.Syrie* 2497 (*IGLS* XV 179) and *I.Pal.Tertia* Ib.68-70 refer more or less explicitly to the plague. Cf. P.-L.Gatier, *An.Ép* (2014) [2017] no. 1376 bis, who points to the comments of D.Feissel, *BE* (2009) no. 530, on *I.Pal.Tertia* Ib.68-70.

1531. Syria (and Palaestina). Mosaic inscriptions. P.Donceel-Voûte, in E.B.Aitken, J.M.Fossey (edd.), *The Levant. Crossroads of late antiquity* (Leiden 2014) (2014) 369-377, catalogues some inscriptions (majuscules; French translation) attesting protective functions according to typology: 'autodestructeur' of φθόνος: *SEG* XLVI 1776; 'check-point' for the good or bad intentions of visitors: *IGLS* III 874 (cf. also *CIIP* III 2568 from northern Sinai); benediction: *SEG* LXII 1627. Note also various Christian acclamations and biblical quotations in the texts from Sinai ed. I.Ševčenko, *DOP* 20 (1966) 262/263 nos. 1-3, 10, 12.

V.Scheibelreiter-Gail, *ibid.* 135-165 (see also our lemma no. 2146), reflects on Greek and Latin inscriptions on architectural features and moveable objects found in elite private houses in Late Antiquity and their function in the self-representation of householders, a role transferred from public inscriptions. Many mosaic labels are discussed, including those for μεγαλοπρέπεια and ἀπόλαυσις from Antioch; illustrations from the life of Κίμβρος with personifications of Παιδεία and others, *SEG* LV 1698 (ph.); at Apamea, evidence of literary culture in mosaic labels including the θεραπενίδες (*IGLS* IV 1340) and 'Nereids' mosaics (*SEG* XXXI 1387), Σωκράτης and disciples (*IGLS* IV 1341), ■ personification of Κάλλος (*IGLS* IV 1342); the Seven Sages (see our lemmata nos. 1576-1578); the seasons and Γῆ (see our lemma no. 1579), and the quotation of *Od.* 1.123/124 as greeting for houseguests (see our lemma no. 1581); for the idealized role of householder, the Νέστωρ mosaic from northern Sinai, *CIIP* III 2568 (dr.).

1532. Syria. Prosopography: local elites. D.Engels, *Electrum* 20 (2013) 77-115, devotes a study to this topic in the Syrian Tetrapolis, making use of epigraphic alongside literary and numismatic evidence: inscriptions from the region include the civic weights *IGLS* III 1071f-k, IV 1271c-j, and the mold *IGLS* III 1214; epigraphic evidence however proves largely unsatisfactory in answering key historical questions about local elites, in particular the relation of elite status to ethnicity; with concluding, general remarks on the relations of local elites to the rest of the civic populace and to the royal, later Imperial, government.

1533. Syria. Religion: cult of Sarapis and Isis, Hellenistic. J.Aliquot, in L.Bricault, M.J.Versluys (edd.), *Power, Politics and the cults of Isis. Proceedings of the Vth international conference of Isis studies, Boulogne-sur-Mer, October 13-15, 2011* (Leiden 2014) 135-146, examines the relation of this cult to the Seleucid and Ptolemaic powers with a focus on the Tetrapolis. Alongside literary and numismatic evidence, the re-inscribed decree of the πελιγᾶνες from Laodikeia on the Sea (*IGLS* IV 1261; *SEG* LV 1641; *I.MnBeyrouth* 382) is adduced, attesting a private sanctuary founded by Hellenized migrants from Egypt likely in the last quarter of the 3rd cent. B.C., in the security and taxation of which the civic assembly later came to take an interest. In general, the modest success of the cult of Sarapis and Isis is related to the Ptolemaic presence, particularly of soldiers arrived from Egypt. Cf. also our lemma no. 2203.

1534. Syria. Religion: sanctuaries and royal power in Phoenicia, Hellenistic. C.Apicella, *Topoi* 19 (2014) 101-121, examines the role of Phoenician sanctuaries in the transformation of cities through their integration into the Greek political, religious, and cultural worlds: the role of the temple of Eshmun in financing royal projects is suggested by the bilingual Greek-Phoenician dedication to Ἀφροδίτη by -τιμος son of Αβαδαλωνυμος, king of Sidon, from Kos (*IG* XII.4.2.546; *SEG* LX 898*); the victor's inscription *I.Syrie* 1866c (cf. *BE* [1977] no. 537) attests the introduction of the cult of Ἀπόλλων at Sidon in the Greek mode; the 'poliadisation' of the principal sanctuary of Sidon is attested in the dedication of Ιασιης ὁ καὶ Δομνίων in *SEG* XXXII 1483 by the transformation of the priestly office of πεμπτοστάτης (cf. also *SEG* XXXII 1484; XXXVIII 1582; XLIX 1989 [4]) into a magistracy (ἀρχή); an exception is the sanctuary of Ζεὺς Βαιτοκαικης in the territory of Arados, in the recopying of the Hellenistic decree *IGLS* VII 4028, which attests a certain degree of autonomy.

1535. Syria. Religion: Semitic theonyms. N.Niehr, in id. (ed.), *The Aramaeans in Ancient Syria* (Leiden 2014), remarks on this subject concerning two Greek inscriptions: at 170, *IGLS* II 376 for the divine name Συμβετυλος, explained as a compound of the divine names Ašima and Bethel paralleled in Aramaic papyri from Elephantine; and at 195, accepting Mouterde's identification of the θεὸς οὐράνιος as Greek translation of Ba'alšamayin in the dedication from Damaskos *SEG* I 546 (cf. VII 228).

1536. Syria (and Kommagene). Topography. K.-P.Todt, B.A. Vest, *Tabula Imperii Byzantini 15. Syria (Syria Protē, Syria Deutera, Syria Euphratēsia)*, 3 vols. (Vienna 2014), follow the organization of earlier volumes in the series (cf. *SEG* XXXIV 1282; XL 1183, 1291; XLVI 1623), now covering the Byzantine provinces of Συρία πρώτη, Συρία δευτέρα, and Συρία Εὐφρατησία (vols. 1/2, paginated continuously); with indices (vol. 3; no index of sources) and maps: introductory sections (vol. 1) on geography, political and religious history (for the period concerning *SEG* esp. 128-165, 289-349, 394-417), population, agriculture and economy, and roads, followed by historical treatments of Antioch and Beroia; then lemmata (vol. 2) amounting to alphabetic lists of sites with full references for ancient and/or modern names, sources, bibliographical references, and historical summary. Many inscriptions are used (no texts); for a mention of an ineditum see our lemma no. 1615; noted at 821 is a suggestion of D.Feissel *per ep.* to read Λισμενειους for the village name in *IG* XIV 2300 (*SEG* LIV 950) L. 4 from the ph. published by B.Forlati, in *Aquileia e l'Oriente mediterraneo* (*Antichità altoadriatiche* 12) (Udine 1977) 1:387 no. 13 (vol. 2, fig. 2). At 1462, in *SEG* XLIV 1580, Λιγανα (or Λιγανοι) is perhaps to be identified with a monastery attested in Syriac as LGYN' (Arabic Al-Ğīna?). At 1550, comment under Nikertai on the mosaic inscription *SEG* LIX 1667, which D.Feissel, *AntTard* 2 (1994) 290, located to 'Kefr Zelih' (Kafr Ṣāliḥ? Todt, Vest) but as of 2012 *per ep.* expresses reservations about the location. Cf. D.Feissel, *BE* (2015) no. 676.

1537. Syria (and Palaestina and Arabia). Vocabulary. φιλοκτίστης. C.Begass, *Chiron* 44 (2014) 171-183, collects and discusses epigraphic attestations of this term (text; German translation), including the mosaic acclamation from Berytos (area of: Awza'i) ed. M.Chéhab, *BMB* 13 (1956) 127 (ph.), Λεοντίου φιλοκτί|στου πολλὰ τὰ ἔτη; *CIIP* II 1179, 1331; *IGLS* III 991 (following the punctuation before ὑγιένων proposed in *BE* [1955] no. 235); IV 1649 (reading in L. 5 πολλὸ(ν) κάματο(ν)), 1809; *I.Syrie* 24130 [see now *IGLS* XIV 608, incorporating the corrected reading Αζιζωνος τοῦ φιλοκτίστου proposed by B., Zellmann-Rohrer]; *I.Gerasa* 297; and the building inscription for the monastery of St. Catherine on Sinai with acclamation for Ἰουστινιανὸς αὐτοκράτωρ ὁ φιλοκτίστης, ed. I.Ševčenko, *DOP* 20 (1966) 262 no. 1. For the rest of the study of B., see further our lemma no. 2251.

1538. Syria (and Palaestina). Weights, Hellenistic/Imperial period. Cf. *SEG* LVII 1780; LXII 1578, 1896 in fine. G.Finkielsztejn, *Israel Numismatic Research* 9 (2014) 61-94, gives the first installment of a planned four-part series aimed at a comprehensive treatment of weight standards, collecting materials for Syria after general comments on manufacture and formulary, with parts two and three to cover Phoenicia and the southern Levant and part four to analyze the resulting collection (cf. preliminary remarks on gradually increasing μνᾶ standard, 86/87). The presentation is tabular, arranged geographically, with equivalences for denominations of the μνᾶ in grams. For municipal weights from the Syrian Tetrapolis citations are in general from the catalogue of H.Seyrig, *BMB* 8 (1946-1948) 37-79; texts only for those published outside of that series: 75, table 2, *SEG* XXXVI 1282, 1292; XLV 1899 (LXII 1637 [10]), 1924; *IGLS* III 1071f; and two inedita, for which see our lemmata nos. 1629/1630. For royal weights: 79, table 3, *IGLS* III 1071a (cf. *SEG* LVI 1855 [1] and below), 1071c (cf. *SEG* LVI 1855 [4]); *SEG* LVI 1855 (2/3), (5 [see now *I.MnBeyrouth* 533, Zellmann-Rohrer]), 1856; *CIGP* 158; for the ineditum from Berytos cited from the study of P.-L.Gatier see our coverage thereof below. For

weights dated to various Syrian eras: 82 table 4: *CIIP* III 2298; *SEG* LXII 1632; inedita, our lemmata nos. 1654-1656. For '44-*sheqel*' weights, 81-84 with table 5: *SEG* XLV 1890, 1892; E.Babelon, J.-A.Blanchet, *Catalogue des bronzes antiques de la Bibliothèque nationale* (Paris 1895) 620 no. 2261 (cf. *SEG* XLV 1890 app.cr.), with tentative assignment to Laodikeia and the suggestion to read in L. 3 δμ' μνᾶ, referring to a 44-sheqel standard. Cf. P.-L.Gatier, *BE* (2015) no. 681.

C.Doyen, in C.Feyel, L.Graslin-Thomé (edd.), *Le projet politique d'Antiochos IV. Journées d'études franco-allemandes, Nancy 17-19 juin 2013* (Nancy 2014) 278-289, examines weights issued under Antiochos IV as part of a study of the monarch's reforms to the currency system. The weight issued in the name of Antiochos IV, *IGLS* III 1071a (cf. *SEG* LVI 1855 [1]; dr.), is consistent with the royal iconography under this king and can be dated ca. 174-168 B.C. on the basis of parallels in titulature to his second series of tetradrachms. Municipal weights from his reign are collected in tabular form with relevant data (no texts) from Antioch (*IGLS* III 1071f/g; *SEG* XXXVI 1282; H.Seyrig, *BMB* 8 [1946-1948] 42 nos. 8/9; S.Qedar, *Gewichte aus 3 Jahrtausenden IV. Münz Zentrum Auktion* XLIX [Cologne 1983] 34 no. 5080 [see our lemma no. 1558]), Seleukeia Pieria (*IGLS* III 1213a-i; our lemmata nos. 1629/1630), and Laodikeia on the Sea (*IGLS* IV 1271 A a; *SEG* XXXVI 1292), all based on a heavier μνᾶ standard (500-550 g) than that of the third cent. (ca. 500 g) and following a binary scale in its denominations. Weights from the southern Levant, collected from Demetrias on the Sea (*SEG* XLV 1899 = LXII 1637 [10]), Berytos (*SEG* LV 1629 [1] = LXII 1578 [3]), Gerasa (*SEG* LXI 1416 [7] = LXII 1637 [21]), Marisa (*SEG* LX 1728/1729 = LXII 1637 [11/12]; *SEG* LII 1670 = LXII 1637 [7]; *SEG* LX 1730 = LXII 1637 [13]), and of unknown provenance (*SEG* XLVII 1983 = LXII 1637 [5]; *SEG* LII 1695; *SEG* LX 1749/1750, in the latter taking ⊦ η' in L. 3 ■ 8 Attic drachmai, i.e. 1/16 of a μνᾶ set at 128 dr.; *SEG* LXI 1459/1460, 1462-1464, 1469/1470; *CIIP* III 2438 [there tentatively assigned to Gaza, Zellmann-Rohrer]), show a standard μνᾶ ca. 550-560 g and binary scale of denominations, likely adopted from Syria under the influence of Antiochos IV. Cf. P.-L.Gatier, *BE* (2015) no. 681.

P.-L.Gatier, in C.Saliou (ed.), *La mesure et ses usages dans l'Antiquité. La documentation archéologique* (Besançon 2014) 125-162, gives a detailed survey of official weights in the Hellenistic and Roman periods and modern scholarship on the objects, based on preparatory work for a volume of *IGLS* devoted to weights. The use of lead alongside inscription of dates indicates that the weights were not intended to last long and re-casting may have been envisioned; rare countermarks probably show extension of the use of an older weight. The less common bronze weights would have been more durable. Particular attention to the categories of Seleucid and Herodian royal and municipal weights, the transition between the two in cities, and the eventual dominance of the Roman pound; municipal weights do not appear in southern Syria until the presence of Greek πόλεις in the 2nd/1st cent. B.C. With rare exceptions in the case of Tyros perhaps explained by that city's commercial success, official weights did not circulate from one city to another; the issuing of weights did not extend to important cities such as Apamea, Damaskos, and Gadara, nor in general east of the Jordan (at 157, the attribution of *I.Gerasa* 251 [cf. H.Seyrig, *Notes on Syrian Coins. Numismatic Notes and Monographs* 119 [New York 1950] 33 n. 45] to Gerasa is to be rejected). Among observations on individual texts we note: the mention of *IGLS* III 1971k, *SEG* XLI 1536, LII 1550, and *BE* (2006) no. 448 at 129 note 11 among 19th-century fakes 'issus du surmoulage ou de l'usage du moule original;' of an unpublished bronze weight of the Imperial period in the form of a bull with a short unpublished inscription, now in the Damascus Museum, at 131 n. 16; at 136 n. 40, the dating by regnal year of Nero in *IGLS* III 867 casts doubt on the provenance of this stone weight as the practice

is not in use at Antioch; at 137, ph. of ineditum from Seleukia Pieria, auctioned by Albrecht + Hoffmann GmbH, no text (pictured also in the contribution of G.Finkielsztejn in the same volume covered below, at 168) [apparently the same text as that covered in our lemma no. 1630, Zellmann-Rohrer]; at 140 note 50, the letters ΑΓΟ on weights from Tyros are the abbreviation of ἀγο(ραῖος), not ἀγο(ρανόμος); at 142 note 61, a caution on the inaccuracy of *IGLS* III 1071d including the omission of L. 4 of the reverse, read μνᾶ with ed.pr.; at 143, the date given in *IGLS* III 1071f (dr.) is to be corrected to 194/193 B.C., and the weight is probably to be identified with that 'traité négligemment' by H.Seyrig, *BMB* 8 (1946-1948) 39 no. 2; at 150 note 88, the provenance of the series of weights published in *I.Tyr* II 408 is doubted in favor of Antioch. The text of an ineditum from the Beirut Museum is given at 142, dated to 160/159 B.C. on the Seleucid era [we do not reproduce the text, for which see now *I.MnBeyrouth* 532 (ph.), Zellmann-Rohrer]; for the ineditum at 160 possibly from Gaza see our lemma no. 1817.

G.Finkielsztejn, *ibid.* 163-182, offers a comparable survey based on his own preparatory work (see also the contribution summarized above), signaled already in *SEG* LXII 1896, with attention to geographical characteristics and formulary; at 175, with table at 179, up to seven different μνᾶ standards may be distinguished; with prosopographical table of ἀγορανόμοι at 180-182 (no references). Cf. P.-L.Gatier, *BE* (2015) no. 680; id. *An.Ép* (2014) [2017] no. 1375.

For a new publication of a weight amounting to a duplicate from the same mold as *IGLS* IV 1271c, see now P.-L.Gatier, J.Olivier, *Syria* 92 (2015) 255-261 (cf. J.Aliquot, *BE* [2016] no. 521).

1539. **Androna. Boundary inscription, 6th cent.** A.D. Rectangular basalt block inscribed on three faces, the fourth obscured by modern concrete; found at Al-Hafiyya and said to come from Rasm Abū Miyāl. Described by P.-L.Gatier, *Chronique archéologique en Syrie* 6 (2012) 157; ed.pr. id., in M.-O.Rousset et al. (edd.), *Habitat et environnement. Prospections dans les marges arides de la Syrie du Nord* (Lyon 2016) 138-143 no. 1 (ph.; French translation). Cf. J.Aliquot, *BE* (2017) no. 588.

A:
τοῦ Α-
νδρ-
ωνα-
4 ς

B:
cross ὁρο-
θεσία
τοῦ Α-
4 νδρων-
ας

C:
[τ]οῦ
Αν[δ]-
ρω[ν]-
4 [ας]

General comments on boundary inscriptions; from Androna cf. *IGLS* IV 1675 ter, *SEG* LI 1948; the format of the present text is unparalleled, ed.pr. || A.1 τοῦ: sc. e.g. κάστρον, χωρίον, ed.pr. || 1/2 Ανδρωνα, the ancient name of Andārin, cf. *SEG* XXXIX 1613, whose territory possibly included Rasm Abū Miyāl, ed.pr., with summary of attestations of this large κώμη, prosperous but still dependent upon a πόλις, Chalkis, Apamea, or Anasartha, and reference to yet another variant spelling of the toponym in an unpublished inscription communicated *per ep.* by D.Feissel || B. the text perhaps repeated

on the opposite face D, obscured by concrete, ed.pr. || 1/2. ὀροθεσία: 'bornage,' cf. inter alia *SEG* XXIV 1109; XXXIX 577; and ὀροθέσιον in *IGLS* II 530, ed.pr.

1540. Antiochia (and Daphne). History of excavations. S.Kenfield, in S.Redford (ed.), *Antioch on the Orontes. Early Explorations in the City of Mosaics / Asi'deki Antakya. Mozaikler Şehrinde İlk Araştırmalar* (Istanbul 2014) 36-77, reviews the history of the Princeton excavations, with ph. of the epitaph *IGLS* III 857 and the mosaics *IGLS* III 871, 874/875, 998A, and 1022; the accompanying catalogue of ph. of fieldwork shows at 232/233 a panel from the mosaic *IGLS* III 1011 shortly after its removal from the floor.

1541. Antiochia. Onomastics. For some remarks on the basis of *IGLS* III, see H.Bru, in A.Özfırat, Ç.Uygun (edd.), *Uluslararası Çaglar Boyunca Hatay ve Çevresi Arkeolojisi Sempozyumu bildirleri, 21-24 Mayis 2013 Antakya = The Proceedings of the International Symposium on the Archaeology of Hatay and Its Vicinity through the Ages. 21 - 24 May 2013 Antakya* (Antakya 2014) 127-144, who also cites some unpublished stelai catalogued in the dissertation of A.Saraçoğlu, *Antakya yöresi mezar stelleri* (Ezurum, Atatürk Üniversitesi 1997); names are divided among Greek, Semitic, and Anatolian origins. See now also E.Güven, *Babelao* 4 (2015) 149-174, with the critical comments of D.Feissel, *BE* (2015) no. 695.

1542-1552. Antiochia. Epitaphs, 2nd cent. B.C.-2nd cent. A.D. Edd.pr. E.Laflı, E.Christof, in *Uluslararası Çaglar* -- (see our lemma no. 1541) 161-181, present deficient and unreliable editions of 25 stelai; dating is by typology of the decoration. At 166 no. 13 (ph.) is a republication of *IGLS* III 938; at 170 no. 22 (ph.), *SEG* LVIII 1717; no new readings. Nos. 1, 7, 10, 14, and 17 are illegible; 2/3, 6, and 16, anepigraphic. Cf. J.Aliquot, *BE* (2016) no. 519, who proposes corrections from ph.; J.-B.Yon, *AnÉp* (2014) [2017] no. 1386, who questions the dating and suspects that the majority are to be assigned to the Imperial period.

1542: 163/164 no. 4 (ph.). **Epitaph of Olympias, mid/late 2nd cent. B.C.** White marble pedimental stele; niche with figures of seated woman and standing 'shorter figure, perhaps a grotesque who presents an object to her, perhaps a sacrificial altar in miniature: Ὀλυμπιὰς Πάτρωνος | v ἄλυπε, χαῖρε

Edd.pr. identify the text ■ *IGLS* III 759; Aliquot points out that it is unpublished || 1. Ὀλυμπιά [- ? -] edd.pr.; corr. Aliquot || [2. for the formula see *SEG* LIII 2258, Zellmann-Rohrer].

1543: 164 no. 5 (ph.). **Epitaph, mid/late 2nd cent. B.C.** White marble pedimental stele, niche lacking figures.: [- - ca. 10 - -] | ἄλυπε, χαῖρε

Edd.pr. speak of 'two lines of an older inscription' of which no text is given, and print only L. 2 of a 'further two-line inscription' [L. 1, from ph. perhaps a female name in -η and a patronym in -οκλᾶς, Zellmann-Rohrer].

1544: 165 no. 9 (ph.). **Epitaph of Herion, late 2nd cent. B.C.** White marble pedimental stele, niche with standing male figure: Ἡρίων Ἀντιόχου | ἄλυπε, χαῖρε

1. [Χα]ιρίων, edd.pr.; corr. Aliquot.

1545: 164/165 no. 8 (ph.). **Epitaph of Nikias, late 2nd cent. B.C.** White marble pedimental stele with figures in niche, 'male servant with crossed legs, looking up to his lord.'

οἱ φίλοι Νικίαν Νικίου· ἄλυ[πε,] | vacat χαῖρε

1. ἄλ[υπε], edd.pr.; corr. Aliquot.

1546: 165/166 no. 11 (ph.). **Epitaph of Apollonios, 2nd/1st cent. B.C.** White marble pedimental stele, niche with standing male figure flanked at right by 'a shorter male servant.'

Ἀπολλώνιος | Ἀπολλωνίου |ἄλυπε, χαῖρε

1/2. Ἀπολλόνις Ἀπολλονίου, edd.pr.; Ἀπολλώνιε Ἀπολλωνίου, Aliquot [read from ph.; for the parasitic iota cf. e.g. *IG* IX.2.207b.2/3, *CIIP* III 2335, Zellmann-Rohrer].

1547: 167 no. 15 (ph.). **Epitaph of Gratos, 1st cent. B.C./1st cent. A.D.** White marble pedimental stele with figures in niche, a man reclining on a couch and a standing youth.

Γρᾶτε Χρυσογόνου | vacat ἄλυπε, χαῖρε

1/2. Γρᾶτ[- ? -] Χρύσου . . . χαῖρε, edd.pr. [read from ph.; for Χρυσόγονος in the vicinity see *IGLS* III 1033, Zellmann-Rohrer].

1548: 168 no. 19 (ph.). **Epitaph of Chryseros and Demaia, 1st cent. B.C./1st cent. A.D.** Gray marble pedimental stele with relief in niche of four persons reclining on couch, beside which 'a very short sized male servant.'

Χρυσέρως καὶ Δημαί[α] | vac. ἄλυποι, χαίρετε

1. Δημαν[. . .], edd.pr.; corr. Aliquot.

1549: 171 no. 23 (ph.). **Epitaph of Ais, Imperial period.** Fragmentary white marble stele with relief in niche of man reclining on couch, in front of which a table and food, similar to *SEG* LVIII 1717: Αι, εὐψύ[χει]

AI, edd.pr., supposing ▪ lost L. 2 with the name of the deceased; αἶ 'hélas' or ἀὶ for ἀεί, but an unusual formula, Aliquot [rather the vocative Αι, cf. Εὐσέβι in *SEG* LVIII 1717; Αις is a syncopated form of the Semitic Αιος, for which see e.g. *IGLS* XIV 48 (Adraa), Zellmann-Rohrer; for Αια, Αιαν, Αιανης, Αιος, Αιων and Αιωνας, Hellenized forms of the Semitic ḤYY (an augural name, 'living'), see H.Wuthnow, *Die semitischen Menschennamen in griechischen Inschriften und Papyri des vorderen Orients* (Leipzig 1930) 14/15, Di Segni].

1550: 169 no. 20 (ph.). **Epitaph of Marios and Kratea, Imperial period.** Fragmentary gray marble stele, niche with two persons reclining on couch, beside which a sitting veiled woman and a servant; the inscription was added in re-use.

Μάριος Μαρίου καὶ Κρατέα | Κρατέου v ἄλυποι, χαίρετε

1551: 171 no. 24 (ph.). **Epitaph of Perdeikous, Imperial period.** White marble stele, similar decoration to our lemma no. 1549: εὐψύχι, Περδεικοῦ

1/2. Πειζαδεικος, edd.pr.; corr. Aliquot, voc. of an unattested Περδεικοῦς, cf. Περδίκ(κ)ας [or a female name in -ού; Μαμαλού, Μελισσού, Σωτηρού, Σωσού; see *LGPN* Va-c, s.vv., Chaniotis].

1552: 172 no. 25 (ph.). **Epitaph, Imperial period.** Fragmentary white-gray marble stele, the head of a man reclining on a couch; the original likely resembled our lemma no. 1549: [- ? -] χαῖρ(ε)

χαῖρ[ε], edd.pr. [XAIP, stone, which appears complete at right; edd.pr. also transcribe a putative line above this one as MYP, but the text would be out of place and does not appear on the ph., Zellmann-Rohrer.]

1553. **Antiochia. Grave epigram of Apollonios, Imperial period.** *IGLS* III 912; *SEG* VII 69; *GV* 1422; Merkelbach-Stauber, *SGO* IV p. 244 no. 20/03/04. B.Cabouret, in E.Amato (ed.), *ΕΝ ΚΑΛΟΙΣ ΚΟΙΝΟΠΡΑΓΙΑΙΣ. Hommages à la mémoire de Pierre-Luis Malosse et Jean Bouffartigue* (Paris 2014) 153-164 (ph.; dr.), re-prints the text with French translation: the iambic trimeters lack mastery and are the work of a 'poète stipendié' or local writer, if not the commissioner himself; with commentary on iconography and the implications of the text for funerary cult: the address to the deceased in the voc. is a form of immortalization via commemoration; the mention of χοαί and στέμματα ἀνθέων refers to concrete ritual practices; the commissioner is concerned to show his fulfillment of the duties of memory and familial piety; C. mentions further discussion of the text in unpublished theses of A.Saraçoglu (1997) and E.Güven (2014).

1554. **Antiochia. Mosaic inscriptions, 3rd/4th cent. A.D.** Polychrome mosaic pavement of a private house, found in a rescue excavation at İplik Pazarı (Affan Mahallesi). The inscriptions (A-D) are inserted into the center (A-C) and left (D) of the three figurative panels, around which a guilloche border. Mentioned in N.Sezgin, B.Demir, *Müze* 22 (2013) 275 (ph.); edd.pr. H.Pamir, N.Sezgin, *Adalya* 19 (2016) 251-280 (ph.; translation); cf. E.Villeneuve, *Monde de la Bible* 218 (2016) 75 (ph.); P.-L.Gatier, *BE* (2016) no. 520.

A: Above a sundial: θ′
B: Above the head of a hastening man with fluttering himation and lost left sandal: Τρεχέδιπνος
C: Above the head of a male grotesque, pulling on the cloak of the hastening man: Ἄκαι|ρος
D: On either side of the head of a skeleton reclining to dinner: Εὐφρ|ό- head συνος

A. The ninth hour, with dinner to begin at the tenth, edd.pr. || B. 'running to dinner', cf. *LSJ* s.v.; Menander's Chaerephon and other New Comedic parallels in Ath. *Deipn.* 6.27-46; Alciphron 3.2. A similar depiction of a parasite and a sundial is found on a mosaic from Daphne with the inscription ἐνάτη παρήλασεν (*IGLS* III 1027; *SEG* LIX 1662; ph.), for which cf. also *SEG* LIX 1662, edd.pr. || C. the personification of 'ill-timing', 'inappropriate timing,' edd.pr. || D. male counterpart of Εὐφροσύνη, edd.pr. || all three inscriptions encourage the proper use of one's life-time, that the pleasures of life should be indulged faced with 'the infinity of death,' edd.pr.

1555. **Antiochia. Mosaic inscription (label), 5th cent. A.D.** Flanking head and neck of a robed and coiffed female figure in medallion with cyma border, in a residential area in the city center explored in excavations of the Hatay Museum in 2006. Mentioned by E.Villeneuve, *Le Monde de la Bible* 210 (2014) 82 (ph.) [read from ph., Zellmann-Rohrer]: Μεγα head λοψυ|χί neck α

[For the personification cf. *IGLS* III 998; *SEG* LV 1598 (17), Zellmann-Rohrer.]

1556. **Antiochia. Mosaic inscription, 5th/6th cent. A.D.** *SEG* XLV 1894; LV 1604. The mosaic is now in the Museum of Fine Arts, Boston (accession 2006.848), cf. *Annual Report. Museum of Fine Arts, Boston* (2006) 26, 41 (ph.) [the text can be read Ἀπόλαυ[σι]ς, Πλοῦτος, from the good ph. there and in the MFA online catalogue, Zellmann-Rohrer].

1557. **Antiochia. Amphora stamp, ca. 197 B.C.** Rhodian; rectangular fields, broken at right. Described by F.Ç.Coşkun, E.Alkaç, in A.Özfirat, Ç.Uygun (edd.), *Uluslararası Çaglar Boyunca Hatay* - (see our lemma no. 1541) 146 no. 50B (ph.); no text [read from ph., Zellmann-Rohrer].

ἐπὶ Ἀγλου[μ]|βρότου

Edd.pr. identify the eponym and give as parallels *SEG* XXVII 1037, Z.Sztetyłło, *Études et Travaux* 16 (1992) 157 no. 1, C.Börker, J.Burow, *Die hellenistischen Amphorenstempel aus Pergamon* (Berlin 1998) 19 no. 29, G.C.Şenol, in J.-Y.Empereur, M.-D.Nenna (edd.), *Nécropolis 1. Études Alexandrines* 5 (Cairo 2001) 403/404 no. 12, and refer for the dating

to G.Finkielsztejn, *Chronologie détaillée et révisée des éponymes amphoriques, de 270 à 108 av. J.-C. environ* (Oxford 2001) 196 [at 192 however F. assigns this eponym more precisely to ca. 197; see now also G.Cankardeş-Şenol, *Lexicon of Eponym Dies on Rhodian Amphora Stamps* 1 (Alexandria 2015) 74-79, Zellmann-Rohrer].

1558. Antiochia. Weight, 83/84 A.D. Nearly square lead weight; inscribed on recessed obverse about Hermes on podium holding caduceus; the back with lozenge pattern; 251.12 g. Ed.pr. S.Qedar, *Gewichte aus 3 Jahrtausenden IV. Münz Zentrum Auktion* XLIX (Cologne 1983) 34 no. 5080 (ph.; majuscules; German translation); recently discussed by C.Doyen (see our lemma no. 1538) [read from ph., Zellmann-Rohrer]: Ἀντιόχεον | ζμρʹ | ἐπὶ | Κότυος || ἡμιμναῖον

2. Year 147, Pompeian era = 83/84 A.D.

1559. Antiochene. Christianization. Cf. *SEG* LXIII 1477. P.-L.Gatier, in *The Levant* -- (see our lemma no. 1531) 145-164, returns to this topic with a similar epigraphically informed study as covered in our lemma in *SEG* LXIII: G. again finds rapid adoption of Christianity in the early fourth cent., with little evidence for pagan resistence.

1560. Antiochene (area of: Daphne). Epitaph, 2nd cent. B.C. Gray marble stele, niche with figures of ■ man in a mantle flanked by a girl and boy. Edd.pr. E.Laflı, E.Christof, in *Uluslararası Çaglar* -- (see our lemma no. 1541) 166 no. 12 (ph.): [- - - ca. 15 - - -]| [- - ca. 10 - -] ἄλυποι

[Estimate of missing letters added from ph., which does not confirm the reading, Zellmann-Rohrer.]

1561. Antiochene (area of: Kafr 'Aqab). Boundary stone for the asylia of two churches, 492-518 A.D. *SEG* LXII 1587. B.Riba, *Semitica et classica* 7 (2014) 160, cites this inscription in a discussion of the ecclesiastical complex in the eastern part of this site, arguing that the dating, based on the eponymous emperor Anastasius, may be refined to the patriarchate of Severus of Antioch (512-518), known to have delivered a homily in honor of the ἅγιος Θαλλέλαιος to whom one of the two churches was dedicated [at most a terminus ante quem, Di Segni].

1562. Antiochene (area of: Kuseyr Yaylası). Dedication of Kassiodoros to a goddess, Imperial period. Block found in front of the south wall of a church on the Göleğen Tepesi. Ed.pr. C.Saliou, ap. H.Pamir, *AST* 32.2 (2014) 361 (illegible ph.; nearly illegible dr. showing LL. 1-4; Turkish translation).

ẠΑΙΑΙΝΗ ἐπη|κόῳ Κασσιό|δωρος Δι|οδώρου ἐξ ἰδίω||ν ἐποίει

1. ẠΑΙΑΙΝΗ: an unattested goddess, S. [cf. perhaps the dedication [θ]εᾷ Λααα[ίνῃ] ἐπηκόῳ in *I.Gerasa* 43, Zellmann-Rohrer] || 2/3. Κασσιόδωρος may be derived from the epithet of Ζεὺς Κάσ(σ)ιος, worshiped in the region, S.

1563. Antiochene (area of: Narlıca). Epitaph of Rufina, 2nd cent. B.C. Gray marble stele, niche with figures of a man in a mantle flanked by a girl and boy. Edd.pr. E.Laflı, E.Christof, in *Uluslararası Çaglar* -- (see our lemma no. 1541) 169/170 no. 21 (ph.): Ῥουφεῖνα ἄλ[υπε χ]αῖρε

Ῥουφεῖνα is 'an Arabian-Roman creation,' edd.pr. with reference to a forthcoming study by H.Bru [as with Ῥουφῖνα, simply a transliteration of Rufina, common across the Roman Empire, Zellmann-Rohrer] || ἄ[λυπε χαῖρε], edd.pr. [read from ph., Zellmann-Rohrer].

1564-1565. Antiochene (area of: Narlıca). Christian epitaphs, 6th/7th cent. A.D. Dipinti on the vaults of arcosolia in a rock-cut tomb in the north necropolis. Ed.pr. H.Pamir, in B.Cabouret, J.-M.Carrié, D.Feissel, C.Saliou (edd.), *Les sources de l'histoire du paysage urbain d'Antioche sur l'Oronte. Actes des journées d'études des 20 et 21 septembre 2010 organisé par l'EA 1571* (*Université Paris-8*) *et du CEROR* (*Université de Lyon 3*) (Paris 2012) 266/267 (transliterated majuscules); cf. ead., in Redford, *Antioch on the Orontes* -- (see our lemma no. 1540) 102; dating by style of the accompanying figurative scenes and presence of Christian crosses.

1564: Pamir (2012) 266; ead. (2014) 102. In white on black ground on vault of east arcosolium.
[- ? -]ΔΟΣ[- ? -]

1565: Pamir (2012) 267; ead. (2014) 102. In white on black ground on vault of north arcosolium.
[- ? -]ΚΑΣ[- ? -]

1566. Antiochene (area of: Shinān). Building inscription, 2nd cent. A.D.? Monumental inscription at the southern bay of the temple, later effaced. Ed.pr. M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 233, who mentions also an inscription copied in 1953 by K.Chéhadeh attesting the era of Antioch, which places the site in its territory.

[- ? -]
Βαρσυ-
μιος Πι-
4 αξιο-
υ ἀπὸ κ(ώμης)
[- ca. 5 -]ς
κατέχει

2/3. The Semitic Βαρσυμιος is paralleled by Βαρσυμις in the inscription ed. J.Jarry, *Annales islamologiques* 9 (1970) 206/207 no. 47 (Al -Muġarrāt), Zellmann-Rohrer; cf. also Βαρσυμου (gen.), *SEG* XXXVI 1279 A a, Βαρσεμιας, *SEG* XLVIII 1904, Βαρσημιας, *SEG* XLI 1541 bis, and Βαρσιμας, *SEG* XLVIII 1884 with our lemma no. 1691, Di Segni.]

1567-1575. Apamea. Inscriptions concerning L. Iulius Agrippa, ca. 116 A.D. Ed.pr. J.-P.Rey-Coquais, *AArchSyr* 23 (1973) 39-47 nos. 1-9 (ph.; dr.); cf. J., L.Robert, *BE* (1976) no. 718. Recently discussed by J.-B.Yon, *CCG* 25 (2014) 284/285 (cf. our lemma no. 1529); and N.Khoury, in M.-F.Boussac, S.Denoix, T.Fournet, B.Redon (edd.), *25 siècles de bain collectif en Orient. Proche-Orient, Égypte et péninsule arabique* (Cairo 2014) 2:362.

1567: 40/41 no. 1 (ph.). *I.Choix.Syrie* 2 (ph.). **Building inscription of L. Iulius Agrippa for a bath, ca. 116 A.D.** Limestone lintel inscribed within border.

ὑπὲρ τῆς αὐτο-
κράτορος Νέρουα Τραϊα-
νοῦ Καίσαρος Σεβ(αστοῦ) Γερμ(ανικοῦ) Δακι-
κοῦ ὑγείας Λ· Ἰούλιος Γ· υἱὸς
Φαβ· Ἀγρίππας βασιλικὰς τειμὰς ἔχων
καὶ προγόνους χαλκαῖς δέλτοις ἐν τῷ Καπετωλίῳ
συμμάχους Ῥωμαίων ἀναγεγραμμένους, ἔχων δὲ καὶ
ἀλιτουργησίαν καὶ ἐκτελέσας πᾶσαν φιλοτειμίαν
αὐθαιρέτως, ἐκ τῶν ἰδίων ἀγοράσας τὸν τόπον
τάς τε θέρμας καὶ τὴν ἐν ταύταις βασιλικὴν
καὶ τὴν πρὸ τούτων στοὰν σὺν τῷ ἐνόντι παντὶ
κόσμῳ καὶ χαλκουργήματι κτίσας τῇ πατρίδι ἀνέθηκεν
ἐπὶ Ἰουλίου Βάσσου πρεσβ(ευτοῦ)
Σεβαστοῦ ἀντιστρατήγου

Dated by titulature of Trajan, to which Παρθικός was added in spring/summer 116, and the eponymous governor, attested 116/117; the dedicant is to be identified with the homonym in *IGLS* IV 1314, where reference is made to the same ancestral honors at Rome under Augustus mentioned also in our lemma no. 1568; the relation to the quaestor C. Iulius Agrippa in *PIR*[2] s.v. Iulius 130 is to be rejected; the construction belonged to the re-building of Apamea after the earthquake of 115, ed.pr. || Ll. 1/2, 13/14 in larger letters || 3. ΣΕΒ ΓΕΡΜ, stone || 5. βασιλικὰς τειμάς: most likely insignia and privileges accorded to local princes, cf. βουλευτικαὶ τιμαί, ed.pr. || 13. ΠΡΕΣΒ, stone.

1568: 41-46 no. 2 (ph.; dr.). **Honorary decree for L. Iulius Agrippa, ca. 116 A.D.** Fragmentary limestone statue base re-used as a jamb.

- -
traces
[τῶν προγ]ονικῶν δικαίων πά[ντων]
[καὶ τὴν αὐ]τοῦ ἀλιτουργησίαν δηλο[υ]-
[μένην] μετὰ ἄλλων τειμῶν χαλκαῖς
[δέλτοι]ς ἐν τῷ Καπετωλίῳ ἐν Ῥώμῃ,
[ἀρ]χὰς δὲ καὶ λιτουργίας καὶ φιλοτει-
[μίας τῇ] πατρίδι ἐκτελέσαντα καὶ ἱερασά-
[μενον,] ἀγορανομήσαντα φιλοτείμως
[καὶ μ]ῆνας ἒξ ν σειτοδοτήσαντα ἀργύρια
[Ӿ. . .ʹ δ]όντα, ἀλείψαντα καὶ ποιήσαντα ἐν τῷ
[- - ca. 5 - -]Ω ἀγωγῷ ἱκανὰ μείλια, γραμματεύ-
[σαντα] τῆς πόλεος ἐξαιρετόν, αἰτησά-
[μενον] αὐτὸν ἐπὶ ἐνιαυτὸν καὶ ἑαυτῷ
[τοὺς συ]νάρξαντας ἑλόμενον καὶ ἐν τῷ
[αὐτῷ ἔτ]ει καὶ ἰρήνης καὶ σειτοδοσίας ἐπι-
[μεληθ]έντα καὶ κτίσαντα τὰς θέρμας
[καὶ τὴν] πρὸ αὐτῶν ἐπὶ τῆς πλατείας στοὰν
[καὶ τὴ]ν παρακειμένην βασιλικὴν καὶ τὸν
[πά]ντα χωρήσαντα τόπον ἐξ ἰδίων ἀγορά-
[σαντ]α καὶ ἀναθέντα ἐν ταῖς αὐταῖς θέρμαις
[χαλκ]ουργήματα· τὸν Θησέα καὶ Μεινώταυρον,
[τὸν Ἀ]πόλλωνα καὶ Ὄλυμπον καὶ Σκύθην
[καὶ Μ]αρσύαν· πρεσβεύσαντα προῖκα πολλά-
[κις πρ]ὸς Σεβαστοὺς καὶ εἰς Ῥώμην καὶ
[πρὸς ἡ]γεμόνας· ἐγένοντο δὲ αὐτοῦ καὶ
[πολλ]οὶ μὲν ἀπὸ πατρὸς καὶ μητρὸς
[πρόγον]οι ἔνδοξοι καὶ φιλότειμοι καὶ τε-
[τράρχαι] καὶ βασιλικῶν τειμῶν μετέχοντες·
[μάλιστα δ]ὲ Δέξανδρος ὁ πρῶτος τῆς ἐπαρ-
[χείας ἱε]ρασάμενος πρόπαππος αὐτοῦ ὑπὸ
[θεοῦ Αὐ]γούστου διὰ τὴν πρὸς τὸν Ῥωμαίων
[δῆμον] φιλίαν καὶ πίστιν ἐπικρίματι
[φίλο]ς καὶ σύμμαχος ἀνεγράφη χαλ-
[καῖς] δέλτοις ἐν τῷ Καπετωλίῳ ἐν αἷς καὶ
[αἱ ἄλ]λαι δοθεῖσαι αὐτῷ καὶ γένει αὐτοῦ ἐξαι-
[ρετοὶ] τειμαὶ δηλοῦνται· ὧν δέλτων τὸ ἔγλημ-
[μα ἀ]πόκειται εἰς τὰ ἐνθάδε ἀρχεῖα ἔτους
[. . .ʹ Ξ]ανδικοῦ ηκʹ· ὑπὸ δὲ τῆς ἡμετέρας πόλε-
[ως δόγ]ματι βουλῆς καὶ δήμου ἐτειμήθη
[Περ]ιτίου γʹ ἀπίοντος· ἐν ᾧ δόγματι ΤΟ[. .]
- -

Likely contemporary with the dedication of the baths in our lemma no. 1567; at most 5 lines lost at the beginning, ed.pr. || [2. πά[ντων] added from dr., Zellmann-Rohrer; om. ed.pr. but cf. tr. 'ayant l'ensemble (?) des droits de ses ancêtres'] || 6. [ἀρχ]άς, ed.pr. in text but traces described in comm. || 11. initio an adj. applied to the aqueduct expressing a cardinal direction, perhaps [δυτικ]ῷ, ed.pr. || 17. [π]ρό, ed.pr. but traces described in comm. || 22. less likely [καὶ Ἀ]πόλλωνα, ed.pr. || 27/28. τε|[τράρχαι]: 'n'est que vraisemblable,' ed.pr. || 29-31. the career of Dexandros shows the establishment of the imperial cult in Syria under Augustus; Dexandros himself may have governed a tetrarchy in the vicinity of Apamea, ed.pr. || 34. [δ]έλτοις, ed.pr. but traces described in comm. || 36/37. ἔγλημ|[μα], 'extrait,' cf. ἔκληψις, ed.pr. || 37,

40: a change in calendar, including the shift from division of the month into three decades to sequential counting, perhaps connected to the introduction of the imperial cult, ed.pr.

1569: 46 no. 3 (ph.). **Honorary inscription for L. Iulius Agrippa, before 116 A.D.** Fragmentary statue base.

[Λ· Ἰ]ούλιον
[Ἀγρί]ππαν
[Ἰ]ούλιος
4 [Ἀ]λέξανδρος
τὸν ἑαυτοῦ
πάτρωνα
καὶ εὐεργέτην

The dedicant may be the same as that of our lemmata nos. 1570/1571 and 1573, or that of 1572; to be dated along with 1570-1573 before the dedication and decree 1567/1568, which attribute βασιλικαὶ τιμαί to the honorand, ed.pr.

1570: 46 no. 4 (ph.). **Honorary inscription for L. Iulius Agrippa, before 116 A.D.** Fragmentary statue base.

[Λ· Ἰούλιο]ν Ἀγρίππαν
τὸν κτίστην Λούκιος
Ἰούλιος Τρόφιμος τὸν
4 [ἑα]υτοῦ πάτρωνα
[καὶ] εὐεργέτην

2. κτίστην: founder of a building at his own expense, Robert.

1571: 47 no. 5 (ph.). **Honorary inscription for L. Iulius Agrippa, before 116 A.D.** Fragmentary statue base.

Λ· Ἰούλιο[ν Ἀγρίππαν]
τὸν κτίστην Λούκιος
Ἰούλιος Τρόφιμος τὸ[ν]
4 ἑαυτοῦ πάτρωνα
καὶ εὐεργέτην

1572: 47 no. 7 (ph.). **Honorary inscription for L. Iulius Agrippa, before 116 A.D.** Statue base.

Λούκιον Ἰούλιον Ἀγρίππαν
τὸν ἐκ τῶν ἰδίων κτίστην
Γάϊος Ἰούλιος Θεόπομπος
4 τὸν ἴδιον πάτρωνα κα[ὶ]
εὐεργέτην εὐχαριστίας
vacat ἕνεκα

1573: 47 no. 6 (ph.). **Honorary inscription for L. Iulius Agrippa, ca. 116 A.D.** Statue base.

Λ· Ἰούλιον Ἀγρίππαν
βασιλικὰς ἔχοντα τειμὰς
τὸν κτίστην Κ· Μουνάτις
4 Μαρεῖνος β(ενεφικιάριος) τὸν ἑαυτοῦ
vacat εὐεργέτην

4. B, stone.

1574: 47 no. 8 (ph.). **Honorary inscription for L. Iulius Agrippa, ca. 116 A.D.** Statue base.

Λούκιον Ἰούλιον Ἀγρίππαν
τὸν ἐκ τῶν ἰδίων κτίστην
Λούκιος Ἰούλιος Νικηφόρος
4 τὸν ἴδιον πάτρωνα καὶ
εὐεργέτην εὐχαριστίας ἕνεκα

1575: 47 no. 9 (ph.; dr.). **Honorary inscription for L. Iulius Agrippa, ca. 116 A.D.** Statue base.

Λ· Ἰούλιον Ἀγρίππαν
βασιλικὰς ἔχοντα τειμὰς
vacat τὸν κτίστην
4 οἱ ἀπὸ τῆς φαμιλίας

4. φαμιλίας: '[c]eux de sa maison,' not the special sense of a school of gladiators, ed.pr.

1576-1578. **Apamea. Mosaic inscriptions (labels), ca. 325-350 A.D.** In the floor of room AB of the house 'au *triclinios*.' Ed.pr. J.Balty, *AArchSyr* 20 (1970) 81-92; cf. ead. in S.Isager, B.Poulsen (edd.), *Patron and Pavements in Late Antiquity* (Odense 1997) 87 (ph.); and now V.Scheibelreiter-Gail (see our lemma no. 1531).

1576: 82 (ph.). To the left of the head of a god seated on a throne and holding a scepter: Ζεύς

To the right a standing Hermes with caduceus and illegible label, ed.pr.

1577: 86 (ph.). About the head of bearded male figure in rectangular border.
[Χεί]λων

Λακε head δεμό-
vac. head νιος·
σαυτὸν head γνῶθι

Fragment of larger composition with our lemma no. 1578 and two more of the Seven Sages, perhaps accompanied by another panel with the remaining three, cf. the mosaic at Baalbek (*IGLS* VI 2884; Merkelbach-Stauber, *SGO* IV; *I.MnBeyrouth* 340), ed.pr. || 1. [Χεί-] 'omise par le mosaïste,' ed.pr. [rather lost in lacuna above head? Zellmann-Rohrer]

1578: 86/87. Small fragment; figure lost: [Θαλῆς Μιλήσι]ος·| [ἐγγύα· πά]ρα | [δ' ἄτ]α

1579. Apamea. Mosaic inscriptions (labels), late 4th cent. A.D. Polychrome figural mosaic floor in room AW of the house 'au *triclinios*,' with labels in central medallion on either side of modius on head of personified Earth (A), and in three octagonal medallions around the heads of personifications of the four seasons, winged female figures crowned with fruit (B), veiled (C), or crowned with flowers (D). Ed.pr. J.Balty, *Syria* 50 (1973) 314-316 (ph.); cf. ead., in S.Isager, B.Poulsen (edd.), *Patron and Pavements in Late Antiquity* (Odense 1997) 88; partial text in *SEG* LXI 1633 (2); and now V.Scheibelreiter-Gail (see our lemma no. 1531).

A: Γ head ῆ
B: Με head θο|πωρι- head νί
C: Χιμ head ερινή
D: Ἔαρι head νή

Extensive iconographic commentary; dating on stylistic grounds, ed.pr. || a fourth octagonal medallion with a personification of Summer was likely lost already in antiquity, ed.pr. [i.e. Θερινή; on the personified Τροπαί see now *SEG* LIV 1865; LXI 1633, Zellmann-Rohrer].

1580. Apamea. Mosaic building inscription, 469 A.D. *IGLS* IV 1318 + V Add. p. 316. F.De Ruyt, in *Scrinium Lovaniense. Mélanges Ét. Van Cauwenbergh* (Leuven 1961) 160-166. W.Van Rengen in C.Dulière (ed.), *Mosaïques des portiques de la grande colonnade. Section VII, 16-17* (Brussels 1974) 59-64 (ph.), gives some new readings after autopsy; we incorporate two more proposals of L.Di Segni *per ep.* For commentary see recently B.Poulsen (cf. our lemma no. 2171) 181.

ἐψηφώ[θη κ(αὶ) ἐτελειώ]-
θη ἡ βᾶρ[ις - ? -]
προ(νοίᾳ) Ἰουλ[ιανοῦ?]
τοῦ μ[εγαλοπρ(επεστάτου)? - ? -]
NOB[- ? -]
Σ ἐν μ[ηνὶ Ἀρτε-]
μισ[ίου τοῦ]

πψ' ἔ[τους vac.?]

1-2. ἐψηφω[λογή]|θη? Van Rengen; ἐψηφώ[θη κ' ἐστρώ]|θη, De Ruyt; ἐψηφώ|θη, *IGLS* || 2. βᾶρ[ις], 'stoa,' Robert, De Ruyt for a square, porticoed structure, Di Segni] || 2/3. [- ? -]|προ( ) Ἰουλ[ιανοῦ?], perhaps [ἐπὶ τοῦ λαμ]|προ(τάτου), Van Rengen; [ἐμ]|πορίου, *IGLS* || 3-5. Ἰουλ[ιανοῦ?] | τοῦ μ[εγαλοπρ(επεστάτου)? - ? -]|NOB[- ? -]|Σ, perhaps in fine [κ(αὶ)] | νοβ[(ελισσίμου) κόμητο]|ς, Van Rengen; [τοῦ]|του? [. . ⁴ . .]|νοβ[ίου? ἀψί]|ς, *IGLS* || 5/6. [ἐποίη]|σεν? De Ruyt || 6-8. ἐν μ[ηνὶ Ἀρτε]|μισ[ίου τοῦ] | πψ' ἔ[τους vac.?], Van Rengen; ἐν μ[η(νὶ) Ἀρτε]|μισ[ίῳ . . τοῦ] | π(ψ)' ἔ[τους], *IGLS* || 8. ΠΨ, mosaic; year 780, Artemisios, Seleukid era = 469 A.D., *IGLS*.

1581. Apamea. Mosaic inscription with quotation of the *Odyssey*, late 5th/early 6th cent. A.D. In floor of room G of the so-called 'Maison du Cerf.' Described by J.Balty, in *VI Coloquio internacional sobre mosaico antiguo. Palencia-Mérida, Octubre 1990* (Palencia 1994) 188 (French translation); similarly ead., in S.Isager, B.Poulsen (edd.), *Patron and Pavements in Late Antiquity* (Odense 1997) 104 (mentioning forthcoming publication by G.Donnay); and now V.Scheibelreiter-Gail (see our lemma no. 1531). The text is said to reproduce *Od.* 1.123/124, 'Salut, étranger. Chez nous, tu seras traité en ami. Ensuite, lorsque tu auras fini ton repas, tu nous diras ce qu'il te faut.'

1582. Apamene (area of: Dānā). Epitaph, 309/310 A.D. M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 232, mentions the discovery of a fragmentary dated inscription on the lid of a sarcophagus.

1583. Apamene (area of: Ǧarāda). New inscription. M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 232, mentions the discovery of an inscription including the name Σιγνας Βαρβηλου; the use of the Seleucid era shows that the site belongs to the territory of Apamea, not Antioch as assigned in *IGLS* II.

1584. Apamene (area of: Ḥawartā). Dedication to Mithras (dipinti), late 4th cent. A.D. *SEG* LII 1561; LVII 1783. M.Gawlikoswki, *ARAM* 26 (2014) 101-108, offers further reflections on the implications of the frescoes accompanied by these inscriptions for the history of Mithraism.

1585. Apamene (area of: Tell Minnis). Christian mosaic building inscription, 463 A.D. *SEG* XLIV 1315; XLVI 1771; cf. LXI 1387. M.Peppard, *ZPE* 190 (2014) 168-171 (ph.), republishes this inscription, which entered the Fordham University Museum in 2013, after autopsy; his readings generally confirm those of ed.pr. against those of Rey-Coquais; in LL. 6/7 P. prefers τῆ|ν(δ)ε and in L. 9 the expansion ἰνδ(ικτιῶνος), already suggested by Bingen in *SEG* XLIV 1315 app.cr.; in L. 7 ἐκ(λ)[ησ]ίαν is printed [the ph. allows ἐκ(λ)η[σ]ίαν, Zellmann-Rohrer]; in L. 10, τοῦ δ̣ιακόνο̣[υ] with comment on the unusual formula, possibly giving a personal name in a lost L. 11 [or τοῦ δ̣ιακον̣[κοῦ] for τὸ διακονικόν? Zellmann-Rohrer]; **with expanded commentary on the bishop Ἐπιφάνιος and the περιοδευτὴς καὶ**

πρεσβύτερος Αβρααμιος, perhaps to be identified with the presbyter of the same name in *IGLS* IV 1607. Cf. D.Feissel, *BE* (2014) no. 505.

1586. **Apamene (area of: Tell Minnis). Christian mosaic epitaph of Abboses, 5th cent.** A.D.? Rectangular mosaic panel with white, black, and red-brown tesserae, with figures of two birds holding in their beaks a 'drooping textile.' Likely found in the same church as our lemma no. 1585; photographed by H.Seyrig in Beirut before 1967; entered the Fordham University Museum in 2013. Ed.pr. M.Peppard, *ZPE* 190 (2014) 171/172 (ph.); cf. D.Feissel, *BE* (2014) no. 505, who suggests that the mosaic epitaph *SEG* XLVI 1806 may belong to the same church; Greek text and French translation, J.-B.Yon, *An.Ép* (2014) [2017] no. 1388.

ἔνθα κῖτε ὁ εὐλα|βέστατος πρεσβύ|τερος Αββωσης diamond

Undated by ed.pr. || 1. ἐνθά(δε) corr. ed.pr., rejected by F. [for ἔνθα κεῖται cf. e.g. *CIIP* III 2484, Zellmann-Rohrer] || 3. Αββωσης: cf. Αββως (Sozomen, *HE* 6.33), Αβωσιν (*IGLS* IV 1382), and Αββωσας (H.Seyrig, *Syria* 20 [1939] 194), ed.pr. [for the last see now *I.MnBeyrouth* 349, Zellmann-Rohrer].

1587. **Apamene (area of: Tell Qarqur). Mosaic inscription, Byzantine period.** Polychrome mosaic with figures of gazelle and horse, inscribed on left haunch of horse, possibly the pavement of a church. Mentioned by J.Casana, *Chronique archéologique en Syrie* 6 (2012) 77/78 (ph.); no text [read from ph., Zellmann-Rohrer]: API

A label? Casana [rather a representation of a brand? Zellmann-Rohrer].

1588. **Arethusa (area of: Burğ Qāʿī). Old and new inscriptions.** M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 232, mentions the revision of *IGLS* V 2090, 2094, 2097 as well as a stele perhaps representing a priest of 'Séméa,' and a fragmentary inscription built into ■ private house.

1589. **Arethusa (area of: Dayr al-Fardīs). Christian acclamation, Byzantine period.** Ed.pr. M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 232.

σταυροῦ προκιμένου (οὐ)δὲν ἰσχύει ὁ φθόνος

Cf. *IGLS* IV 1676, 1909, 1969, ed.pr.

1590. **Arethusa (area of: Dayr Salām). New inscription, Byzantine period.** M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 232, mentions the discovery; no text; no further details.

1591. **Arethusa (area of: Maryamayn). Dedication of T. Fl. Nikanor, Imperial period.** Inscribed on a small column. Ed.pr. M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 232: Τ· Φλ· Νικάνωρ | ἀνέθηκεν

1592. **Arethusa? (area of: Umm al-Ṭuyūr). Building inscriptions, 288/289** A.D. M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 233, mentions an inscribed lintel at the entry to the cella establishing the dedication of a temple to Ἀγαθὴ Τύχη [rather an augural expression? Di Segni] and another at the gate of the temenos giving the above date; G. does not indicate which system of dating is used.

1593-1594. **Beroia (area of: Tell Bāğir). Christian mosaic building inscriptions, 6th cent.** A.D. Polychrome pavement of basilica church. Edd.pr. Y.Khanjou, M.Fakhro, F.Alhajali, M.Sheikh Aleshra, *Chronique archéologique en Syrie* 6 (2012) 247-249* (ph.) (in Arabic; English summary, 357).

1593: 247* (ph.). **Christian mosaic building inscription of Panaretos.** Within tabula ansata.

Πανάρετος εὐξάμενος
ὑπὲρ παντὸς τοῦ οἴκου
αὐτοῦ καὶ ὑπὲρ μνίας
4 Μαξιμίνου ἐψήφω-
σεν τὴν στοάν

3. μνίας: from majuscule transcription and ph., cf. *IGLS* IV 1320, 1636, Zellmann-Rohrer; μν(ήμη)ς corr. edd.pr. || [5. στοάν: 'aisle,' cf. *SEG* XLIV 1336, Zellmann-Rohrer].

1594: 249*. **Christian mosaic building inscription in memory of Kaor.**

[κύριε μνήσ]θετι το{ι}ῦ δούλου σου Καορος [- ? -]

1595. **Berytos.** For a *pierre errante* said to be from Berytos see our lemma no. 1869 in fine.

1596. **Chalkidike (area of: Maktaba). Bilingual (Greek-Syriac) building inscription for ■ church, Byzantine period.** M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 231, reports the discovery of this text, which concerns the same church as *IGLS* II 340.

1597. Chalkidike (area of: Rasm Shaykh Kassim). New inscription, 409/410 A.D. M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 231, mentions the discovery; no text.

1598. Damaskos. Dedication of P. Aelius Ariston to Zeus Theandrios, 150/151 A.D. Inscribed column base. Described by G.Yaaghi, H.S.Saad, *Chronique archéologique en Syrie* 5 (2011) 129*, 140 (in Arabic; English summary, 321) (ph.; Arabic translation); Greek text and French translation, J.-B.Yon, *An.Ép* (2014) [2017] no. 1390 bis.

Διὶ Θεανδρίῳ τῷ κυρίωι
Π· Αἴλιος Ἀπολινα-
ρίου υἱὸς Ἀρίστων
4 εὐσεβῶν ἀνέθη-
vac. κεν· βξυ'

1. First attestation of Θεάνδριος at Damaskos, cf. *IGLS* XV 172 and *An.Ép.* (2010) no. 1698; his assimilation to Ζεύς and epithet κύριος are new, Yon || 4. year 462, Seleucid era = 150/151 A.D., edd.pr.

1599. Damaskos (area of: Dayr al-'Aṣāfīr). Dedications, 1st-3rd cent. A.D. Inscribed architectural members re-used in a Roman mill on the Hārūsh River. Three texts are described by M.Hammoud, I.Omeri, *Chronique archéologique en Syrie* 6 (2012) 263/264* (in Arabic; with English summary at 361; nearly illegible ph. of 1)/2) in situ upside-down; Arabic translation): 1) five-line inscription in tabula ansata on column, the text expressing the dedication of an altar to Zeus in fulfilment of a vow on the part of some soldiers and a Σαρπηδών [from ph. LL. 1/2 tentatively Διὶ τῷ κυρίῳ | οἱ ἀπὸ τῆς; L. 5 εὐχ[ήν], Zellmann-Rohrer]; 2) 12 lines in a pedimental border with star in gable on a column, a dedication mentioning a Ζήνων son of Διόδοτος, grandson of Διόδοτος, great-grandson of Λυσίμαχος, and a Ἰουκοῦνδα (?) alias Πατροφίλα, daughter of Ζήνων and adoptive daughter of Μουσαῖος; 3) four lines on a column-base continued by seven lines on the column, dedication to θεὸς Ζεύς and the θεοὶ Διόσκοροι σωτῆρες by Μάρων son of Λυσανίας and his brother Ἀλέξανδρος.

1600-1601. Damaskos (area of: Ḥalbūn). Dedications, Imperial period. Described by I.Omeri, *Chronique archéologique en Syrie* 3 (2008) 57* (in Arabic) (ph.) with Arabic translation advised by P.-L.Gatier; no text [read from ph., Zellmann-Rohrer].

1600: 57* (ph.). **Dedication of Ainas.** Stone bust of man in cloak, inscribed at right.

Ạινας | Αβαβ[ου]

[2. For the name cf. *IGLS* XV.1.54, XV.2.391, Zellmann-Rohrer.]

1601: 57* (ph.). **Dedication.** Fragment of altar?

[- ? -]. . .
[- ? -]Ι[. . .]ΗΚΑ >
[- ? -]. Π[. . .] ἑαυτ-
4 [ῷ καὶ τοῖς] υἱοῖς ἐκ τῶν
[ἰδίων] ἀνέθηκεν

1602. Damaskos (area of: Manīn, Ğabal Mār Taqlā). Graffito, Imperial period. Scratched on terra sigillata bowl. Described by M.Hammoud, I.Omeri, *Chronique archéologique en Syrie* 3 (2008) 245* no. 15 (in Arabic) (ph.), said to be Latin [read from ph., Zellmann-Rohrer]: Μοασος

[For the name cf. *IGLS* XI 22, Zellmann-Rohrer.]

1603. Doura-Europos. Epigraphy and archaeology. J.A.Baird, *The Inner Lives of Ancient Houses. An Archaeology of Dura-Europos* (Oxford 2014), studies in detail the archaeological context of private houses at the site, pursued via a 'biographical' metaphor, and the implications for the daily life and identity of the inhabitants. Passing comments on presence of graffiti esp. 125-128 possibly attesting military presence; the so-called 'House of the Scribes' is unlikely to have housed military officers as claimed by the excavators (*TEAD* VI pp. 265-204) due to the local onomastics in the dipinti labels (138-144); graffiti in general as evidence for wide-spread reading and writing, 173/174; μνησθῆ-graffiti as religious communication (see below and our lemma no. 1605), and *TEAD* V 404 (ph.) as an example of a domestic altar (175/176); at 196-199, dipinti listing names in the 'brothel,' *TEAD* IX.1.940/941; at 75, 243, dipinti labels in a mural in a private house along the 'Wall street' (ph.), possibly showing slaves attending a banquet: *TEAD* VI 685-687; at 247, 294, *SEG* XLIX 1996 and the graffiti published by R.N.Frye, J.F.Gilliam, H.Ingholt, C.B.Welles, *YClS* 14 (1955) 147-151 nos. 16-28, for the hereditary position of στρατηγός in the family of Λυσίας and Λυσανίας; at 260, the dedication *TEAD* V 416 for a 'creolized milieu' in the social, linguistic, and religious life of Doura. Note the appendix (305-348) with table of houses listing pictorial and textual graffiti.
See now also ead., in R.Benefiel, P.Keegan (edd.), *Inscriptions in the Private Sphere in the Greco-Roman World* (Leiden 2016) 13-31, examining the meaning of the abundant graffiti in private houses at Doura (for which see already *SEG* LXI 1393), calling attention to the materiality of the wall-plaster medium, with particular focus on μνησθῆ-graffiti as religious statements; noting also practical functions such as record keeping (*TEAD* IV 217/218; 227 [dr.]) and materials for professional astrologers (*TEAD* IV 232; dr.).

1604. Doura-Europos. Onomastics. *SEG* LXII 1592. J.-B.Yon, *Ktèma* 39 (2014) 199-210, considers Greek names as an inheritance from Hellenistic colonists and their function as social markers in the attempt of the Greek-Macedonian elite to maintain their identity under Parthian rule. Alongside the marked presence of rare Greek names, Semitic ones also appear, with parallels in Akkadian and Aramaic, more rarely Arabic. Names discussed include: Αβουλιμος, Ἀδεῖα (Greek, but for it and

Ἀδ(δ)αῖος cf. Semitic names such as Αδδεος), Ἀθηνοδώρα, Ἀθηνοφίλα, Αχαβος, Ἀμύνανδρος, Ἀντίοχος, Ἀρτεμιδώρα, Ἀρτεμίδωρος, Ἀρύββας, Ἀσία, Βαριβαγναιος, Βαθναναια, Βιθναναια, Βουμαιος, Δάνυμος, Δημητρία, Διογένης, Εὐβούλα, Εὐδιαία, Εὐθυνίκη, Ζεβιδις, Ζηδαιος, Ἡλιόδωρος, Θεοδώρα, Ιεραιος, Κόνων, Λυσίας, Μαρρους, Μηκανναια, Μηκατναναια, Ναβουαζζανης, Νικόστρατος, Πατροκλῆς, Πατροφίλα, Πολύνικος, Πτολεμαῖος, Ραχιμμαιος, Ραχιμναιος, Ρεχειμανναια, Ρεχιμναιος, Ρεχομνεος, Ρουμαια, Σέλευκος, Σινναναιος, Σωσιπάτρα, Ταρουλαία (possibly to be read in place of Ταρουδαια in *SEG* VII 694; cf. Ταρούλας), Τιμώνασσα, Φιλητώ ([Φ]ιλειτ[ώ] in *SEG* II 792; cf. VII 800; Φιλειτῷ is justified by the dr. of Cumont), Φιλόμηλος, Φιλοπάτρα. Iranian names also appear in this segment of the population, e.g. Ορθονοβαζος and possibly Γορας and Γορναιος. Cf. P.-L.Gatier, *BE* (2015) no. 699; id., *An.Ép* (2014) [2017] no. 1389.

1605. **Doura-Europos. Religion: graffiti and competition.** Cf. *SEG* LXII 1593. **K.B.Stern**, in J.D.Rosenblum, L.C.Vuong, N.P.DesRossiers (edd.), *Religious Competition in the Third Century CE. Jews, Christians, and the Greco-Roman World* (Göttingen 2014) 141-152, adduces graffiti and dipinti from religious buildings to illustrate 'quotidian modes of religious competition among, rather than between, ancient pagans, Jews, and Christians,' as writers compete for writing-space and the attention of divinities. Spaces considered are the Temple of Aphlad, with graffiti consisting of signatures or the μνησθῇ-formula (*TEAD* V 419-423; see also our lemma no. 1603); the Mithraeum, with a more diverse group including cultic documents, lists of names and donations, accounts, and acclamations with νάμα and similar (e.g. *TEAD* VII/VIII 853); the synagogue, with signatures and remembrance formulae in Greek and Aramaic (*IJO* III Syr 83-94); and the Christian building, with the fewest texts, adding abecedaries and Christian acclamations (*TEAD* VIII.2.1.1-5, 8; 17/18).

1606. **Doura-Europos. Bilingual (Greek-Aramaic) dedication of Malchion to Helios, ca. 31** A.D. Stone from the façade of the temple of Atargatis and Hadad, inscribed within rectangular border in four lines of Aramaic followed by Greek. Ed.pr. M.Rostovtzeff, *CRAI* 81 (1935) 202-204 (ph.); republished by R.Du Mesnil Du Buisson, *Syria* 19 (1938) 147-152 (ph.); and R.N.Frye, J.F.Gilliam, H.Inghold, C.B.Welles, *YClS* 14 (1955) 131/132 no. 3 (ph.); cf. *SEG* XLV 1901; for the Aramaic, A.Caquot, *Syria* 30 (1953) 245 no. 3; H.Donner, W.Röllig, *Kanaanäische und aramäische Inschriften* (Wiesbaden 1962-1964) no. 257; J.Naveh, *BASOR* 216 (1974) 9/10. Reprinted by **M.Kartveit**, *JSJ* 45 (2014) 459/460 (translation), in the course of a study of Samaritan ethnic identity.

Μαλχιων Σομεσου
ἔδωκεν εἰς τὸ ἀνάλω-
μα θεοῦ Ἡλίῳ Χ ρʹ ὑπὲρ σω-
vacat τηρίας

Dated by context of the foundation of the temple, ed.pr. || Aramaic: 'The good memorial (is) for Malk(i)on, son of Shomeshu, the harbor-master (or: the townsman), who offered (as a part) of this construction to the god Shamash 133 denarii, for his life, forever,' Naveh || 3. Ἡλίῳ om. ed.pr.

1607. **Edessa. Dedication of Zabedibolos,** 177 A.D. Joining fragments of a rectangular basalt stele, inscribed above, below, and to the left of a relief with two standing male figures making an offering on an altar. The top fragment was described by J.Segal, *Edessa. 'The Blessed City'* (Oxford 1970) 30 n. 5 (ph.) with translation; cf. H.J.W.Drijvers, *Cults and Beliefs at Edessa* (Leiden 1980) 24 (ph.); K.Parlasca, *Syrische Grabreliefs hellenistischer und römischer Zeit* (Mainz 1982) 15; J.-B.Yon, *Les notables de Palmyre* (Beirut 2002) 135, with a text from the ph. of Drijvers. Edd.pr. E.Laflı, E.Christof, in E.Olshausen, V.Sauer (edd.), *Mobilität in den Kulturen der antiken Mittelmeerwelt. Stuttgarter Kolloquium zur Historischen Geographie des Altertums II, 2011* (Stuttgart 2014) 455-466 (ph.; dr.) after discovery of the bottom fragment. We incorporate the corrections of P.-L.Gatier, *BE* (2014) no. 498, who identifies the text as a dedication instead of an epitaph (L., C.); cf. J.-B.Yon, *An.Ép.* (2014) [2017] no. 1378.

ἔτους ηπτʹ μηνὸς
Γορπιαί-
ου Ζα-
βεδ-
ιβωλο-
ς
Ζεβειδα ὁ κύριος τῆς
ἰκωνίας ἀνέθηκα τὸ
Γενναῖον

LL. 1-6 above and between heads of figures, LL. 7/8 (8/9, L., C.) below feet, L. 9 (7, L., C.) perpendicular at left || 1. Year 488 of the Seleucid era, Gorpiaios = 177 A.D., Yon, *An.Ép.*; the numeral ηπτʹ also considered by Yon, *Notables* || 3-6. Ζαβ[ε]διβωλος? possibly from Palmyra (following Drijvers, Parlasca), Yon, *Notables*; 'Zabdibōlos,' Segal || 7. [κ]α[ὶ] Ζεβειδα, L., C.; corr. G. [gen. of Ζεβειδας, patronym of the dedicant, Zellmann-Rohrer] || 7/8. τῆς ἰκωνίας from ph., for *εἰκονία 'image,' Zellmann-Rohrer; τὰς [ε]ἰκωνιάς for acc. pl., L., C.; τῆς [ε]ἰκῶνος? G.; τῆς κώμης? J.Aliquot ap. Yon, *An.Ép.* || 8. ἀνέθηκε κατ' ὄ[[νειρον]], L., C.; corr. G., reading τόν [not clear from ph., rather τὸ | Γενναῖον ▬ cult object, (altar) for a *gny* (Aramaic 'genius,' cf. *SEG* LX 1672) as depicted in the relief; for the form cf. Τυχαῖον in *IGLS* XIV 548? Zellmann-Rohrer].

1608. **Emesa. Grave epigram, 6th cent.** A.D. *IGLS* V 2336; *SEG* VII 121; Merkelbach-Stauber, *SGO* IV 20/07/02. J.Aliquot, *Topoi* 18 (2013) 283-294 (dr.), reprints this inscription with full apparatus and French translation, rejecting the supplement [Ζω]σίμη in L. 1 (drawn from the *Palatine Anthology*) in view of other possibilities such as [Χρη]σίμη, and electing to print δ[ούλ]η for δούλη in L. 3 and σώμα[τ]ι for σώματι in L. 4 [at least traces of ου in 3 and τ in 4 are apparent in dr., Zellmann-Rohrer]. The commentary focuses on the near-reproduction of the text in the *Palatine Anthology* 7.553, where it is attributed to Δαμάσκιος φιλόσοφος, whence the inscription has been taken by A.Cameron and others as evidence for the presence of the Neoplatonic philosopher of that name at Edessa in 538. A. urges caution, noting the lack of evidence for the direct involvement of Damaskios in the inscription, and suggesting the possibility of indirect influence from a poem of his already in literary circulation. Cf. D.Feissel, *BE* (2014) no. 507; J.-B.Yon, *An.Ép.* (2013) [2016] no. 1700.

1609. Hauran (Syria and Arabia). Local elites, Imperial period. Cf. *SEG* XLIX 2034; L 1530; LIII 1896. J.Hoffmann-Salz, *ZPE* 189 (2014) 293-304, examines the development of the Hauran away from its turbulent condition in the late Hellenistic and early Roman periods into a region which, through the growth of infrastructure and reliable agriculture, and the activity of local elites, gave dependable supporter to Roman troops stationed there; grave epigrams are adduced, primarily from the collection of Merkelbach-Stauber, *SGO* IV, as evidence for the role of agriculture 'als Quelle des Reichtums' of these elites, which included Roman veterans, as well as their self-expression; the theory of an 'Amstätigkeit der Mittelschicht' is supported by the meager epigraphic presence of officials (based on *IGLS* XIII), in contrast to the monumental architecture of the city of Bostra; *I.Syrie* 2393/2394 attest the initiative of wealthy private citizens in cultic constructions.

1610. Heliopolis-Baalbek. Epitaph of Gaia Garia Saadne, 113 A.D. *IGLS* VI 2852. For a good color ph. see L.De Jong, *Archaeology & History in the Lebanon* 40/41 (2014/15) 135 [from which read Ἀψ̣ίο̣υ in ll. 1/2 and note interpunction throughout, Zellmann-Rohrer].

1611. Heliopolis-Baalbek (area of: Tall 'Addous). Inscribed accounts, 1st cent. B.C.? Planed, palimpsest, opisthographic limestone tablet. Ed.pr. C.Ghadban, *Syria* 91 (2014) 261-275 (ph.). We give a tentative text after collation with ph., omitting the designation by ed.pr. in red coloring of certain letters said to be palimpsest and noting the reservations of P.-L.Gatier, *BE* (2015) no. 701, on the accuracy of the readings.

A:
ι' Διοκλεῖ vac. κοτ(ύλαι) εκσ'
ια' τῷ τοῦ Διονυσίου κ̣ο̣τ̣(ύλαι) διϛ'
ιβ' τῷ τοῦ Κεαμ̣ιου κ̣ο̣τ̣(ύλαι) ε̣ι̣ϛ'
vac. τῷ αὐτῷ vac. ϙ̣ϙ̣'
ιγ' Α̣ρααασαναι vac. [κο]τ̣(ύλαι) ι.'
ι̣δ̣' τῷ τοῦ Διονυσίου κ̣ο̣τ̣(ύλαι) .τ̣'
vac. παρὰ Ἀπολλωνίο̣[υ] ,αε'
vac. τῷ τοῦ Κεαμιου ισ'
vac. Διο̣μήδει vac. ,διε'
vac. ΠΗΟ̣ΤΟ̣Α̣Τ̣Α̣Κ̣ vac. ιε'
vac. Ενζοβαιωι vac. ιβ'
⟦τ̣ῷ α̣ὐ̣τ̣ῷ vac. ι̣ϛ̣'⟧
Σερα̣π̣ί̣νου vac. . .
Ἀπολλωνίῳ κοτ(ύλαι) ιη' κϛ' ⟦Ἀπολλων(ίῳ)⟧
Πλούτωι vac. ιε'
Σααρα̣δ̣ωι vac. κοτ(ύλαι) ,α
[Ἀπο]λ̣λωνί[ῳ] vac. ακσ' ⟦δ̣έ̣νδρα⟧
[Ενζο]βα[ιῳ?] vac. κ'
[Ἀπο]λ̣λ̣ωνί[ῳ?] vac. κ'
[- ca. 5 -]Ω vac. β'

[- ca. 5 -]Ω vac. ΑΝΩΡΑΙ
[- ca. 5 -]κσ' ακρ' vac. β'
[- ca. 5 -] vac. δ'
[- ca. 5 -]ΟΑΙΝΩΚ
[- ca. 5 -]Κ̣

B:
Ζο̣ββ . . . ωι vac. ισ'
Πα̣ . . ⁴ . . α̣ι vac. ισ'
Α̣ . . . ⁵ . . ακται vac. . κ'
Θαιβω vac. . βκ'
Ραγγαιῳ vac. [. . .]
Ζαβδαι vac. ιδ'
Αιτησίμωι vac. ι̣ . '
[- ? -]
[- ? -]Κ̣Ο̣ΡΑ[- ? -]
[- ? -] . . Ω̣ΑΚ.[- ? -]
ἀπὸ Βεραας κοτ(ύλαι) vac. ,ακη'

κοτ(ύλαι) is read throughout following the suggestion of Gatier in place of ed.pr. κορ || many numerals are overlined; the system of numeration is inconsistent; the stone is likely of local manufacture; the cursive script, the work of at least two hands, resembles that of documentary papyri; the inscribed agricultural accounts belonged to a larger dossier relating to the property of a prominent landowner or supervisor of a royal or temple estate, ed.pr. || A. in left margin a monogram, perhaps ΓΝ, γ(ραμματεύς) and a personal name, ed.pr. || A.1. The initial number is 'le numéro d'ordre,' ed.pr. [rather a month date? Zellmann-Rohrer] || 3. ε̣ι̣ϛ': ε̣ι̣ρ', ε̣ι̣φ', ε̣ι̣ψ' also possible, ed.pr. || 5. Α̣ρααασαναι from ph., Zellmann-Rohrer: τῷ Ραασαναι, ed.pr. || 5-8. at right a stroke of cancellation after the closing of the accounts, similarly B.1-3, ed.pr. || 7. Ἀπολλωνίο̣[υ] from ph., Zellmann-Rohrer; Ἀπτολλωνίῳ, ed.pr. || [13. Σερα̣π̣ί̣νου: only . . ινου from ph.; a heading, cf. repetition of unit in following line? Zellmann-Rohrer] || 11. Ἐνζοβαιῳ ed.pr. in text but iota adscript described in notes [apparent on ph., Zellmann-Rohrer] || 14. Ἀπολλωνίῳ from ph., Zellmann-Rohrer; Ἀπτολλωνίου, ed.pr. || [[Ἀπολλων(ίῳ)]]: from ph. only ΑΠ . . ., no sign of correction, Zellmann-Rohrer] || 17. ⟦δ̣έ̣νδρο̣(ν)⟧ also possible, ed.pr. || B.3. β̣κ' or δ̣κ'? ed.pr. || 4. ρ̣βκ' or τ̣βκ'? ed.pr. || 5. [. . .]: possibly τ̣κ̣', ed.pr. in comm. || 7. ι̣δ̣' or ι̣β̣'? ed.pr. || 9/10. intentionally erased, ed.pr. || 9. perhaps κ̣ο̣ρ̣ followed by a numeral, ed.pr. [rather κ̣ο̣τ̣(ύλαι) as above? Zellmann-Rohrer] || 10. perhaps an abbreviated τῷ αὐτῷ followed by a numeral, ed.pr.

1612. Jebel Khalid. Graffito, late Hellenistic? On fragment of stone architectural member, found built into a wall from a later occupation of a house on the acropolis. Mentioned by G.Clarke, *Chronique archéologique en Syrie* 2 (1998) 49 (ph.); no text, no further details [read from ph., Zellmann-Rohrer]: Διονύ[σιος?] | Νικίας

[For other graffiti from the site see *SEG* XLIII 1033, Zellmann-Rohrer.]

1613. **Kyrrhos. Acclamation for Justinian and Theodora, ca. 542 A.D. Limestone block** in the forecourt of the south gate, with 'motif floral avec une croix inscrite dans la couronne.' **Described** by J.Abdul Massih, M.Gelin, *Chronique archéologique en Syrie* 4 (2010) 211 (ph.); **no text, said at** 218 note 13 to be similar to another inscription found before the gate of the citadel, on which no further information [apparently *IGLS* I 146 is meant; we read from ph. and restore via the latter, Zellmann-Rohrer].

Ἰουστινια̣[νοῦ τοῦ]
βασιλέως π̣[ολλὰ]
τὰ ἔτη· vac.?
Θεοδώρα̣[ς Αὐγούστας]
[πόλλα] τ̣ὰ̣ ἔτ̣η̣

[For the date and civic context cf. *SEG* LXI 1397, Zellmann-Rohrer].

1614. **Laodikeia. Inscribed weight,** 205/206 A.D. Rectangular lead weight with **dovetail lugs**, on the back a palmette in relief, said to have passed through the antiquities market at Beirut by ed.pr. H.Seyrig, *Syria* 40 (1963) 30-32, then into a private collection (R.Péreire). Cf. J., L.Robert, *BE* (1964) no. 493.

ἔτους θʹ τῆς κο-
λωνίας, γιʹ τῆς
μητροπολει-
τείας, τ[οῦ] καὶ γνσʹ,
ἀγρανο[μ]ούν-
των Λ. [Σεπ]τι[μ]ίω-
ν Στ[. . ⁴ . .] καὶ [Ἀ]γ[α]-
π̣ητοῦ· λίτ[τ]ρα
σύρ[ο]πος

1-4. Year 9 of the colony, year 13 of the μητροπολιτεία, 253 of the Caesarian city era = 205/206 A.D., establishing the date of the foundation of the colony in 197/198, four years after the conferral of the status of μητρόπολις, ed.pr. [on an era beginning in 48 B.C., but cf. our lemma no. 1655, Di Segni] || 8. readings of cognomina doubtful, ed.pr. || 9. σύρ[ο]πος: cf. H.Seyrig, *BMB* 8 (1949) 67, ed.pr.

1615. **Nikopolis (area of: Cıncıklı [Boğaziçi]). Christian mosaic building inscription of Symones, Byzantine period.** In red-brown letters on white ground within medallion, in the floor of a building said to be ■ church, with simple nave, bema, and apse flanked by diakonikon and martyrion; figural mosaics with animals including giraffes, elephants, bears, tigers, and birds. **Mentioned** by N.Başgelen, *The Legacy of Gaziantep to World Culture* (Istanbul 1999) 199 (ph.); **no text**, said to be accompanied by other Greek, Greek-Syriac, and Syriac texts in the diakonikon and martyrion; and now Todt, Vest, *Tabula Imperii Byzantini* -- (see our lemma no. 1536) 1066 [read from ph., Zellmann-Rohrer].

ὁ τη-
μηότατος
Συμεωνης υἱός
Σαμουὴλ ὑκονόμ(ος)
τὸ χορηέσ(τατον) ὑπὲρ σοτη-
ρήας ἑαυτοῦ κὲ τοῦ οἴ-
κου αὐτοῦ ἐκαρποφό-
ρησεν νομήσμα-
τος τὸ τρή-
cyma τον cyma
hederae

[4. ΥΚΟΝΟΜ, mosaic || 5. ΧΟΡΗΕΣ, mosaic, i.e. χαριέστατον; perhaps το(ῦ) χοριεσ(τάτου) (τόπου), Di Segni || 7-10. cf. *SEG* LIV 1661 (with our lemma no. 1711), Zellmann-Rohrer.]

1616. **Palmyra. Epitaphs, Imperial period.** Ł.Sokołowski, *Études et Travaux* 27 (2014) 376-403, investigates representations of writing instruments (rolls, codices, tablets, schedulae, styli) in funerary portraits ■ a display of literacy and sign of 'everyday writing' in Palmyrene society, which suggests a wider spread of literacy in both Greek and Aramaic in the Roman period, and not that the deceased were necessarily professional scribes; accompanied by ■ illustrated catalogue, and set in the context of the so-called Assendelft Tablets with writing exercises, said to be from Palmyra (D.C.Hesseling, *JHS* 13 [1892/3] 293-314 [see further L.Del Corso, *S&T* 13 (2015) 5/6 (ph.), Zellmann-Rohrer]). The portraits with Greek inscriptions are: the bilingual epitaphs *IGLS* XVII.1.427/428 (ph.), with a tablet (427) and book-roll and codex cover (428); a bust of a man writing the last five letters of the Greek alphabet on a set of tablets (*IGLS* XVII.1.559; ph.); a bilingual epitaph with the Greek portion on a book-roll (*IGLS* XVII.1.551; ph.); an epitaph in which the deceased holds a tablet (*IGLS* XVII.1.401); Greek letters on 'two narrow tablets' (*IGLS* XVII.1.561 [where the substrate is said to be a key, Zellmann-Rohrer]; ph.); Greek text on keys (*IGLS* XVII.1.482, 560).

1617. **Palmyra. Tax law, 137 A.D.** *OGIS* 629; *IGR* III 1056; *CIS* II 3913; *SEG* LXIII 1511.* I.S.Shifman, *The Palmyrene Tax Tariff* (Oxford 2014), is a translation by S.Khobnya (ed. J.F.Healey) of the author's 1980 monograph (in Russian), re-publishing this inscription (ph.) after autopsy, with introductory discussion on the discovery, structure, palaeography, and historical import of the source and its Palmyrene context; translation, detailed commentary. Cf. J.-B.Yon, *An.Ép* (2014) [2017] no. 1390.

1618. **Palmyra. Building inscription for ■ tomb, 2nd/3rd cent.** A.D. Two-line inscription on stone lintel in southern foundation of a house tomb in the north necropolis (no. 129B). Described by

K.Saito, A.As'ad, M.Gawlikowski, *Chronique archéologique en Syrie* 6 (2012) 238 (two partial ph.); no text, said to contain the name Γάϊος Ἰούλιος Βάσσος [the ph. shows [Γ]άϊος Ἰούλιος Β[- ? - το]ῦ μνημείου in L. 1 and . . ἐκ βάθους Κ[- ? -]Σ ἀφώρισεν in L. 2; for a homonym attested in 179 see *IGLS* XVII.1.321; the formula, not otherwise attested at Palmyra, perhaps expresses boundary demarcations, Zellmann-Rohrer]; a fragmentary funerary portrait found inside with Palmyrene inscription gives the name NBWYHB.

1619. **Palmyra. Mosaic inscriptions, ca. 250-275 A.D.** *IGLS* XVII.1.332/333. J.Balty, *Les mosaïques des maisons de Palmyre* (Beirut 2014), re-publishes with extensive iconographic commentary *IGLS* XVII.1.332 (29-50; ph.) and 333 (7-27; ph.; dr.), with further reflections on historical and socio-cultural context (51-55). The mosaics are likely the work of artisans from Antioch; 333 reflects a unique Palmyrene mythology in the case of Κασσιέπεια and the Κρίσις Νηρεϊδῶν, and the influence of Neoplatonic philosophy, and may have been inspired by the death of Plotinos in 269.

1620. **Porphyreon. Chronology: era of Sidon.** G.Abou Diwan, *Chronos. Revue d'Histoire de l'Université de Balamand* 30 (2014) 145-163, revisits the question of the beginning point of the Sidonian era, in use at Porphyreon, resuming the argument covered in *SEG* LIX 1688 (see also our lemma no. 1633): with special reference to mosaic inscriptions from its territory at Jiyeh (*SEG* XLVII 1963 A [ph.], to be dated to January 477; XLVII 1963 B [ph.], December 595) and Nabi Younes (*SEG* XL 1787 [dr.], whose two dates are to be converted either to September 555 and April 585 following the copy of Renan, or to September and April of 585 following the copy of de Luynes and assuming an indiction beginning in September). D.Feissel, *BE* (2015) no. 702, finds the beginning of the indiction in September, required in *SEG* XL 1787, improbable in the 6th cent.; cf. also J.-B.Yon, *AnÉp* (2014) [2017] no. 1392.

1621. **Qarah Qawzāq (area of: confluence of Sāǧūr and Euphrates Rivers). Christian graffito, Byzantine period.** Carved on the wall of a monastic cave complex. Edd.pr. A.Gonzàlez Blanco, G.Matilla Séiquer, *A&Cr* 15 (1998) 404 (ph.; dr.), argued that the complex of caves inhabited by monks was a community of ἀκοίμητοι founded in the second half of the 4th cent. by Ἀλέξανδρος ὁ Ἀκοίμητος [on the foundation see now P.-L.Gatier, M.-O.Rousset, in M.-O.Rousset, B.Geyer, P.-L.Gatier, N.Awad (edd.), *Habitat et environnement. Prospection dans les marges arides de la Syrie du Nord* (Lyon 2016) 119-129, Zellmann-Rohrer]; mentioned by F.Abou Sekeh, *Chronique archéologique en Syrie* 5 (2011) 254: Ἀκκίμης

For Ἀκοίμη(το)ς, edd.pr. [rather a personal name? Zellmann-Rohrer].

1622. **Raphaneai. New inscriptions.** M.Gschwind, H.Hasan, *Chronique archéologique en Syrie* 5 (2011) 226/227 (ph.), mention: 1) a 'small fragment of ■ well dressed limestone block on which a few letters and a part of a moulded border survive;' 2) a basalt stele with epitaph giving 'the name of the defunct, Libanias' [from ph. rather Λυσα|νίας, Zellmann-Rohrer].

1623-1627. **Rasm Abū Miyāl. Christian inscriptions, Byzantine period.** Described by P.-L.Gatier, *Chronique archéologique* 6 (2012) 158; ed.pr. id., in *Habitat et environnement* -- (see our lemma no. 1539) 143-150; it is unlikely that all of these inscriptions originated at this site, and some may have been brought there from Androna, to whose territory in turn Rasm Abū Miyāl may have belonged. Cf. J.Aliquot, *BE* (2017) no. 588.

1623: 143-145 no. 2 (ph.). **New Testament quotation.** Right part of basalt lintel decorated with geometric and vegetal motifs; L. 1 across top, LL. 2-5 to the right of ornamental border.

[- ? - αἰτεῖτε] κ(αὶ) δοθήσεται ὑμῖν· ζητῖτε κ(αὶ) εὑρήσεται·
κρούετε
καὶ ἀν[οιγ]-
4 ήσε[ται]
traces
- - - - - - - - - - - - - - - - - - - -

Matthew 7:7 = Luke 11:9, appropriate for the entrance to a church, ed.pr., with reference to the sole previously known epigraphic attestation of this verse, Felle, *Biblia* no. 508 || 1. Κ, stone || 5. traces inconsistent with the expected ὑμῖν, ed.pr.

1624: 145 no. 3 (ph.). **Psalm quotation.** Fragment of basalt lintel built into modern wall.

[ὁ κ]ατυκῶν ἐ[ν βοηθείᾳ | τοῦ] ὑψίστου [- - ca. 8 - -]

Psalm 90(91):1, common as a protective formula in epigraphy; for the region cf. inter alia *IGLS* IV 1488, 1675, 1714, 1747/1748, ed.pr.

1625: 147 no. 4 (ph.). **Acclamation and building inscription.** Fragment of basalt lintel built into modern wall: cross χμγ [- ? -] | ἐπὶ Στεφάν[ου - ? -]

Probably belonging to the door of a church, ed.pr. || 1. χμγ: for the abbreviation at Androna cf. *IGLS* IV 1681, 1690, 1699, 1707, ed.pr. [see also *SEG* XLV 2318; XLVII 2334; L 771(49), 1084(3); LII 1036, Chaniotis].

1626: 147 no. 5 (ph.). **Invocation.** Upper left corner of basalt lintel built into modern wall: κ(ύρι)ε [- ? -]

ΚΕ, stone

1627: 148 no. 6 (ph.). Fragment of basalt lintel, letters in relief.

[- ? -]ΙΩΣΤΩ[- ? -] - ? -] τοῦ ἁγίου [- ? -]

1. Inter alia, possibly a quotation of Psalm 37:11 or John 1:4; cf. also ἕως τῶν αἰώνων in the protective formula in *IGLS* IV 1407, ed.pr.

1628. **Rimea.** For inscriptions from this site see our lemma no. 1859.

1629-1630. **Seleukeia Pieria. Weights, 154-151 B.C.** Ed.pr. H.S.Qedar, *Gewichte aus drei Jahrtausenden IV* -- (see our lemma no. 1558) 32 no. 5078, 35 no. 5081 (ph.; majuscules; German translation); re-printed by G.Finkielsztejn, *Israel Numismatic Research* 9 (2014) 75 nos. 27/28; for both cf. also the discussion of C.Doyen covered in our lemma no. 1538.

1629: Q. 35 no. 5081; F. 175 no. 27. **Weight, 154/153 B.C.** Square lead weight inscribed on obverse about caduceus; on reverse, lozenge pattern.

Σελεύκειον
ἐπὶ caduceus θνρʹ
Ἀντιπάτρου
ὄγδοον

Weight of 64.2 g gives a μνᾶ of 513.6 g, F. || 2. year 159, Seleucid era = 154/153 B.C., F.; 50/51 A.D., ed.pr.

1630: Q. 32 no. 5078; F. 175 no. 28. **Weight, 152/151 B.C.** Square lead weight inscribed on obverse about elephant; on reverse, lozenge pattern.

Σελεύκειον
αξρʹ
ἐπὶ
Ἱστιοδώρου
δίμνουν

[Apparently identical with that pictured in the articles of P.-L.Gatier and G.Finkielsztejn covered in our lemma no. 1538, said to have been auctioned by Albrecht + Hoffmann GmbH, Zellmann-Rohrer] || weight of 1035 g gives a μνᾶ of 517.5 g, F. || 2. year 161, Seleucid era = 152/151 B.C., F.; 52/53 A.D., ed.pr. || 4. ΙΣΤΗΔΩΡΟΥ, ed.pr.

1631. **Seleukeia Pieria (area of: Samandağ). Epitaph of Kassos and Artemis, 1st cent.** B.C. Gray marble pedimental stele, niche with figure of woman reclining on couch, standing man, 'tiny servant,' and 'veiled sitting woman.' Edd.pr. E.Laflı, E.Christof, in Özfırat, Uygun (edd.), *Uluslararası Çaglar* -- (see our lemma no. 1541) 168 no. 18 (ph.); corrections in J.Aliquot, *BE* (2016) no. 519, whose text we give: Κάσσαι καὶ Ἄρτεμει οἱ | Γλαυκίου ἄλυποι, χαίρετε

1/2. [- ? -] καὶ Ἀρτεμ[- ? -] ἄλυποι χαίρετε, edd.pr.

1632. **Sergioupolis-Resafa. Christian acclamation, 5th/6th cent.** A.D. *SEG* XX 374 A; cf. XLVIII 1867/1868; S.Westphalen, *MDAI(D)* 12 (2000) 337. Cited by I.Jacobs, *AnTard* 22 (2014) 283 (translation), who proposes that the road beside which the column stood was part of the 'official processional route' of the city.

1633. **Sidon. Chronology: era.** *SEG* LIX 1688. For a similar argument about the beginning point of the Sidonian era with particular reference to Porphyreon see our lemma no. 1620.

1634. **Sidon. Epitaphs, Hellenistic.** For discussion of some epitaphs from Sidon attesting membership in πολιτεύματα see our lemma no. 1870.

1635. **Sidon. Epitaph of Salmamoas, 3rd cent.** B.C. Pedimental stele with painted decoration of garlands and figure of a standing soldier in a niche with plumed helmet, lance, and shield, now in Istanbul (Archaeological Museum). Ed.pr. H.Lammens, *RA* ser. 3, 33 (1898) 111 no. 5 (majuscules); re-published by P.Perdrizet, *RA* ser. 4, 3 (1904) 236-238 no. 2 (ph.), cf. T.Macridy, *RBi* n.s. 1 (1904) 550 (ph.) and G.Mendel, *Musées impériaux ottomans. Catalogue des sculptures grecques, romaines et byzantines* 1 (Istanbul 1912) 264-266 no. 105 (dr.); independently by A.H.Sayce, *CR* 28 (1914) 197 no. 2, after autopsy; cf. L.Robert, *BCH* 59 (1935) 428-430 no. 43 (= *OMS* 1:185-187). Re-published by D.Dana, *ZPE* 190 (2014) 154-157 (ph.) based on a superior ph. of the stone before damage to the text during restoration in M.Rostovtzeff, *The Social and Economic History of the Hellenistic World* 1 (Oxford 1941) pl. LVII.1, with onomastic commentary; cf. P.-L.Gatier, *BE* (2014) no. 512.

Σαλμαμοα[ς Ἀ]δαδε[ύς·] | χρησ[τέ, χαῖρε]

Dating: Dana, who also notes the proposal of N.Sekunda, *Hellenistic Infantry Reform in the 160s BC* (Gdansk 2006) 68-71, ca. 147-145 B.C. || 1. The voc. Σαλμαμοα [Ἀ]δαδε[ῦ] is also possible, Dana [Αδαδε[- seems possible from the ph. of Rostovtzeff, Zellmann-Rohrer] || Σαλμαμοα[ς], Dana, a compound Pisidian name, cf. Σελμαμοου (gen.) in *SEG* LIII 1715; Σαλμαμο[ας], Sayce; Σαλμαμοδ[ης]? Perdrizet; Σαλμα Μολ[, Robert (for which the only possible restoration would be Μολ[ου], a Lykian name, Dana); ΣΑΛΜΑΝΟ[, Lammens || [Ἀ]δαδε[ύς]: the progression from name to ethnic (here Adada north of Selge in Pisidia) without patronym is rare but attested, Dana, who prefers to identify the deceased as a soldier in the Lagid army and avoid the deprecating 'mercenary;' [Α]δαδε[ους], Perdrizet; ΑΛΑΔΕ, Lammens || 2. suppl. Perdrizet; ΧΡΗ[, Lammens.

1636. **Sidon. Epitaph of Atimetos, Hellenistic/Imperial period.** Stone 'Sidonian' cippus. Ed.pr. G.Conteneau, *Syria* 1 (1920) 288 no. 3. Adduced by J.Aliquot, *Syria* 91 (2014) 431.

Ἀτίμηται χρηστέ,
χαῖρε,
ζήσας
[- $^{ca. 5}$ -]

[4. [ἔτη] and numeral, Zellmann-Rohrer.]

1637. Sidon. Epitaph of Helara, Imperial period. Dipinto below fresco of veiled woman reclining on couch. Ed.pr. E.Renan, *Mission de Phénicie* (Paris 1864-1874) 384 (said to from Sidon; majuscules from copy of Durighello); re-published as an ineditum by C.Clermont-Ganneau, *CRAI* (1874) 107 no. 4 (said to have been found in the foundations of the Austrian hospice, Jerusalem); id., *Gazette archéologique* 3 (1877) 104-107 (dr.), identifying the text with that published by Renan; P.Thompson, *ZDPV* 64 (1941) 213/214 no. 92B, unaware of the latter. *CIIP* I.2 App. 4*. J.Aliquot, *Syria* 91 (2014) 431, points out the above grounds for assigning the text to Sidon (cf. the doubts on provenance already expressed in *CIIP*, as in our lemma no. 1638): Ἑλάρα | χρηστὲ καὶ ἄ|λυπε, χαῖρε

ΕΛΑΡΑ, ed.pr., Ἐλάρα, C.-G.; Ἑλαρία, Thompson, *CIIP*.

1638. Sidon (?). Epitaph of Atimetos, 1st/2nd cent. A.D. Ed.pr. C.Clermont-Ganneau, *CRAI* (1874) 107 no. 3; cf. id., *Gazette archéologique* 3 (1877) 103 (dr.); P.Thompson, *ZDPV* 64 (1941) 213 no. 92A, unaware of the latter. *CIIP* I.2 App. 5*. J.Aliquot, *Syria* 91 (2014) 431, recalls the 1877 article of Clermont-Ganneau demonstrating provenance from Sidon, already suspected in *CIIP* as in our lemma no. 1636, and adding an onomastic consideration.

Ἀτίμητε
χρηστὲ καὶ
ἄλυπε,
χέρε, καλῶς
ζήσας ἔτη
νε'

1. Rare name in the Near East but attested at Sidon in the text presented in our lemma no. 1636, Aliquot.

1639. Taroutia. Old and new inscriptions. M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 232, mentions the discovery of a new fragment belonging to the right edge of *IGLS* IV 1614, as well as three new, fragmentary inscriptions.

1640. Taroutia (area of: Abū Dahlī). Building inscription of ■ church, 603/604 A.D. M.Griesheimer, *Chronique archéologique en Syrie* 2 (1998) (English section) 232, mentions the discovery; no text.

1641. Tyros. Funerary epigraphy. S.Birk, in ead., B.Poulsen (edd.), *Patrons and Viewers in Late Antiquity* (Aarhus 2012) 119-130, comments on some Tyrian epitaphs as illustrations of 'self-display' in the context of collective commemoration: *I.Tyr* I 38, re-use of a pre-Christian sarcophagus in the Christian period; *I.Tyr* I 39, perhaps re-used by the same family; unusual mention of two deceased in the same epitaph, *I.Tyr* I 36; public display of commissioned sarcophagus before the commissioner's death, *I.Tyr* I 133; address to the deceased appropriate to an iconographically individualized sarcophagus, *I.Tyr* I 140.

1642. Tyros. Religion: Hellenistic influence on local cult. C.Bonnet, in G.Tallet, C.Zivie-Coche (edd.), *Le myrte et la rose. Mélanges offerts à Françoise Dunand par ses élèves, collègues et amis* (Montpellier 2014) 35-40, cites with French translation *I.Tyr* II 5, 18, 386; *SEG* XX 389 (cf. our lemma no. 1646); XXXVIII 1571, as evidence for the increased complexity in 'une recomposition polyvalente et polyphonique' of traditional Egyptian, Isiac, and Lagid cult.

1643. Tyros. Dedication of the gymnasiarch Diodoros, 43/44 A.D. *I.Tyr.* II 54; cf. *SEG* LXII 1577. M.Vitale, *ZPE* 188 (2014) 172-174 (ph.), revisits the evidence of this inscription for the official competence of the γυμνασίαρχος, here as 'Festgymnasiarch' responsible for collective ἀγῶνες of the four ἐπαρχίαι of Roman Syria; for the larger argument of V. see our lemma no. 2147.

1644. Tyros (area of: Hanita). Christian mosaic building inscriptions, 5th cent. A.D. Two inscriptions in a pavement with figural decorations including a hunting scene, both within a tabula ansata. Ed.pr. of A, B.Lifshitz, *ZPE* 6 (1970) 63/64 (ph.); cf. J., L.Robert, *BE* (1971) no. 690; cf. M.Prausnitz, in E.Gil (ed.), *Ma'aravo shel Galil* (Jerusalem 1961) 68/69 (ph.; Hebrew translation) [non vidimus]; *MPI* 89 (no text); M.Avi-Yonah, R.Cohen, A.Ovadiah, *NEAEHL* 1:310, and now Madden, *Corpus* 263; B remains unpublished, for which we give a text communicated to us *per ep.* by L.Di Segni based on ph.

A:

[cross ἐτελειώθη τοῦτο τὸ ἔ]ργον τοῦ μαρτυ-
[ρίου - - - $^{ca. 15-20}$ - - - ταύ]της τῆς κώμης·
[κ(ύρι)ε μνήσθητι τῶν καρπ]οφορησάντων

B:

[ἐγένετο ἡ ψήφ]ωσις ἐπὶ τῶν θεοσεβεστάτων π[ρεσβ(υτέρων)]
[- - $^{ca. 10-15}$ - -]ινιου (καὶ) Βασιλιδίου (καὶ) Σαλαεου [(καὶ) . .]
[- $^{ca. 5-10}$ - (καὶ) Θεοδ]ώρου ἀρχιδιακόνου κὲ Νεεσταβου
[- $^{ca. 5-10}$ -] Κεφαλᾶ διακόνο[υ κὲ]

[- ca. 5-10 - δι]ακόνου μηνὶ
[- ca. 5-10 - ἔ]τους ἰνδικτιόνο[ς .]

[Dating by letterforms, Di Segni] || A.1. [ἔ]ργον, ed.pr.;]TON, Madden [from ph. rather].ov; neither Γ or T can be read, Di Segni].

1645. Tyros (area of: Shelomi). Christian mosaic building inscription, 610/611 A.D. In gray tesserae on white ground within medallion, in the floor of a building of an 'ecclesiastical farm.' Described by C.Dauphin, *IEJ* 27 (1977) 258; id., *RBi* 85 (1978) 109; id., *Qadmoniot* 12 (1979) 29 (translation); id., G.Edelstein, in Y.Tsafrir (ed.), *Ancient Churches Revealed* (Jerusalem 1993) 47 (translation); paraphrase in Madden, *Corpus* 272. The text dates the construction to an abbot Θωμᾶς in year 736 of the era of Tyros.

1646. Tyros (area of: Wasta). Dedication to Aphrodite Epekoos, 3rd cent. B.C. *CIS* I 6; *SEG* XX 389; LIII 1824; LIV 1629. J.Aliquot, *La vie religieuse au Liban sous l'Empire romain* (Beirut 2009) 132, proposes to read in L. 3 Ιμιλκα[ς] vac. Σαμῶτος for the name of the dedicant, the former attested in Phoenicia (Diodorus Siculus 13.85-91, 114), the latter in Ptolemaic papyri from Egypt; the reading is now accepted by C.Bonnet, who discusses the text in the study covered in our lemma no. 1642.

1647-1649. Syria. Unknown provenance (North?). Mosaic inscriptions (labels), 3rd/4th cent. A.D. Now in Beirut (private collection, Bank Audi). Described by H.S.Sarkis, in *Pièces choisies. Bank Audi Collection* (Beirut 2008) 91-93, 100 (ph.); texts read from ph. by J.Aliquot, *BE* (2017) no. 578, with dating and suggestion of provenance from the region between Antioch and Zeugma on stylistic grounds.

1647: 91 (ph.). Polychrome mosaic panel, standing robed female figure with cornucopia and headdress beside altar (?), labeled at left: Ἀγ[α]θὴ Τύχη

1648: 92/93 (ph.). Polychrome mosaic floor, floral border with heads personifying the four seasons at the corners and confronted pairs of predators (felines, bear) and prey (stag, horse, bulls, ram, boar); Dionysiac scene in a rectangular panel at center with the god mounted on a panther and raising a cup and thyrsos, accompanied by a maenad with tympanum, a bearded man playing the aulos, a satyr dressed in leopard-skin, and a silenos-figure (?); labeled at top: Διό- heads νυσος

[For Dionysiac scenes in mosaics cf. our lemma no. 1664, Zellmann-Rohrer.]

1649: 100 (ph.). Polychrome mosaic panel with bust of female figure with cloak and diadem, labeled in black letters on white ground: Φιλαν- bust δρία

'L'affection maritale personnifiée,' Aliquot.

1650. Syria. Unknown provenance (Phoenicia?). Mosaic building inscription for a synagogue, 6th/7th cent. A.D. Panel from polychrome mosaic with floral motifs, inscription in medallion in red letters on white ground. Ed.pr. H.S.Sarkis, in *Pièces choisies* -- (see our lemmata nos. 1647-1649) 140/141 (ph.; deficient majuscules; translation); read from the ph. by J.Aliquot, *BE* (2017) no. 578, whose text we give with the addition of line-breaks from ph.

ἐπὶ τοῦ
διδασκάλου
ρεββι Ιωση ἱερέως κὲ
βηραβι καὶ Θαλιφα καὶ
Σαμωηλου πατέρων κα(ὶ)
λοιπῶν πρεσβυτέρων
σπουδῇ Σαμωηλου πρ-
εσβυτέρου καὶ δι-
ακόνου leaf/incense shovel?
palm

To be attributed to Khaldé (Mutatio Heldua), south of Berytos, based on an identification of the ρεββι Ιωσης [or Ιωση, Di Segni] with the homonym in *SEG* XXXII 1451 (605/606 A.D.), Aliquot [but there Ιωσης (son of?) Αμβαμαρις lacks any title, and the decoration and script of the two panels differ widely, Zellmann-Rohrer; an elite title such as ἱερεύς is unlikely to have been omitted, Di Segni] || 4. Βηραβι, a name, Aliquot [rather an honorific title of Ιωσης, elsewhere rendered βηρεβι and similar, cf. *SEG* XXXII 1676 and the commentary to *CIIP* III 2233, Zellmann-Rohrer] || 5. KA, mosaic.

1651. Syria. Unknown provenance. Christian mosaic dedicatory inscription, Byzantine period. In rectangular border along ruled lines, on white ground. The conservation of the mosaic is mentioned by A.Al-Azm, in *The Levant* -- (see our lemma no. 1531) 336 (ph.); no text [read from ph., Zellmann-Rohrer].

Σαβινια[νὸς] asterisk
εὐξά[με]νο[ς]
ὑπὲρ [σω]τηρί-
ας τῶν ἰδίων
ἐποίησεν τ̣ό̣δε

[5. τ̣ό̣δε: T in monogram above O? Zellmann-Rohrer.]

1652-1653. Syria. Unknown provenance. Mosaic inscriptions (labels), Byzantine period. Pictured preceding the chapter on mosaics by H.S.Sarkis, in *Pièces choisies* -- (see our **lemmata nos. 1647-1649**) 82; no text [read from ph., Zellmann-Rohrer].

1652: 82 (ph.). Polychrome rectangular mosaic panel with black border, standing robed female figure with headdress holding goose, labeled at top right: Ζαβδαθ

[This and the names in the following lemma are perhaps those of family members of a donor, Zellmann-Rohrer.]

1653: 82 (ph.). Polychrome rectangular mosaic panel with black border, apparently belonging to the same program as the preceding, with labels for two robed female figures with headdresses standing beside water (?): Αρβατ head . . | . | Κου|βην

1654. Syria. Unknown provenance. Weight, 105/104 B.C. Triangular lead weight inscribed on the obverse about a cornucopia; on the back a lozenge pattern. Ed.pr. S.Qedar, in *Gewichte aus 3 Jahrtausenden IV. Münz Zentrum Auktion XLIX* (Cologne 1983) 38 no. 5088 (ph.; majuscules; German translation); re-published by G.Finkielsztejn, *Israel Numismatic Research* 9 (2014) 82 no. 51.

ησʹ
ἐπὶ
Διονυσίου
4 ὄγδοον

1. Year 208, Seleucid era = 105/104 B.C., F. || 4. weight of 77.97 g gives a μνᾶ of 623.76 g, F.

1655. Syria. Unknown provenance. Weight, 62/61 or 30/29 B.C.? Triangular lead weight, inscribed on the obverse with an ear of wheat at the center; the reverse is blank. Ed.pr. S.Qedar, in *Gewichte aus 3 Jahrtausenden I. Münz Zentrum Auktion XXXII* (Cologne 1978) 18 no. 70 (ph.) with deficient majuscule transcription; re-published by G.Finkielsztejn, *Israel Numismatic Research* 9 (2014) 82 no. 52.

ἔτους
κʹ
ἀγορα-
4 νομικὸν
ὄγδοον

2. Year 20, era of Laodikeia = 62/61 B.C., or the Caesarian era = 30/29, F. [implying an era of 49 B.C., but at 80 note 19 F. fixes the era at 48 B.C., which should give a date of 28/29; cf. also our lemma no. 1614, Di Segni]; τκαʹ, year 321, Seleucid era = 9/10 A.D., ed.pr. || 4. weight of 87.4 g gives a μνᾶ of 699.4 g, F.

1656. Syria. Unknown provenance. Weight, 43/42 or 12/11 B.C.? Circular lead weight inscribed on both faces, the obverse (A) recessed. Offered for sale by Archaeological Center, *Ancient Coins. The Arnold Spaer Collection of Weights & Bullae, and Antiquities* (Tel Aviv 2007) lot 423 (online: http://www.archaeological-center.com/en/auctions/40-423) (ph.) [the address is no longer valid, Zellmann-Rohrer]. Ed.pr. G.Finkielsztejn, *Israel Numismatic Research* 9 (2014) 82 no. 54.

A: ἔτους οʹ
ἀγορανο-
μοῦντος
4 Ἀ[- - ca. 7 - -]
ὄγδοον
B: δη(μόσιον)

A.1. Year (2)70, Seleucid era = 43/42 B.C., or year 70, era of Laodikeia = 12/11 B.C., ed.pr. || [4. from ph. ΟΥ or ΟΣ in fine, Zellmann-Rohrer] || B. ΔΗ, weight.

PALAESTINA

1657. Palaestina. Corpus. W.Ameling, H.M.Cotton, et al. (edd.), *Corpus Inscriptionum Iudaeae/Palaestinae III. South Coast* (Berlin 2014) (henceforth *CIIP* III), cover the coastal region from modern Tel Aviv to ancient Raphia and the hinterland to a depth of ca. 15 km; among texts of unknown provenance assigned to this region (nos. 2573-2648) are weights attributed to Anthedon (2580/2581), Askalon (2582-2587), Gaza (2588-2620), and Raphia (2621-2633). Editorial principles and presentation follow previous volumes (cf. the comments in *SEG* LX 1720 [on *CIIP* I.1/2], LXI 1423 [on *CIIP* II]). The great majority of texts are in Greek; Latin, various dialects and phases of Aramaic, Hebrew, Phoenician, and Samaritan (Aramaic and Hebrew) are also represented. Funerary inscriptions and instrumenta domestica (including amulets) comprise the bulk of inedita and of the texts in general; notabilia include the Seleucid royal letter no. 2267 (possibly also 2439); limestone molds for casting lead weights from Ioppe (2259); alongside many Christian mosaic inscriptions, there are some inscriptions from synagogues at Azotos (2295), Askalon (2321-2324), and Gaza (2460-2468); grave epigram for the Ptolemaic officer Charmadas (2482). Maps and an 'Index of personal names' in the style of *CIIP* II conclude the volume, covering the entire series thus far. Full indices and concordances are postponed until all planned volumes have appeared; we provide in fine a comparatio for Greek inscriptions with *SEG* and major corpora, adding references to Madden, *Corpus* (cf. our lemma no. 1658), which appeared simultaneously. Cf. P.-L.Gatier, *An.Ép* (2014) [2017] no. 1393.

D.Feissel, *BE* (2014) **nos. 514-518** offers observations on the following texts:
2176: the ethnic Ἐμεστηνός is not to be corrected, cf. Ἐμέτζη in Malalas, *Chron.* 13.37, 15.12

2177: 418 A.D. is not a secure terminus ante quem, since the law banning Jews from posts such as held by the μαγιστριανός of this epitaph (Codex Theodosianus 16.8.24) allowed those already in office to serve out their term

2255: read οἱ in place of οἵ; the text is to be re-punctuated and translated 'Que tous ceux qui sont ici aient l'âme en paix, c'est ça (la vie),' cf. e.g. *IGUR* 367

2431: the Christian acronym χμγ can be recognized among the dipinti

2466: in place of [ἱε]ρ(ο)ῦ [τόπου], perhaps [ὑπ]ὲρ ὑ[γείας], to be placed before the fragment currently third from left, which is to be restored in turn [καὶ σω]τηρίας

2471: the identification with Juvenal, patriarch of Jerusalem, is certain; the text appears to be the end of an (imperial?) letter, perhaps addressed to multiple bishops, to be restored in Ll. 3/4 [*divi*]*na trinita*[*s*] *in*|[*columem sanctitatem vestram custodir*]*e dignetur*; the numeral αι' in L. 6 could correspond to the 11th indiction, 457/458 A.D.

2492: the reading of the trade-title γυψοκ(όπος) 'batteur de plâtre' in L. 4 proposed by Clermont-Ganneau should be accepted; the form of Ψ is paralleled in *I.Eph.* 1310, and the term in *I.Tyr* I 31; add γυψοκοπεῖον 'plâtrerie' in Julian of Askalon

2496: to be re-classified as a dedication, not an epitaph

2501: Ll. 3/4, read μη(νὶ) Φαμεν|[ὼθ]; the epitaph may have noted the dates of decease of two people, e.g. [Αβρα]μιος μὲν μη(νὶ) | [- ? - ὁ δεῖνα δὲ] μη(νὶ) Φαμεν|[ὼθ]

[nos. 2341 and 2346 are perhaps to be re-assigned to Sidon as 'Sidonian' cippi (cf. already ed.pr. M.Schwabe and *BE* [1948] no. 250), for which see our lemmata nos. 1636, 1638, Zellmann-Rohrer]

SEG I	*CIIP* III
552	2335
553	2336
554	2334

SEG VIII	*CIIP* III
140	2227
143	2212
144	2251
145	2290

SEG VIII	*CIIP* III
146	2295
266	2322
267	2321
268	2475
269	2482
270	2484
271	2494

SEG VIII	*CIIP* III
272	2480
273	2513
275	2483
276	2464
277	2468
278	2264
430	2204

SEG XVII	*CIIP* III
783	2530

SEG XIX	*CIIP* III
923	2433

SEG XX	*CIIP* III
467	2172
469	2291
470	2287
473	2295
474	2474

SEG XXIV	*CIIP* III
1197	2568

SEG XXVI	*CIIP* III
1665	2300
1666	2298
1669	2186
1670	2244

SEG XXVII	*CIIP* III
1021	2167

SEG XXVIII	*CIIP* III
1407	2460
1408	2617
1409	2438

SEG XXXVII	*CIIP* III
1410	2581
1411	2628
1412	2627

SEG XXXVII	*CIIP* III
1413	2621
1414	2595
1416	2641
1417	2634
1418	2642
1419	2644
1420	2619
1421	2616
1422	2580
1423	2638
1424	2600
1425	2596

SEG XXIX	*CIIP* III
1607	2518

SEG XXX	*CIIP* III
1688	2542
1689	2543
1690	2544
1691	2545
1692	2546
1693	2547

SEG XXXI	*CIIP* III
1402	2528
1410	2259
1456	2629

SEG XXXII	*CIIP* III
1494	2301

SEG XXXIII	*CIIP* III
1268	2525
1269	2527

SEG XXXV	*CIIP* III
1531	2513

SEG XXXVII	*CIIP* III
1469	2313-2315
1471	2395

SEG XXXVII	*CIIP* III
1472	2327
1484	2477
1485	2503
1526	2166
1527	2167

SEG XXXIX	*CIIP* III
1619	2587

SEG XLI	*CIIP* III
1544	2326
1551	2594
1556	2267

SEG XLIII	*CIIP* III
1057	2271
1058	2219

SEG XLIV	*CIIP* III
1351	2355

SEG XLV	*CIIP* III
1933	2300

SEG XLVI	*CIIP* III
2022	2535
2030	2561

SEG XLVIII	*CIIP* III
1888	2320
1889/1890	2318/2319

SEG XLIX	*CIIP* III
2062	2593

SEG L	*CIIP* III
1480-1496	2443-2459

SEG LI	*CIIP* III
2016	2342

SEG LII	*CIIP* III
1652	2615
1653	2606
1654	2610
1656	2607
1658	2617
1697	2622

SEG LIII	*CIIP* III
1846	2172
1847	2186
1848	2181
1849	2243
1850	2180
1851	2231

SEG LIV	*CIIP* III
1656	2539
1657	2531-2533
1671/1672	2630a/b
1673	2633
1674	2632
1675	2631

SEG LVI	*CIIP* III
1886	2585
1887	2584
1888	2583
1889	2582
1890	2297

SEG LVIII	*CIIP* III
1745	2439
1746	2440
1747	2396
1757	2536

SEG LX	*CIIP* III
1716	2546

SEG LXI	*CIIP* III
1420	2358
1421	2298

SEG LXII	*CIIP* III
116	2344
1638	2337
1639	2338
1640	2429
1641	2427
1642 A	2426
1642 B	2428
1643	2425
1644	2424
1645	2379-2381

CIJ II	*CIIP* III
899	2198
900	2200
901	2230
902	2182
903	2179
904	2183
905	2235
906	2184
907	2185
908	2187
909	2188
910	2192
911	2194
912	2193
913	2195
914	2252
915	2246
916	2244
917	2245
918	2196
919	2204
920	2240
921	2241
922	2242
923	2209
924	2208
925	2206
926	2207
927	2210

CIJ II	*CIIP* III
928	2213
929	2212
930	2202
931	2203
932	2211
933	2201
934	2191
935	2215
936	2216
937	2217
938	2218
939	2221
940	2220
941	2222
942	2223
943	2224
944	2226
945	2227
946	2199
947	2228
948	2190
949	2189
950	2229
951	2233
952	2232
953	2234
954	2238
955	2236
956	2237
957	2248
958	2251
959	2254
960	2249
961	2295
964	2321
965	2322
966	2468
967	2464
968	2488
969	2467
1175	2290

CIL	*CIIP* III
III Suppl. ■	
14155.1	2471

Glucker, *City of Gaza* (cf. *SEG* XXXVII 1483)	*CIIP* III
1	2482
3	2474
4	2484
5	2499
6	2485
7	2497
8	2493
9	2483
10	2476
11	2490
12	2478
13	2498
14	2503
15	2492
16	2495
17	2480
18	2489
19	2504
20	2479
21	2481
22	2491
23	2494
24	2486
25	2507
26	2488
27	2500
28	2505
29	2508
30	2501
31	2506
32	2502
33	2475
34	2470
35	2471

Glucker, *City of Gaza*	*CIIP* III
36	2473
37	2464
39	2460
40	2462
41	2467
44	2526
45	2513

GV	*CIIP* III
1508	2482

I.Caesarea Maritima	*CIIP* III
187	2218

IGR III	*CIIP* III
1209 (=1540)	2173
1210	2337
1211	2467

IJO II	*CIIP* III
4	2238
249	2203
250	2206
251	2192

I.Syrie (*LBW* III)	*CIIP* III
1904	2617

JIGRE	*CIIP* III
145	2182
146	2196
147	2240
148	2213
149	2202
150	2191
152	2290

Madden, *Corpus* (cf. lemma no. 1658)	*CIIP* III
18	2327
81	2443-2458
82	2539
92	2313-2316
135	2542-2547
189	2297

Merkelbach-Stauber, *SGO* IV	*CIIP* III
21/05/01	2482
22/77/01	2568

1658. **Palaestina. Corpus of Christian mosaic inscriptions, Byzantine period.** A.M.Madden, *Corpus of Byzantine Church Mosaic Pavements from Israel and the Palestinian Territories* (Leuven 2014), presents a corpus modeled on that of *MPI* (cf. *SEG* XXXVII 1467): alphabetical order by site within each subdivision of the later Roman Palaestina, including Phoenicia, with iconographic typology; reprinted Greek texts without apparatus and underdots, generally relying on previous publications (M. notes at p. 3, 'I was fortunate to be able to examine some of the mosaics first-hand' but without clear indication of which ones) with translation [both are to be approached with caution, Zellmann-Rohrer]. In the absence of concordances we provide a comparatio with regional corpora and *SEG*; the *Corpus* lacks sub-numeration in case of multiple inscriptions within ■ single building. We signal also translations or paraphrases of *SEG* VIII 242 at no. 97; LX 1719 at no. 20; LXII 1646 at no. 22; LXII 1659, 1661/1662 at no. 12; LXII 1682 at no. 68; LXII 1686, 1688/1689 at no. 183; LXII 1692 at no. 184; our lemmata nos. 1678-1680 at no. 90; *CIIP* I.2.855/856 at no. 59. For the unpublished texts mentioned at no. 161 see now *CIIP* III 2425. The obsolete text given at no. 70 on the basis of G.A.Barton, *JBL* 22 (1903) 41-44, should be deleted; the improved version given in *SEG* VIII 238 is presented separately at no. 26. For the erroneous paraphrase at no. 121 of an inscription said to be unpublished, see instead *SEG* XXXV 1547 and most recently *CIIP* I.2.808. For unpublished texts see our lemmata nos. 1672, 1775, 1806; for new readings: our lemmata nos. 1644, 1803-1805; we ignore divergences that are apparently the result of typesetting errors.

For a critical review see D.Feissel, *BE* (2015) no. 679, among whose comments we signal the proposal for no. 209 (*SEG* XXXVII 1474 B), L. 1 to read μαγιστρ(ιανός) (abbreviation by stigma).

CIIP I.2	Madden, *Corpus*
809	124
824/825	116
841	118
846	112
848	25
App. *10	119
App. *11	55
App. *12	280

CIIP II	Madden, *Corpus*
2116	69

CIIP III	Madden, *Corpus*
2297	189
2313-2316	92
2327	18
2443-2458	81
2539	82
2542-2547	135 (ph.)

CIIP IV	Madden, *Corpus*
2650-2652	204
2659-2661	194

CIIP IV	Madden, *Corpus*
2669	129
2671	86
2672-2676	16
2693	20
2694	136
2737	85
2749	24
2752	138
2809/2810	105
2812	104
2814	160
3083	79

CIIP IV	Madden, *Corpus*
3084	78
3085	79
3088	77
3120	133
3122	28
3140-3144	152
3183	156
3189	23
3195/3196	71
3197	44
3216	131
3217	38
3228	39
3229	79

CIIP IV	Madden, *Corpus*
3285	179
3286	178
3287	186
3291	142
3316	199
3325-3327	94
3328	95
3396	26 (=70)
3469	76
3470/3471	75
3746-3751	24
3761	34
3818-3820	61
3841	165
3862-3866	12
3896	99
3899	100
3900/3901	191

MPI	Madden, *Corpus*
3	215
7	18
8	21

MPI	Madden, *Corpus*
17	75
18	207
19	38
24	178
25	179
26	237
28	240
51	209
76	264
86	86
93	92
97	212
116	36
118	112
119	25
120	116
138	222
147	133
156	85
157	142
163	103
168	236
169	186
172	213
174	249
188	214
195	231
216	270
219	182
220	275
229	251
231	221
235	244
Add. 1	104
Add. 2	105

SEG VIII	Madden, *Corpus*
5/6	216
14	231
21	274

SEG VIII	Madden, *Corpus*
38-40	237
148	181

SEG VIII	Madden, *Corpus*
149	182
150	138
154	77
155	78
156	79
177	118
229	36
232	74
235	40
238	26
239	28
243	76
279	175
312	250
317	58

SEG XVI	Madden, *Corpus*
825/826	221
841/842	275
850	25

SEG XVII	Madden, *Corpus*
786	116

SEG XX	Madden, *Corpus*
415	275
460	207

SEG XXVI	Madden, *Corpus*
1672	25
1676	212
1677	213

SEG XXX	Madden, *Corpus*
1686	79
1688-1693	135
1697	213

SEG XXXI	Madden, *Corpus*
1411-1415	249

SEG XXXII	Madden, *Corpus*
1516-1520	21

SEG XXXIII	Madden, *Corpus*
1270	213

SEG XXXV	Madden, *Corpus*
1538-1541	24
1548	204
1549-1552	139
1553	140
1554	141

SEG XXXVI	Madden, *Corpus*
1324	204

SEG XXXVII	Madden, *Corpus*
1468	215
1469	92
1472	18
1474	209
1478	69
1489	94
1490	221
1492 A	104
1492 B/C	105
1493	61
1495/1496	61

SEG XXXVII	Madden, *Corpus*
1497	85
1498	142
1499	236
1500	214
1509	270
1510-1512	259
1513	258
1514/1515	259
1516	258
1517	260
1518	259
1519/1520	258
1521	259
1522	258
1533	244

SEG XXXIX	Madden, *Corpus*
1621/1622	24

SEG XL	Madden, *Corpus*
1441	15
1444-1447	218
1554/1555	221
1470-1472	94
1473	95
1475-1479	16
1480	160
1481	280
1485bis	213
1494/1495	152
1497-1499	152

SEG XLII	Madden, *Corpus*
1420-1422	71
1456/1457	226
1458-1468	225

SEG XLIII	Madden, *Corpus*
1063	124
SEG XLIII	Madden, *Corpus*
1064	236
1068	162
1074/1075	191
SEG XLV	Madden, *Corpus*
1952	228
1954	222
1975	251
1980	237
SEG XLVI	Madden, *Corpus*
1818	253
1936	213
1951	212
1952	211
2004-2011	49

SEG XLVII	Madden, *Corpus*
2055	182
SEG XLIX	Madden, *Corpus*
2061	216
SEG L	Madden, *Corpus*
1480-1495	81
1497/1498	99
1499	100
SEG LII	Madden, *Corpus*
1662	27
1666-1668	273
SEG LIII	Madden, *Corpus*
1841	131
1842	17
1854	119

SEG LIII	Madden, *Corpus*
1855	55
SEG LIV	Madden, *Corpus*
1656	82
1661-1663	220
SEG LVI	Madden, *Corpus*
1890	189
1902	136
SEG LXII	Madden, *Corpus*
1668	17
1683	194
1687	183
1691	184
SEG LXIII	Madden, *Corpus*
1540	204
1556	19

1659. **Palaestina. Epigraphy and history: collected studies.** W.Eck, *Judäa - Syria Palästina. Die Auseinandersetzung einer Provinz mit römischer Politik und Kultur* (Tübingen 2014), is a collection of articles and book chapters including re-prints of the following studies covered in *SEG*: at 83-91 no. 6, *SEG* L 1529; 102-107 no. 9, LIX 1709; 116-122 no. 11, LI 2016 (see now *CIIP* III 2342); 150-162 no. 13, LXII 1649; cf. also for Asia Minor 74-82 no. 5, *SEG* XLIX 1473.

1660. **Palaestina (and Arabia). Religion: cult of Christian saints.** B.Hamarneh, in *Knowledge and Wisdom* – (see our lemma no. 1665) 121-136, adduces many stone and mosaic dedication and building inscriptions alongside literary sources to trace the spread of devotion to saints in this period; ph. of *IGLS* XXI.2.133; XXI.4.154; *SEG* XXX 1716; XLVIII 1933; LI 2068; dr. of *SEG* XLVIII 1925; accompanying tables (no references), analyze the objects of cult into 'military saints and martyrs,' 'Virgin Mary,' 'Apostles and New Testament figures,' 'archangels,' 'prophets and Old Testament figures,' 'other' (i.e. ἁγία Σοφία), 'saints and martyrs.' The cult is well-established by the mid 5th cent.: the preferences in devotion in individual villages were relatively independent of episcopal centers;

military saints are numerically dominant. For Arabia, D.Feissel, *BE* (2016) no. 516, adds a reference to the study of A.Sartre-Fauriat, in *Romanité et cite chrétienne. Mélanges en l'honneur d'Yvette Duval* (Paris 2000) 295-314 (cf. *SEG* L 1518); in general, '[l]e sujet serait à reprendre sur une base plus complète.'

1661. **Palaestina (and Syria). History: epigraphical dossier of the Herodian dynasty.** Cf. *SEG* LXI 1492-1495 initio. R.Haensch, *SCI* 33 (2014) 99-116, discusses the relatively small number of inscriptions relating to the Herodians, an absence explained in the first instance by a slow adoption of the 'epigraphic habit;' direct attestations are virtually absent from the home region, cf. *CIIP* I 3; II 2123 (see our lemma no. 1682); only somewhat more frequent are dedications from nearby southern Syria: *OGIS* 415 (*IGR* III 1243), 419 (*IGR* III 1244), 423, 424 (*IGR* III 1223), 426 (*IGR* III 1127; cf. *SEG* LII 1705); *SEG* VII 970 (XXXIII 1306), 1100; LXI 1492/1493; and the Emesene, *IGLS* V 2707; or further afield, such as Kos, *IG* XII.4.2.882, 997. The dedication of Ἀρχιεύς the centurion (*An.Ép.* [1966] no. 493; cf. *SEG* XLVIII 1876 [now *I.MnBeyrouth* 404, Zellmann-Rohrer]) does not support the arguments of N.Kokkinos about the date of the death of Agrippa II (cf. *SEG* XLVIII 1876): στρατηγός cannot have indicated an office in the Roman army, and Ἀρχιεύς may have served discontinuously under Agrippa in a military, and under Trajan in a civil role. More durable was the institution in southern Syria of the μητροκωμίαι, introduced by the Herodians, not the Romans (*contra* M.Sartre, cf. *SEG* XLIX 2097). Cf. P.-L.Gatier, *BE* (2015) no. 685; id., *An.Ép* (2014) [2017] no. 1376.

1662. **Palaestina. History: epigraphic evidence for the Imperial presence.** W.Eck, *SCI* 33 (2014) 17-31, adduces many Greek and Latin inscriptions in support of the conclusion, 'Der Kaiser war allgegenwärtig, in Judäa wie überall im Imperium Romanum.' Those in Greek include: *CIIP* I.2.715/716, 718/719, 784/785; II 1197, 1211/1212, 1267/1268, 1270-1272, 1289, 1306/1307; III 2326; *SEG* XXXVII 1531 (XL 1509); LIV 1658; *IGR* III 1205 (*SEG* LV 1706); *SEG* XLIX 2076; LIV 1643 (cf. LVII 1818); *SEG* XXXII 1502 (XLVII 2028; the eponymous Ῥεπεντῖνος is identified at 23 note 28 with the governor Cornelius Repentinus). Cf. J.-B.Yon, *An.Ép* (2014) [2017] no. 1395.

1663. **Palaestina. Honorary inscriptions, Imperial period.** W.Eck, *Electrum* 21 (2014) 107-115, and similarly in English in *SCI* 34 (2015) 19-26, draws on the *CIIP* to point out that contrary to what has sometimes been claimed, honorary inscriptions for statues, as an important means of official communication, were not absent from the region. Cf. P.-L.Gatier, *BE* (2015) no. 686; J.-B.Yon, *An.Ép* (2014) [2017] no. 1394.

1664. **Palaestina (and Arabia). Mosaic inscriptions.** R.Talgam, *Mosaics of Faith. Floors of Pagans, Jews, Samaritans, Christians, and Muslims in the Holy Land* (Jerusalem 2014), provides a richly illustrated art-historical discussion of mosaics in the region from the Hellenistic through Islamic periods, divided on chronological lines. Epigraphy is not a focus, and we do not attempt to list all mosaics pictured which bear Greek texts; texts themselves are discussed in particular in part I

(Hellenistic/Imperial period): the 'House of Dionysos' at Sepphoris, 27-43 (*SEG* XXXVIII 1585 [LIV 1676]; ph.); Dionysiac scenes, Muses, and Greek authors from Gerasa (*I.Gerasa* 240 [*SEG* LIII 1889]; ph.), 49-52, dated on stylistic grounds to the beginning of the 3rd cent.; scenes from the life of Achilles at Neapolis (Shechem) (*SEG* XXIX 1612; ph.), 56-59, dated on stylistic grounds no earlier than the third quarter of the 3rd cent.; inscriptions from the Christian building at Kefar Othnay (Legio; ph.), 73-75 (*SEG* LVI 1899-1901 [LXI 1441]; ph.), for which on stylistic grounds a date in the 4th cent. seems more likely [not justified by the pottery and coins found under and above the pavement, Di Segni]. In Part II (Byzantine period), which is subdivided into chapters on Christian, Jewish, Samaritan, and secular buildings, we note the discussion of stylistic chronology on the basis of dated mosaics at 129-166 (similarly in part III, Islamic period, 383-404); of depictions of benefactors with mention of building and commemorative inscriptions at 234-237; and of *IGLS* XXI.2.79 and *CIIP* II 1122 as promoting the ideology of the Christian church, 228/229. The Orpheus mosaic from Jerusalem (*CIIP* I.2.878) is to be dated in the 5th or early 6th cent. [cf. *CIIP* however where T. accepted a late 6th cent. date, Di Segni] and understood as a prefiguration of Christ by Orpheus, not a syncretism of the two, while the two women labeled Θεωδοσία and Γεωργία have no connection to Orphic or Dionysiac cult (246-249; ph.); in *SEG* LIII 1871, [και]ρός is to be taken as 'season' and the labeled figure identified as Spring (254; ph.); in *SEG* XLVIII 1906, the presence of the 'four species' unaccompanied by other Jewish symbols is unique, and stylistic criteria suggest a date in the late 4th cent. (318/319; ph.); *CIIP* II 1172/1173 are examples of texts with religious content in secular buildings (343; ph.); extensive comments on the Hippolytos mosaics at Madaba (*IGLS* XXI.2.128), in which various proposals for the identification of Γρηγορία are discussed and the identification of Ῥώμη with Constantinople is accepted (365-370; ph.), and at Sheikh Zuweid (*CIIP* III 2568), re-dated on stylistic grounds to the 5th or early 6th cent. (373-375; ph.) [in general to be taken cum grano salis: cf. at 96, 124 and 176 where T. dates to the 5th century the pavement of the church at Dominus Flevit (Jerusalem), dated with total certainty to the 7th cent. by two inscriptions, on palaeographic as well as historical grounds (literary sources), Di Segni]. For [redacted] ineditum see our lemma no. 1677.

In a review, J.Balty, *JRA* 28 (2015) 946-953, on stylistic grounds prefers a date for *SEG* LVI 1899-1901 (LXI 1441; comparing *IGLS* XVII.1.332/333, for which see our lemma no. 1619) in the third quarter of the 3rd cent.; for *SEG* XXXVIII 1585 (LIV 1676) in the second quarter of the 3rd cent.; and for *SEG* LII 1674-1679 in the first quarter of the 5th cent.

M.L.Sørensen, in *Patrons and Viewers* -- (see our lemma no. 1641) 259-275, comments on the evidence for the activity of patrons from Jewish and Christian mosaic building inscriptions in Late Antiquity: texts are integral to the iconographic program in many Christian churches and 'visual statements' for ecclesiastical, official, and private donors, e.g. at Gerasa *I.Gerasa* 314 (Merkelbach-Stauber, *SGO* IV 21/23/08; ph.), 315 (ph.) [read from ph. Θεώδο|ρος for ed. Θεό[δω]|ρο[ς], Zellmann-Rohrer], and the Church of Elias, Mary and Soreg (see our lemmata nos. 1841-1843); they also figure in synagogues, but are more likely to commemorate a community as a whole than ranked officials, to which Hammath Tiberias (*SEG* XX 453; *MPI* 87 [ph.]) is an exception perhaps due to its proximity to the patriarchal center at Tiberias itself. Comments on personifications from the natural world in Christian context, including Θάλασσα in *IGLS* XXI.2.142 (ph.); Γῆ in *SEG* XXXVII 1611; the months in *SEG* VIII 41; and on geographical representations, the maps of Madaba (*IGLS* XXI.2.153 [ph.]) and Kastron Mefaa (*SEG* XXXVII 1569-1584 [ph.]), with a particular focus on Christian geography: the iconographical repertoire in synagogues is less extensive and focuses on biblical scenes, e.g. the captions with the names of the sons of Noah at Gerasa (*I.Gerasa* 286), but also includes the zodiac motif, e.g. at Sepphoris (*SEG* LV 1733-1742). In both Christian and Jewish sacral spaces a process of adaptation of imagery from the Roman period was at work, associated with the maintenance of religious identity.

I.Habas, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 137-159, studies the iconographic motif of the eagle in Byzantine mosaics, sometimes shown with a bulla around its neck or the letters A Ω, with some discussion of accompanying inscriptions including translations of *IGLS* XXI.2.54a (ph.); *SEG* VIII 243 (Merkelbach-Stauber, *SGO* IV no. 21/09/02; Madden, *Corpus* 76); XXXIII 1305; (XLIII 1095; LV 1760*) (ph.); XL 1535 bis (ph.); LIII 1881 (LVII 1847); and ph. of *SEG* XLII 1490 A; the eagle has apotropaic and symbolic meaning, originating in pre-Christian belief, of 'universal Christian rule' and the role of Jesus Christ as psychopomp.

1665. **Palaestina. Religion: rural monasticism, Byzantine period.** In a review of the archaeological evidence, J.Ashkenazi, M.Aviam, in G.C.Bottini, L.D. Chrupcała, J.Patrich (edd.), *Knowledge and Wisdom. Archaeological and Historical Essays in Honour of Leah Di Segni* (Milan 2014) 169, adduce inscriptions from the western Galilee, a region taken [redacted] a test case: two texts from Horvat Kenes, one printed in *SEG* LXIII 1566, the other unpublished (see our lemma no. 1778), [redacted] well [redacted] Horvat Bata (*SEG* XLII 1456-1468), Khirbat Shubayka (*SEG* LII 1666-1668), and Shelomi (see our lemma no. 1645); in general the role of διάκονοι is prominent, that of πρεσβύτεροι restricted to Horvat Bata; the mixture of Greek and Latin with Semitic personal names indicates 'the preservation of a local Syrian heritage' reflected also in some mosaic inscriptions in Syriac [rather Christian Palestinian Aramaic, Zellmann-Rohrer].

1666. **Palaestina. Verse inscriptions.** J.Geiger, *Hellenism in the East. Studies on Greek Intellectuals in Palestine* (Stuttgart 2014) 56, briefly comments on select texts from the region 'that may point towards local authorship,' cited from Merkelbach-Stauber, *SGO* IV (nos. 20/16/02, 21/07/01, 21/09/01, 21/11/01, 21/21/01, 21/22/01-06).

1667. **Anthedon.** For coverage of inscriptions from Anthedon in *CIIP* III see our lemma no. 1657.

1668. **Askalon.** For coverage of inscriptions from Askalon and environs in *CIIP* III see our lemma no. 1657.

1669. **Azotos.** For coverage of inscriptions from Azotos in *CIIP* III see our lemma no. 1657.

1670. **Beersheva. Christian mosaic building inscription,** 552/3 A.D. In the floor of the north aisle of a rectangular church. Pictured in I.Gilead, P.Fabian, in Y.Grados, E.Meir Glitzenstein (edd.), *Beer*

Sheva. Metropolis in the Making (Beer Sheva 2008) 320-322 (in Hebrew) [non vidimus], with description of the church. We give the following text communicated to us *per ep.* by L.Di Segni.

cross ἐπὶ τοῦ θεοσεβ(εστάτου) Εὐλαλίου πρεσβυτ(έρου)
κ(αὶ) Στεφάνου εὐλαβ(εστάτου) οἰκον(όμου) ἐψηφ-
ώθη ἀπὸ ἀνατολικοῦ ἐμβόλου
σὺν τῷ χιριδίῳ ἕως τῆς δυτικῆς γω-
νίας τοῦ ἐμβόλου τῆς α' ἰνδ(ικτιῶνος) ἔτους δντ'

Abbreviations by stigma || 4. χιριδίῳ: 'sleeve,' either the north transept or the aisle's west end, Di Segni || 5. year 354 era of Eleutheropolis, 1st indiction = January-August 553 A.D. (era beginning in 200 A.D., calendar beginning 1 January), March-August 553 (era beginning in 200, calendar beginning 22 March), or September 552-August 553 (era beginning in 199, calendar beginning in autumn), Di Segni.

1671. Bethar (?) (territory of Jerusalem). Dedication of Patriki(o)s, 2nd/3rd cent. A.D. Miniature stone shoe or boot inscribed on the sole; now in Jerusalem (SBF Museum). **Ed.pr. B.Bagatti,** *Oriens Antiquus* 9 (1970) 113/114 (ph.); re-published as an ineditum with erroneous identification as a stamp for eucharist bread by G.Loche, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 374/375 no. 5395 (ph.) [now re-published in *CIIP* IV 3199, Zellmann-Rohrer]: Πατρίκις

1672. Bethlehem. Christian mosaic building inscription, 589/90 A.D. In black letters ruled with red lines on a white ground from the floor of a chapel found north of the Franciscan monastery; now in Jerusalem (Museum of the Flagellation). Described by S.Saller, *SBF* 22 (1972) 153-168 (ph.) with partial, inaccurate Roman transliteration; cf. *MPI* 20 (no text); Madden, ***Corpus*** **39 (no text)**; we give the following text communicated to us *per ep.* by L.Di Segni from ph.

[cross ἐπὶ τοῦ ἁγ]ι(ωτάτου)
['Ιωάννου] ἀρχιεπισ-
[κόπου ἡγι]άσθη ὁ οἶ-
[κος βασιλείας Μαυρικίου ἔτο]υς ὀγδό-
[ου ὑπὲρ σωτηρίας αὐτοῦ κ]αὶ τῶν
[καρποφορησάντ]ων κ(αὶ) Θεο-
[- ? - δι]ακό(νων) τῆς
[ἁγίας Ἀναστάσεως καὶ] ὑπὲρ
[- ? - Θεο]δώρου πρ(εσβυτέρου) κ(αὶ) ἡ-
[γουμένου] κ(αὶ) Σεργίου κ(αὶ) Στε-
[φάνου] μαθητῶν αὐτ-
[οῦ ἐγένετο τὰ ὧ]δη· ὁ δὲ ἀναγι-
[ν]ώσκων εὔξε-
ται (ὑπὲρ) μοῦ, Ἰ(ωάννου)

Abbreviations by stigma || 2-4. The archbishop of Jerusalem, Saller, proposing [Ζαχαρί]ας for his name in L. 3; the patriarch's name probably appears below in L. 14, and Isaakios can be excluded as it would require the use of an emperor's regnal year under Persian rule, Di Segni || 4. year 8 of Maurice = 589/90 A.D., for the formula cf. e.g. *CIIP* I.2.1006, Di Segni || 7/8. διακ°/, mosaic; for clergy of the Anastasis attached to other communities see e.g. *CIIP* I.2.824, 977 || 9. inito [ἀναπαύσεως]? Di Segni || πρ/, mosaic || 14. TAIMOY, mosaic. [Now published in *CIIP* IV 3228 with some different readings, among which: the name of the eponymous archbishop and the dating formulae in LL. 2-5 are not restored, and in LL. 13/14 εὔξε|ται MOYI is left unresolved, Zellmann-Rohrer.]

1673. Beth Natufa (Eshkol Reservoir). Milestone, ca. 375-400 A.D. Columnar milestone with square bottom on the Legio-Ptolemais road. Y.Tepper, *ESI* 126 (2014) s.v. Eshkol Reservoir (online: http://www.hadashot-esi.org.il/report_detail_eng.aspx?id=11631&mag_id=121) (illegible ph.), mentions a 'five-line Greek inscription ... engraved on the upper part of the stone ... dated to the reign of Constantine the Great (fourth decade of the fourth century CE).' [This milestone and one other dated to the reign of Hadrian are now on exhibition at the site, and from ph. communicated by C.Ben David, both have Latin inscriptions only and no Greek, Di Segni.]

1674. Caesarea Maritima. Inscriptions in the revenue office, 4th-early 7th cent. A.D. J.Patrich, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 64-87, mentions the following inscriptions with translation in a synthesis on the phases of construction of the σκρίνιον, in use through the Persian period: *CIIP* II 1184, 1198, 1333 (ph.), 1334, 1335 (ph.), 1336 (ph.), 1337-1340, 1341 (ph.).

1675. Caesarea Maritima. Christian mosaic building inscription, late 6th/early 7th cent. A.D. On white ground within black tabula ansata, found near the same monumental staircase of the 'Temple Platform' as was *CIIP* II 1182 (cf. our lemma no. 1676). Ed.pr. K.G.Holum, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 92-94 (dr.): [- ? -]TO | [- ? - ὑπὲρ] σοτη|[ρίας - ? -]NOY

The dedication will have served to assert religious identity, most likely to the city's Christian community, ed.pr., cf. our lemma no. 1676. [The reading σοτ- seems forced, Di Segni.]

1676. Caesarea Maritima. Christian mosaic inscription (invocation), late 6th/early 7th cent. A.D. *CIIP* II 1182. Re-published by K.G.Holum, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 89-92 (ph.); no new readings (H. now concurs with *CIIP* in L. 2 αἰῶνας); the main point of the text is to assert identity as part of a religious community, and hence it is contiguous with the common εἷς θεός acclamations; ὀρθόδοξος here designates adherents to the Council of Chalcedon; extensive commentary on archaeological context, adjacent to the church on the 'Temple Platform,' perhaps constructed to serve the harbor, or provide easy access to pilgrims arriving via ship, by a local bishop with the support of the emperor Anastasios, to which 'wealth-producing properties' were attached,

such as the structure to which *CIIP* II 1419/1420 belong, for which the suggested identification of a bath complex made there is accepted.

1677. Caesarea Maritima (area of: Kefar Shuni). Mosaic inscriptions (labels), second half of 2nd **cent./early 3rd cent.** A.D. In red on white ground in two (top left [A] and top right [B]) of four corners of a panel in the floor of a public building near the terraced pools south of the theater. Described by R.Talgam, *Mosaics* -- (see our lemma no. 1664) 53 (dr.) as identifying fragmentary 'busts of the Seasons;' no text [read from dr., Zellmann-Rohrer].

A: τροπὴ | [ἐα]ρινή   B: θεριν[ή]

1678-1680. Diospolis-Lydda (area of: Ḥorbat Ḥani). Christian mosaic inscriptions, 6th-first half of 8th cent. A.D. Cf. *SEG* LXIII 1570. From a church attached to a nunnery. Ed.pr. L.Di Segni, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 205-208; for ph. see the accompanying report of U.Dahari, Y.Zelinger, at 188-190, and *Qadmoniot* 126 (2003) 104/105; cf. D.Feissel, *BE* (2016) no. 539.

1678: 205/206 no. 1 (ph.). **Christian mosaic building inscription, early 6th cent.** A.D. In black and a few red tesserae on white ground within polychrome tabula ansata, at foot of stairs leading from the church to the residential quarters of the nunnery.

cross κ(ύρι)ε ὁ [θ(εό)ς τοῦ ἁγ(ίου) Ἰω]-
άνου ἀγ[άπαυσον]
τὸν [δοῦλόν σου]
4 Ταναϙ[ηλον ἀποθα]-
νόντ[α - - ca. 6-8 - -]
ἐγέν[ετο τὸ πᾶν]
ἔργον [ἐπὶ τοῦ ἁγ(ιωτάτου) Ζα]-
8 χαρία [ἐπισκ(όπου)]

1/2. [Ἰω]|άνου: ΟΥ in ligature; other known saints' names are too long for the space; the church and nunnery were perhaps dedicated to John the Baptist, whose cult was widespread in the region and may be reflected in the modern Arabic name of the site, Khirbet Burj el-Haniya, ed.pr. || 4. Ταναϙ[ηλον]: tentatively read but a common Semitic name, ed.pr. || 5. [ἐν εἰρήνῃ]? ed.pr. || 7/8. possibly the name of an abbess or priest, but most likely the bishop of Diospolis-Lydda at the time of construction; a Ζαχαρίας is not known among the bishops of this city but may have served between Photinos (mid 5th cent.) and Apollonios (ca. 518-544/545), ed.pr. [See now *CIIP* IV 2654, with doubts about the restorations, Zellmann-Rohrer.]

1679: 206/207 no. 2 (ph.). **Christian mosaic building inscription, second half of 6th** cent. A.D. In black and gray on white ground within polychrome knotted square border, in floor of a room attached to the south of the church.

cross ὑ[πὲρ σω]τι-
ρία[ς Κυρ]ύκου
Ἰσοῦ υ(ἱο)ῦ (καὶ) Ἰω(ά)ν-
4 νου υἱεοῦ αὐτοῦ

2. [Κυρ]ύκου: perhaps instead [Κηρ]ύκου, Feissel || 3. Ἰσοῦ: a Greek transcription of the Hebrew name Ishay, ed.pr. || ΥΥ, mosaic || ϛ, mosaic || ΙΩΑΝ, mosaic || 4. υἱεοῦ: or ΥΙΕΟΙ, ed.pr. [See now *CIIP* IV 2655, reading [Γ]ΟΥ in L. 3 initio, Zellmann-Rohrer.]

1680: 207 no. 3 (ph.). **Christian mosaic inscription (prayer), first half of 8th cent.** A.D. In black on pink ground, inserted in patch of white tesserae replacing figural decoration in the pavement of the church.

cross μνήτηθη κύ|ρηε Ἀνα(στα)σίας ἡγ(ουμένη)ς

1/2. For μνήσθητι κύριε, ed.pr. || 2. ΑΝΑΣΙΑΣΕΓΣ, mosaic [what looks like the cross bar of a tau are just some greyish tesserae that are scattered all over the repair, Di Segni]; in fine perhaps also εὐ(σεβεστάτη)ς or εὐ(λαβεστάτη)ς, marking an abbess or elder of the nunnery, ed.pr.; Feissel prefers from ph. Ἀναστασίας an error for Ἀναστασίας. [See now *CIIP* IV 2656, reading Ἀνασίας εὐ(σεβεστάτη)ς, Zellmann-Rohrer.]

1681. Diospolis-Lydda (area of: Kefar Truman). Christian mosaic building inscription, 6th cent. A.D.? Within tabula ansata. Described by V.Zvilichovsky, *RBi* 67 (1960) 402, and B.Bagatti, *Ancient Christian Villages of Samaria* (Jerusalem 2002) 211; text of LL. 1-4 in Meimaris, *Sacred Names* 243 no. 1221; cf. *MPI* 146 (no text); paraphrased translations in M.Avi-Yonah, R.Cohen, A.Ovadiah, *NEAEHL* 1:311, and now Madden, *Corpus* 129. We give the following text based on Meimaris and a ph. communicated to us by L.Di Segni *per ep.*

cross ἐπὶ τοῦ θεο-
φιλεστάτου
πρεσβ(υτέρου) κὲ ἡγομ-
4 ένου Εὐσεβίου [ἀνε]-
νεώθη ὁ να[ός]

3. πρεσβ(υτέρου): abbreviation by stigma. [See now *CIIP* IV 2669, Zellmann-Rohrer.]

1682. Dora (area of Bir el-Malik). Honorary inscription for T. Mucius Clemens, 51/52-59/60 (or shortly after 70 A.D.). *CIIP* II 2123; *SEG* LI 2020.* R.Haensch, *SCI* 33 (2014) 112/113, makes the following new observations: the *procurator* in L. 8 is not necessarily that of Palaestina or Syria, but could hold a smaller *procuratura* as e.g. that of Iamnia; in L. 9, the two sons are unlikely to be the children of the honorand on onomastic grounds; the text may be an epitaph if the men in L. 9 are clients or *vilici* of the deceased, and χα[ῖρε] is read in L. 11.

1683. Galilee (area of: Qizion). Dedication on behalf of Septimius Severus, ca. 197-199 A.D. *IGR* III 1106; *CIJ* 972; *SEG* VIII 12; cf. LIII 1840. For a discussion with a good color ph. see R.Hachlili, *Qadmoniot* 47 (2014) 35/36 (in Hebrew); with mention of the recent discovery of another lintel with honorary inscription for the emperor Constantine I.

1684. Gaza. For coverage of inscriptions from Gaza and environs in *CIIP* III see our lemma no. 1657.

1685-1686. Gazara (Tel Gezer). Bilingual (Greek-Hebrew) boundary inscriptions, 2nd cent. B.C.-1st cent. A.D.? *SEG* XXXV 1567; XXXVIII 1645; XL 1513; LII 1692. E.Mitchell, R.A.Dodd, S.C.Coyle, *IEJ* 64 (2014) 191-207, relocate one such inscription first described by C.Clermont-Ganneau, *Archaeological Researches in Palestine* 2 (London 1899) 231-233 and publish a new one; a table at 193 gives the geographical coordinates of these and 11 others, with summary of the history of their discovery: of the total 13, ten bear Greek text (reprinted in majuscules), in each case alongside Hebrew, all nearly identical to the present lemmata [other boundary inscriptions from the area not treated here include the names Ἀλεξᾶς and Ἀρχέλαος, Di Segni]. Cf. also the notice of D.M.Jacobson, *PEQ* 147 (2015) 83-85, with a superior ph. of the text described by M.-J.Lagrange, *RBi* 8 (1899) 422-427 (Mitchell, Dodd, Coyle no. 5); P.-L.Gatier, *BE* (2015) no. 710. [The full corpus of boundary inscriptions is now re-edited in *CIIP* IV 2764-2776. Zellmann-Rohrer.]

1685: C.-G. 232 (dr.); M., D., C. 196-198 no. 4 (ph.; dr.)· Ἀλκίου | Hebrew

2. tḥm gzr (partially restored from parallels), 'Boundary of Gezer,' edd.

1686: M., D., C. 198-201 no. 13 (ph.; dr.)· Ἀλκ[ί]ο̣υ | Hebrew

2. Hebrew as in our lemma no. 1685, edd.pr.

1687-1690. Golan. Epitaphs, Imperial period. Ed.pr. P.Porat, *SCI* 7 (1983/1984) 115/116 (ph.).

1687: 115/116 no. 4 (ph.). **Epitaph of Adeios, Imperial period. Fragment of basalt** stele inscribed in ruled lines, now in Deganya Alef (Gordon House Museum).

θάρσι
Αδειο
ἔτ(η) με'

3. ET, stone [more likely ἐτ(ῶν) as usual in the Golan, Di Segni] || numeral in tabula ansata.

1688: 115 no. 3 (ph.). **Epitaph of Hermaus, Imperial period.** Basalt stele inscribed in ruled lines, now in Deganya Alef (Gordon House Museum).

θάρσι
Ἑρμαῦ
ἔτ(η)
4 ο'

2. Ἑρμαυ[ᾶς], ed.pr. [the stone is complete at right, Zellmann-Rohrer] || 3. ET, stone [more likely ἐτ(ῶν) as in our lemma no. 1687, Di Segni] || 4. numeral in tabula ansata.

1689: 116 no. 5 (ph.). **Epitaph of Noumerios, Imperial period.** Basalt stele, now in Kibbutz Mesillot (private collection).

τύμ-
βος
Νου-
4 μερί-
ν ου

1690: 115 no. 2 (ph.). **Christian epitaph of Bassos, Byzantine period.** Fragment of basalt stele inscribed on ruled lines, now in Deganya Alef (Gordon House Museum).

ἐνθάδε κῖτε cross
Βάσσος καλ-
ῶς βιώσας
4 ἔτη κ̣ζ'

1. cross read from ph., Zellmann-Rohrer; om. ed.pr. || 4. read from ph., the numeral doubtful, Di Segni; ἔτ(η) μ', ed.pr.

1691. Golan (area of: Majdal Shams). Epitaph of Barsimaios, 429/430 A.D. *SEG* XLVIII 1884. L.Di Segni *per ep.* adduces this inscription as an onomastic parallel to our lemma no. 1566 and proposes based on ph. and dr. of ed.pr. to read in LL. 2-4 [Β]αρσιμα|ιος Μαξί|μου for name and patronym of the deceased.

1692. Golan (area of: Qunaytra). Building inscription, late Imperial period. *SEG* XLVI 1978. For further discussion of the ethnic Ζοραουηνός and its relation to the μητροκωμία Ζοραουα in the Trachon see *IGLS* XV p. 234 (cf. our lemma no. 1859).

1693. **Hebron (area of: 'Ayn 'Arrūb). Edict on aqueducts, ca. 491-518, 527-565, or 582-602** A.D.? *SEG* VIII 171; cf. LII 1617 (2); LVII 1829. D.Amit, S.Gibson, in C.Ohlig, T.Tsuk (edd.), *Cura Aquarum in Israel II. Water in Antiquity. Proceedings of the 15th International Conference on the History of Water Management and Hydraulic Engineering in the Mediterranean Region, Israel 14-20 October* 2012 (Siegburg 2014) 14 note 23, cite unpublished documentation on this text now in the archives of the Palestine Exploration Fund, London, which gives the above findspot; the original construction of the upper level of the aqueduct running past this spot to Jerusalem should be dated ca. 25 B.C. after the discovery of a row of piers from its original course, while the stone pipe near Bethlehem bearing Latin inscriptions and the possibly bilingual *SEG* LII 1660 belongs to a later phase (at 34/35). [The imperial titulature in LL. 4/5 favors a date in the reign of Justinian or later against the ca. 500 mentioned by Amit and Gibson in passing, Di Segni; for the text see now *CIIP* IV 3431, Zellmann-Rohrer.]

1694. **Hebron (?). Christian inscription mentioning St. Varus, Byzantine period.** Marble fragment from chancel screen or altar, said doubtfully to have been found in the vicinity of Hebron at the time of purchase by ed.pr. J.T.Milik, *RBi* 67 (1960) 579 note 2 (ph.). Cf. *SEG* XLIV 1418 app.cr.; Meimaris, *Sacred Names* 136 no. 719, who mistakenly cites *SEG* VIII 7/8 and attributes the text to Khirbat Suwaykha, recently followed by Madden, *Corpus* 187; corrected in *CIIP* IV 3975. The stone is now in Paris (Musée Bible et Terre Sainte), cf. F.Briquel Chatonnet, *Le Monde de la Bible* hors-sér. (2013) 25 (ph.): [- ? - τ]οῦ ἁγίου Οὐάρου

1695-1720. **Hippos-Sussita. Old and new inscriptions.** A.Łajtar, in A. Segal et al. (edd.), *Hippos - Sussita of the Decapolis. The First Twelve Seasons of Excavations, 2000-2011* 1 (Haifa 2013) 251-277, (re)publishes the Greek inscriptions from this site.

1695: 251 no. 1 (ph.). **Honorary inscription for Septimius Severus, ca. 193-211 A.D.** *SEG* LIV 1658.

Ἀγαθῇ Τύχῃ·
αὐτ(οκράτορα) Καίσα[ρα Λ· Σε]-
πτίμιον [Σε]-
ουῆρον .[...]
- - - - - - - - -

We do not reproduce the tentative readings of ed.pr., assigning the text doubtfully to Lucius Verus or the usurper Verus [against the latter see now W.Eck, *SCI* 33 (2014) 28 note 58, Zellmann-Rohrer].

1696: 251-253 no. 2 (ph.). **Honorary inscription for the governor Tarius Titianus, 218-222** A.D. *SEG* LIX 1709. No new readings.

1697: 253-256 no. 3 (ph.). **Honorary inscription for a governor, 238 or 248 A.D.** *SEG* LIX 1710. Ł. after autopsy now reads in LL. 8/9 σύνβιος αὐ[τ]ο[ῦ] | τὸν πρεσβευ(τήν)

1698: 258 no. 5 (ph.). **Dedication to Dousares, 2nd/3rd cent.** A.D. *SEG* XXXI 1404; XLVI 1938. No new readings.

1699: 256-258 no. 4 (ph.). **Dedication of Isidoros and Domittianos to their Patris, second half of 3rd/first half of 4th cent.** A.D. Ed.pr. A.Łajtar, in A.Segal et al. (edd.), *Hippos - Sussita. Seventh Season of Excavations (July 2006)* (Haifa 2006) 37-42 (ph.).

Ἀγαθῇ Τ[ύχῃ]·
Ἰσίδωρος καὶ Δο-
μιττιανὸς οὐετ(ρανοὶ)
ἐξ ἱεροῦ πρετω-
ρίου τῇ κυρίᾳ Πα-
vacat τρίδι

Nearly identical text in Kefar 'Ayyun in the southern Golan, *SEG* XXVIII 1427 (cf. XLVI 1943), probably the residence of these veterans in the territory of Hippos; the dedication either a building or a statue, ed.pr. || [3. from ph., ΟΥΕΤ), stone, Zellmann-Rohrer].

1700: 259/260 no. 7 (ph.). **Acclamation, 3rd/4th cent.** A.D. *SEG* LIV 1660. No new readings.

1701: 260/261 no. 8. **Acclamation, 3rd/4th cent.** A.D. Basalt slab in secondary use as flagstone. Ed.pr. A.Łajtar, in Segal et al. (edd.), *Hippos* -- (see our lemma no. 1699) 35-37.

αὔξι ΕΙΕΒΑΛΙ[- ? -]
[..].. ΡΗ εὐσεβ[- ? -]

1. αὔξι: for αὔξῃ or αὔξει, with parallels for acclamations in this verb, ed.pr. || 2. possibly [χ]α̣ίρῃ, εὐσεβ[ῇ], or less likely [..].. Ρ ἡ εὐσέβ[εια], ed.pr.

1702: 261/262 no. 9 (ph.). **Mosaic inscription (benediction), late 4th/5th cent. A.D.** In black letters on white ground within tabula ansata, in the floor of a private house.

εὐτυχῶς | τῷ κτήστῃ | hedera

Same formula at Sykamina (*CIIP* II 2148) and Pelusium (*SEG* XXXVII 1639); with extensive collection of parallels for references to κτίσται and wishes with εὐτυχῶς, ed.pr.

1703: 258/259 no. 6 (ph.). **Acclamation? Undated.** Dipinto in red on fragment of limestone architectural member: [- ? -]. τύχῃ [- ? -]

Probably [ἀγαθ]ῇ τύχῃ, ed.pr. [rather [νικᾷ] ἡ τύχη? Di Segni].

1704: 262/263 no. 10 (ph.). **Mosaic inscription (exhortation), late 4th/5th cent. A.D.** In black letters on white ground, in the floor of the same private house as our lemma no. 1702.

εἴσελθε ἐπ' ἀγ[α]θῷ

A common sentiment in texts placed at the entrances of public and private buildings, precisely paralleled at Pompeioupolis (*SEG* XL 1177) and Tell Tanninim (*CIIP* II 2090), ed.pr., with further comparanda.

1705: 263 no. 11. **Christian building inscription, second half of 6th cent. A.D.** On threshold of main entrance of 'Cathedral' church. Ed.pr. C.Epstein, V.Tzaferis, *Atiqot* 20 (1991) 90; cf. R.C.Gregg, D.Urman, *Jews, Pagans, and Christians in the Golan Heights. Greek and Other Inscriptions of the Roman and Byzantine Eras* (Atlanta 1996) 21: ἐκκλησία

Mark of beginning point of 'sacred space' comparable to ὅροι of Christian and pre-Christian sanctuaries; ■ perhaps also Lefebvre, *Recueil* 223, Ł.

1706: 263/264 no. 12. **Christian building inscription, second half of 6th cent. A.D.** *SEG* XVI 824; XLVI 1938. No new readings.

1707: 264 no. 13. **Christian acclamation, second half of 6th cent. A.D.** *SEG* XVI 825. No new readings.

1708: 264/265 no. 14. **Christian mosaic building inscription, 591 A.D.** *SEG* XXXVII 1490; XLI 1555; XLVI 1938. In L. 1 Ł. urges that [ἡ ψήφωσις] is also possible in place of [τὸ πᾶν ἔργον]

1709: 265/266 no. 15. **Christian mosaic building inscription, 591 A.D.** *SEG* XLI 1554; XLVI 1938. In L. 4 Ł. reads νέ[ον φωτιστήριον] or νε[οφωτιστήριον] in place of νέ[ον ἔργον]; in L. 7, γ[ον(έων)] τ[έκνων] (the latter as suggested by L.Di Segni) in place of υἱ[ῶν]; in L. 8, with an additional L. 9, ἐν μην(ὶ) Ἰανουαρ(ίῳ) δ', θ' | [ἰν(δικτιῶνος)]

1710: 266/267 no. 16. **Christian mosaic building inscription, ca. 591 A.D.** *SEG* XVI 826; XLVI 1938; *MPI* 231. No new readings.

1711: 267/268 no. 18 (ph.). **Christian mosaic building inscription of He(lio?)dora, late 6th cent. A.D.** *SEG* LIV 1661. No new readings.

1712: 268/269 no. 19 (ph.). **Christian mosaic building inscription of Petros, late 6th cent. A.D.** Ł. now prefers to resolve ΚΩΚΑΙ as κώ(μης) Και(νῆς), an otherwise unattested village probably in the territory of Hippos.

1713: 270/271 no. 20 (ph.). **Christian mosaic building inscription on behalf of Antona, late 6th/early 7th cent. A.D.** *SEG* LIV 1663. No new readings.

1714: 272/273 no. 21 (ph.). **Christian mosaic building inscription of Simonios, late 6th/early 7th cent. A.D.** In black letters on white ground within guilloche pattern at entrance of presbytery of Southwest Church. Ed.pr. A.Łajtar, in A.Segal et al. (edd.), *Hippos - Sussita. Eighth Season of Excavations (July 2007)* (Haifa 2007) 57-59 (ph.).

προσφορὰ | Σιμονιου πρ|εσβίτερος

1715: 273 no. 23 (ph.). **Grave epigram of Hermes, Imperial period.** *SEG* XLIX 2090 (2062 bis); *GV* 1335; Merkelbach-Stauber, *SGO* IV 21/21/02. No new readings.

1716: 274/275 no. 25 (ph.; dr.). **Inscription on amuletic gem, 2nd-4th cent. A.D.** Hematite gem with figures of crane or phoenix atop crocodile, with rays and winged scarab over its head, flanked by birds, scorpion, and snakes; in a gold setting of the 6th/7th cent. A.D., found in a hoard of gold jewelry in ■ room in the Northeast Church. Ed.pr. M.Schuler, in A.Segal et al. (edd.), *Hippos - Sussita. Sixth Season of Excavations (July 2005)* (Haifa 2005) 70/71 (ph.; Latin transliteration): πέ|πτε

A Syrian amulet-type, Ł., with references to C.Bonner, *Studies in Magical Amulets, Chiefly Graeco-Egyptian* (Ann Arbor 1950) nos. 102-105; S.Michel, *Die magischen Gemmen im Britischen Museum* (London 2001) no. 401; *SEG* XLVI 912 (3); *BE* (2003) no. 573; possibly in continued use for healing in the Christian church, ed.pr.

1717: 273 no. 22. **Christian graffito, 2nd-4th cent. A.D.?** On collapsed column from the forum. Ed.pr. A.Segal, in id. et al. (edd.), *Hippos - Sussita. Fifth Season of Excavations (September - October 2004) and Summary of All Five Seasons (2000 - 2004)* (Haifa 2004) 9/10: ἰχθῦς

Commentary on the Christian acronym, perhaps a sign of an early date when Christian messages required concealment, ed.pr.

1718: 267 no. 17 (ph.). **Christian graffito, 7th/8th cent. A.D.** On collapsed column in 'Cathedral' church: cross ΧΧΧΡΩ . . . ΤΟΥΒΙΩΝ[. . .]

Perhaps τοῦ Βίων[ος], but the text might be complete at right, ed.pr.

1719: 275-277 no. 26 (ph.). **Christian dipinti on amphora, 5th-7th cent. A.D.** *SEG* LX 1717. In A. **Ł.** now reads α'; in **B.**, χμγ | θεοῦ | (ξέσται) ις'; in **C.**, Προσφορίου | 'Ραβδᾶ | λη'; in **D.**, προ( ) α'

Ł. refers to the typology of amphora dipinti of J.-L.Fournet (*SEG* LVIII 1795-1807) [add now *SEG* LXII 1731, Zellmann-Rohrer], in which the formula in D., possibly to be expanded Προ(σφόριος) α', has no parallel, and comments on the new and rare names in C.

1720: 273/274 no. 24 (ph.). **Inscribed ring of Ouaros, 6th/7th cent. A.D.** Bronze ring with simple band inscribed on oval bezel. Ed.pr. A.Łajtar, in A.Segal et al. (edd.), *Hippos - Sussita. Tenth Season of Excavations (July and September 2009)* (Haifa 2009) 91/92 (ph.).

ὑγία· Οὐά|ρος

Parallels from the region (*CIIP* II 1125; *SEG* XLV 1957; XXXV 1529, 1531/1532) probably come from the same workshop, to which perhaps add *SEG* XLI 1727; XLVI 912 (1); LV 1923, ed.pr.

1721-1734. Ḥorbat Karkur (Saltus Gerariticus?). Christian inscriptions, Byzantine period. Ed.pr. P.Figueras, *Ḥorvat Karkur 'Illit* (Beersheva 2004) 123-133 (ph.; dr.), presents 12 texts found in the excavations of a church, in a volume not covered by *SEG*, including one mosaic now paraphrased without text in Madden, *Corpus* 128 (cf. our lemma 1658), and re-publishing two other inscriptions included in *SEG* on the basis of preliminary descriptions.

1721: 123-125 no. 1 (ph.; dr.). **Christian mosaic building inscription, mid 6th cent. A.D.** Black letters on white ground in rectangular border with ruled lines in red, in the floor of the southern pastophorion, possibly a deaconry, in the church. Cf. Madden, *Corpus* 128.

asterisk ἐπεὶ τοῦ θεο-
φειλεστάτου
Θεοδώρ(ου) παρ(α)-
4 [μο]ναρ(ίου) ἐγένετ(ο)

3. ΘΕΟΔΩΡϛ, mosaic || 3/4. ΠΑΡϛ|[. .]ΝΑΡϛ, mosaic; no indication that the eponym was a monastic official (ἡγούμενος), as expected if the church served a monastic community, ed.pr. || ΕΓΕΝΕΤϛ, mosaic.

1722: 125/126 no. 2 (ph.; dr.). **Christian dedication, mid 6th cent. A.D.** Two fragments of the bottom edge of a marble chancel screen. Cf. *SEG* XXXVI 1338.

[- ? -]ΛΑΜΑ[- ? - πρεσ]β(υτ-) Μαλαθ(ων)

Described by P.Figueras, *Byzantine Inscriptions from Beer-Sheva and the Negev* (Beersheva 1985) 41/42 nos. 33/34, whence a partial text of no. 34 was given in *SEG* XXXVI || [Σα]λαμα[νου] or similar, ed.pr. ||]Βϛ, stone; [πρεσ]β(υτέρου), ed.pr. || Μαλαθ(ων): ancient Μαλαθα in Idoumaia, ethnic of the preceding presbyter, likely to be identified with modern Tel Malḥata, ed.pr. [Cf. already the app.cr. in *SEG* XXXVI, Zellmann-Rohrer.]

1723: 127 no. 3 (ph.; dr.). **Christian dedication, 554/555 A.D.** Cf. *SEG* XXXVI 1337; Y.A.Meimaris, *Chronological Systems in Roman-Byzantine Palestine and Arabia. The Evidence of the Dated Greek Inscriptions* (Athens 1992) 131 no. 129: [- ? - κατ]ὰ Γαζ(αίους) ειχ'

ΕΙΧ, stone, ed.pr., *SEG* XXXVI; ΕΙC, Figueras, *Ḥorvat Karkur 'Illit* || year 615, era of Gaza = 554/555 A.D., ed.pr.

1724: 127/128 no. 4 (ph.; dr.). **Christian dedication on behalf of Olephos, mid 6th cent. A.D.** *SEG* XXXVI 1336. F. now reads [σω]τηρ(ίας) without underdot.

1725: 128 no. 5 (ph.; dr.). **Christian dedication, mid sixth cent. A.D.** Marble fragment possibly of altar: [- ? - ἡ]μῶν Καιαμ[- ? -]

ἡ]μῶν: preceded by an ecclesiastical title or honorific, ed.pr. || Καιαμ[: a form of the name Καιαμος, or καὶ ἀμ[α], ed.pr.

1726: 128-130 no. 6 (ph.; dr.). **Christian inscription mentioning a bishop, mid 6th cent. A.D.** Two joining fragments of a marble slab.

- - - - - - - - - - - - - - - - - -
[- ? -]ΟΥ v [- ? -]
[- ? - ἐπ]ισκ(όπου) [- ? -]
[- ? -]. ΚΙΟ[- ? -]
- - - - - - - - - - - - - - - - - -

2.]ΙΣΚ/, stone. || 3. initio, rounded letter either O or Θ, ed.pr.

1727: 130 no. 8 (ph.; dr.). **Christian epitaph, Byzantine period.** Two joining fragments of rectangular limestone slab.

cross ἀνεπ-
άη ἐ μ-
ακ[αρία]
- - - - - - - -

1728: 132 no. 14 (ph.; dr.). **Christian epitaph, Byzantine period.** Fragmentary limestone slab probably re-cut for secondary use.

[- ? - μα]κα[ρι- ? -]
[- ? - ἀνε]παίη [- ? -]
[- ? -]( ) Π v Α[- ? -]

3.]ς, stone [perhaps [ἐτ](ῶν) π', [ζήσας ἔτ](η) π', or similar, Zellmann-Rohrer].

1729: 132 no. 12 (dr.). **Graffito, Byzantine period.** Lightly carved on architectural block of local limestone: design Αρετας

The cruciform design may be a carpenter's axe or mason's trowel, and the name that of a mason, ed.pr.

1730: 130 no. 7 (ph.; dr.). **Incertum, Byzantine period. Fragment of marble slab.**

- - - - - - - - - - - -
[- ? -]ΕΤΕ[- ? -]
[- ? -]ΑΓ[- ? -]
- - - - - - - - - - - -

Perhaps funerary, ἐτε[λεύτησεν] | ἄγ[αμος], ed.pr.

1731: 130/131 no. 9 (ph.; dr.). **Incertum, Byzantine period.** Fragment of column base.

[- ? -]ΕΥ[- ? -]

εὐ[λογία]? ed.pr.

1732: 131 no. 10 (ph.; dr.). **Incertum, Byzantine period.** Fragment of marble slab.

[- ? -]ΤΙΤ[- ? -]

[μνήσθη]τι τ[ῶν]? ed.pr.

1733: 131 no. 11 (ph.; dr.). **Incertum, Byzantine period.** Fragment of marble slab.

[- ? -]ΚΕΡ[- ? -]

[ἔτους χ]κε'? [apparently assuming the era of Gaza, but those of Eleutheropolis or the province of Arabia are also possible with a lower hundreds digit, Di Segni], or κ(ύρι)ε, or κέ for καί, ed.pr.

1734: 132 no. 13 (ph.; dr.). **Incertum, Byzantine period.** Fragment of marble slab. A single letter, B, E, or P

1735. Iamnia. For coverage of inscriptions from Iamnia in *CIIP* III see our lemma no. 1657.

1736. Iezreel (Esdraela). Amphora stamps, 2nd cent. B.C. 16 Rhodian, one Knidian, and one unidentified. Ed.pr. D.T.Ariel, *PEQ* 146 (2014) 135-148 (ph.), with onomastic index; no new names.

1737-1738. Iezreel (Esdraela). Potters' stamps, 1st cent. A.D. Found outside the walls on the east slope, ed.pr. T.Grey, *PEQ* 146 (2014) 114.

1737: 114 (dr.) **Potter's stamp, ca. 20-50** A.D. Base of terra sigillata bowl with foot stand: Ἑρμῆς

Parallel for the vessel in *Agora* XXXII 140, ed.pr.

1738: 114 (dr.) **Potter's stamp, 1st cent.** A.D. Base of thick terra sigillata cup with foot stand.

Χάρις

Cf. J.H.Iliffe, *QDAP* 6 (1938) 11; *Agora* XXXII 293, ed.pr.

1739. Ioppe. For coverage of inscriptions from Ioppe and environs in *CIIP* III see our lemma no. 1657.

1740. Ioppe. Dedication in honor of Ptolemy IV, after 217 B.C.? *CIIP* III 2172. For a good color ph. and discussion of the archaeological context see A.A.Burke, M.Peilstöcker, G.Pierce, *PEQ* 146 (2014) 49.

1741. Ioppe. Amphora stamp, Hellenistic. Rhodian amphora with stamped handle, found in rubble fill from the late Hellenistic or early Roman occupation of a Hellenistic building. Edd.pr. A.A.Burke, M.Peilstöcker, G.Pierce, *PEQ* 146 (2014) 51: Νικασίμαχος Δαμοσθένη

1742. Ioppe (area of: Tel Azor). Christian mosaic inscription, 6th/mid 7th cent. A.D. U.'Ad, A.Golani, O.Segal, *ESI* 126 (2014) s.v. Azor (online: http://www.hadashot-esi.org.il/report_detail_eng.aspx?id=12654&mag_id=121), describe a Greek inscription of three lines in a tabula ansata in a

badly damaged mosaic floor, with only two or three letters of each line surviving; the building, consisting of ■ 'hall and a room,' was perhaps a church.

1743. **Jericho (area of: Khirbat al-Mafjar). Greek inscriptions, Byzantine period.** Cf. M.Schwabe, *QDAP* 12 (1946) 20-30. T.Vorderstrasse, *PEQ* 146 (2014) 74-76, announces a forthcoming full publication of all texts from this site apparently including some inedita; for site-reports and Arabic inscriptions see D.C.Baramki, *QDAP* 5 (1936) 132-138; 6 (1938) 157-168; 8 (1939) 51-53; and for the site P.de Loos-Dietz, *BABesch* 65 (1990) 123-138 (cf. *SEG* XL 1672).

1744. **Jericho (area of: Khirbat al-Nitla). Christian mosaic building inscription, 4th/5th cent.** A.D. Six-line inscription in rectangular border in the apse of the basilica church. Described by J.L.Kelso, D.C.Baramki, *Excavations at New Testament Jericho and Khirbet en-Nitla (Joint Expedition of the Pittsburgh-Xenia Theological Seminary and the American School of Oriental Research in Jerusalem)* (New Haven 1955) 50 (ph.); cf. also *MPI* 158 and now Madden, *Corpus* 157/158 [from ph., in L. 1 ἐπὶ τοῦ [- ? -] can be read, followed by scant traces of perhaps four more lines; see now also the text read from ph. in *CIIP* IV 2758, Zellmann-Rohrer].

1745. **Jerusalem. Corpus.** *CIIP* I.2. Cf. *SEG* LX 1720. For a critical review see J.Aliquot, *Syria* 91 (2014) 423-433; we report corrections and new readings in separate lemmata but do not reprise more general expressions of doubt on readings and restorations or bibliographic addenda. Cf. P.-L.Gatier, *BE* (2015) no. 711; J.-B.Yon, *An.Ép* (2014) [2017] no. 1397.

1746. **Jerusalem. Epitaphs: linguistic co-existence, 1st cent.** B.C./**1st cent.** A.D. F.Millar, *SCI* 33 (2014) 139-154, offers some comments on this phenomenon based on the inscribed ossuaries in *CIIP* I.1/2, whose texts are closer to 'ordinary language' than those of public inscriptions: there was significant bilingualism in Greek and Hebrew/Aramaic at higher social levels, and shared features, and contact with, systematically bilingual diaspora communities in the form of visitors; text and translation of *CIIP* I.1.410/411.

1747. **Jerusalem. Dedication of Gaios Roustikios to Apollo, Imperial period.** *CIIP* I.2.746. J.Aliquot, *Syria* 91 (2014) 427, argues that the monument is not an epitaph but a dedication, reading Ἀπόλλων[ι] in L. 2 for ed.pr. Ἀπολλών[ιος] and proposing an epithet e.g. [θεῶι ἁγ] νῶι in fine and L. 3; in L. 4 the E of the tentative ἔτο[υς] of ed.pr. is doubtful, and this dating formula is unusual for Jerusalem. [The E is clear, but ἔτο[υς] is nevertheless impossible in this period unless the stone was brought from elsewhere, as any regnal year or Hasmonean era would be abbreviated with L; read perhaps ἐτο[ίμως] or a form of ἑτο[ῖμος], Di Segni.]

1748. **Jerusalem. Christian dedication of Eudokia Sebaste, 460** A.D. *CIIP* I.2.816. J.Aliquot, *Syria* 91 (2014) 427, prefers the restoration of B.Flussin in LL. 8/9, Θέκλης κ(αὶ) [τῶν σὺν] | αὐτοῖς ἁγί[ων], on the basis of an overlooked parallel in a dedication inscription for a church of ἅγιος Γεώργιος and οἱ σὺν αὐτῷ ἅγίων, *I.Syrie* (*LBW*) 2158.

1749. **Jerusalem. Epitaph of Philoutarin, 1st cent.** B.C./**1st cent.** A.D. Limestone ossuary with incised rosettes and traces of red paint, inscribed above one of the rosettes; now in Amman (University of Jordan, Archaeological Museum). Ed.pr. J.Aliquot, *Syria* 91 (2014) 431/432 (ph.); Greek text in P.-L.Gatier, *BE* (2015) no. 711: Φιλουτάριν

For the name cf. *CIIP* I.1.581, ed.pr.

1750. **Jerusalem. Epitaph, 4th-7th cent.** A.D. *CIIP* I.2.886. J.Aliquot, *Syria* 91 (2014) 429, points out that other restorations besides Μίχα[ς] are possible for the name of the deceased, e.g. Μικά[λου]

1751. **Jerusalem. Christian epitaph, 4th-7th cent.** A.D. *CIIP* I.2.977. J.Aliquot, *Syria* 91 (2014) 430, doubts the reading in L. 3 and 4 initio, reading instead from ph. [- ? -]ΠΟ ἀπὸ τῶν | [- ? -]ων [the reading in *CIIP* after autopsy remains preferable, Di Segni].

1752. **Jerusalem. Incertum, re-used for Christian epitaph of Kasios and Adios, 5th/6th cent.** A.D. *CIIP* I.2.992. J.Aliquot, *Syria* 91 (2014) 430, points out the neglected traces of an earlier inscription upside-down with respect to the later epitaph, which he reads from ph. Ζη[ν]όδ[ωρο]ς Ζηνοβ[ίου]

1753. **Jerusalem. Bilingual (Greek-Hebrew) epitaph of the rabbi Samouel, Byzantine period?** *CIIP* I.2.1001. J.Aliquot, *Syria* 91 (2014) 430, proposes reading in LL. 2/3 the ethnic [Κο]ρύθιος for Κορίνθιος, comparing *SEG* XI 106 (with D.Feissel, *T&MByz* 9 [1985] 282/283 no. 9 [cf. *SEG* XXXV 399]); the dating is doubtful on the basis of the form of the monument ('ne paraît pas antique') [but for the form cf. *CIIP* III 2192, Di Segni].

1754. **Jerusalem. Signature of Ennion on a glass jug, ca. first half of 1st cent.** A.D. Translucent pale green fragmentary jug with fragmentary inscription in tabula ansata; found during excavations in 1969-78 in the Jewish Quarter, now in the Israel Museum. Described by N.Avigad, *Archaeological Discoveries in the Jewish Quarter of Jerusalem* (Jerusalem 1976) 22 (no text; illegible dr.); republished by C.S.Lightfoot (see our lemma no. 2138) 82 no. 7, who identifies the inscription by type (no text; illegible color ph.); see also in the same volume Y.Israeli, 57-59, on the archaeological context, namely ■ town house built during the time of Herod (r. 40-4 B.C.) and destroyed during the capture

of Jerusalem by the Romans in 70 A.D., which provides a terminus ante quem for the workshop of Ennion. A legible ph. of the inscription is published by Y.Israeli, *Journal of Glass Studies* 25 (1983) 66 (no text; translation) [read from ph., Zellmann-Rohrer]: Ἐγ[νί]ων | ἐπ[οί]ει

1755. Jerusalem. Curse tablet of Kyrilla against Iennus, ca. 285-363 A.D. *SEG* LXIII 1557. For a summary in Hebrew see now D.Ben Ami, Y.Tchekhanovets, *Qadmoniot* 47 (2014) 39-41 (ph.; dr.): Y.Tchekhanovets, in *New Studies in the Archaeology of Jerusalem and its Region* 8 (2014) 78/79 (ph.; dr.); for other texts from the same site see our lemmata nos. 1756/1757.

1756. Jerusalem. Abecedary, ca. 285-363 A.D. Scratched into wall-plaster of a room in the same building in which was found the curse tablet *SEG* LXIII 1557 (cf. our lemma no. 1755). Ed.pr. Y.Tchekhanovets, in *New Studies in the Archaeology of Jerusalem and its Region* 8 (2014) 78 (in Hebrew; ph.): α β γ δ ε ζ [- ? -]

The text was likely apotropaic, ed.pr. [cf. *SEG* LVIII 1760 (LXIII 1564), Zellmann-Rohrer]

1757. Jerusalem. Christian graffiti, ca. 285-363 A.D.? Scratched into wall-plaster of a room in the same building in which was found the curse tablet *SEG* LXIII 1557 (cf. our lemma no. 1755). Ed.pr. Y.Tchekhanovets, in *New Studies in the Archaeology of Jerusalem and its Region* 8 (2014) 79/80, mentions two texts; it is not certain whether they date to the period of occupation of the building or to after its destruction: 1) staurogram (ph.) [to its left is a further sign resembling A, Zellmann-Rohrer]; 2) [- ? -]... κύριο

1758. Jerusalem. Christian graffito, 4th-7th cent. A.D. *CIIP* I.2.893. J.Aliquot, *Syria* 91 (2014) 429, points out that the Θ in the isopsephism ϙθ' = ἀμήν in L. 2 is visible on the ph. [but could not be found via autopsy even under strong electric lighting, Di Segni].

1759. Jerusalem. Mosaic inscriptions (labels), 5th cent. A.D. *CIIP* I.2.1019. J.Aliquot, *Syria* 91 (2014) 430, rejects the readings of ed.pr. and *CIIP* in favor of [Σαμ]εθος? in a) and [Σου]κέσ[σος] in b) as the names of two donors of the mosaic [a) probably labels a foliate face, but b) is undoubtedly a bird, more precisely a partridge, Di Segni].

1760. Jerusalem. Christian acclamation, Byzantine period. On square ceramic stamp for eucharist bread, in four quadrants of cross, found near the Holy Sepulcher. Ed.pr. G.Loche, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 372 no. 726 (ph.; dr.): νι|κᾷ | Ἰ(ησοῦ)ς | Χ(ριστό)ς

1761. Jerusalem. Christian amphora dipinto, Byzantine period. *CIIP* I.2.1101. J.Aliquot, *Syria* 91 (2014) 430, suggests that this text belongs among the amphora dipinti of Late Antiquity (cf. *CIIP* I.2.1047-1057, in reference to which A. urges revision on the basis of the studies of J.-L.Fournet [cf. *SEG* LXII 1731] and id. and D.Pieri [cf. *SEG* LVIII 1795-1807]), not the Imperial period, discerning in L. 1 the Christian acronym χμ[γ] (χοίν[ικες], *CIIP*) and in L. 2 the tops of letters in the style of Byzantine protocols on papyrus.

1762. Jerusalem. Christian stamp inscription, 7th-9th cent. A.D. *CIIP* I.2.1077. The stamp, now in the SBF Museum, is re-published by G.Loche, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 375 no. 398 (ph.; dr.); no new readings.

1763. Jerusalem. Lead bullae, Byzantine period. *CIIP* I.2.1066-1075. For criticism of the presentation of these texts in *CIIP* see J.Aliquot, *Syria* 91 (2014) 431; in particular, nos. 1066 and 1071 have been dated to the 11th cent. by V.Laurent, *Le corpus des sceaux de l'empire byzantin* 5.2 (Paris 1965) 397-399 nos. 1565/1566, and the provenance of no. 1071 is doubtful; no. 1070 could be due to the seal of the patriarch of Antioch instead of Jerusalem; addenda are some lead bullae of Modestos, patriarch of Jerusalem (613-634), cf. D.Barag, in D.Jacoby, Y.Tsafrir (edd.), *Jews, Samaritans and Christians in Byzantine Palestine* (Jerusalem 1988) 53-58 (in Hebrew), with further reference to inedita in sales catalogues.

1764. Jerusalem. Mason's marks, Imperial/Byzantine periods. *CIIP* I.2.771. P.-L.Gatier, *Gnomon* 86 (2014) 717, in the course of a review of *CIIP* I.2, prefers to interpret these texts as mason's marks with a personal name in Διο-; cf. id., *BE* (2015) no. 712; for the interpretation of *CIIP* with respect to an amphodarch Διονύσιος see now also Z.Weiss, *Public Spectacles in Roman and Late Antique Palestine* (Cambridge MA 2014) 98.

1765. Jerusalem. Incertum, Imperial/Byzantine periods. *CIIP* I.2.830. J.Aliquot, *Syria* 91 (2014) 428, wonders whether the text might be in Latin.

1766. Jerusalem. Incertum, 4th/5th cent. A.D. *CIIP* I.2.882. J.Aliquot, *Syria* 91 (2014) 429, reads in L. 1 ṚOB in place of ΦΟΒ and questions the identification as an epitaph.

1767. Jerusalem (area of: Beit Ṣafafa). Christian mosaic building inscription, 491, 596, or 701 A.D.? *CIIP* I.2.848. J.Aliquot, *Syria* 91 (2014) 428, points out that ἀντηλή|μψ(ε)ως should be read in LL. 2/3; for the dating he refers to the discussion of P.-L.Gatier in A.Borrut, M.Debié, A.Papaconstantinou, D.Pieri, J.-P.Sodini (edd.), *Le Proche-Orient de Justinien aux Abbassides. Peuplement et dynamiques spatiales. Actes du colloque 'Continuités de l'occupation entre les périodes*

byzantine et abbasside au Proche Orient, VIIe-IXe siècles', Paris 18-20 octobre 2007 (Turnhout 2011) 7-28 (cf. *SEG* LXI 1379).

1768. **Jerusalem (area of: Bethany). Amulet, late Imperial period.** *CIIP* I.2.765. J.Aliquot, *Syria* 91 (2014) 427, points out that the majuscule transcription in b), L. 1, is to be corrected to ΠΙΠΟΣ; the correction in *CIIP*, b), L. 2, μ(ο)ῦλος is unnecessary, cf. μοῦλος in *SEG* XXXVI 1313 [ed.pr. and *SEG* had printed Μ|ΛΟΣ in LL. 1/2, but from ph. μο̣|λος is possible; in LL. 5/6 of this text Ἀπολλούνι|ος ὁ Τυανεούς is to be read (i.e. Apollonios the thaumaturge of Tyana), Zellmann-Rohrer; the lexical form is still μοῦλος, Di Segni] and S.Michel, *Die magischen Gemmen im Britischen Museum* (London 2001) 282 no. 455.

1769. **Jerusalem (area of: Bethany). Graffiti, 4th-6th cent. A.D.** *CIIP* I.2.842. J.Aliquot, *Syria* 91 (2014) 428, proposes to read in 8) μακάρ(ιος) with abbreviation sign; in 27), LL. 1 and 4 may belong to separate graffiti, and in L. 1 a name ending in -όθεος may be read in place of ὁ θεός.

1770. **Jerusalem (area of: Gethsemane). Christian epitaph of Samouel, 4th-7th cent. A.D.** *CIIP* I.2.903. J.Aliquot, *Syria* 91 (2014) 429, reads from ph. in LL. 4-6 Σαμουὴλ ἀ|πομένον|τες, referring to a memorial set up for the deceased by 'ceux qui demeurent.'

1771. **Jerusalem (area of: Gethsemane). Christian epitaph of the abbess Chara, 6th/7th cent. A.D.** *CIIP* I.2.909. J.Aliquot, *Syria* 91 (2014) 429, proposes a re-division of L. 2, ὁσιωτάτι Χάρᾳ τῖ ἡγουμ(ένῃ) in place of Χαρατι.

1772. **Jerusalem (area of: Mount of Olives). Epitaph of Zenodoros, 4th-7th cent. A.D.** *CIIP* I.2.952. J.Aliquot, *Syria* 91 (2014) 430, refers to the location of the Νεειλα, origin of this deceased with ethnic Νεειηληνὸς Βατανέας, to Inkhil by M.Sartre [see most recently *IGLS* XIV.2 pp. 441-443, Zellmann-Rohrer].

1773. **Jerusalem (area of: Mount of Olives). Christian epitaph of Anamos, 5th cent. A.D.** *CIIP* I.2.949. J.Aliquot, *Syria* 91 (2014) 429/430, prefers the alternative ΤΗΣ offered by ed.pr. C.Clermont-Ganneau in L. 3 initio, further proposing [ἀπὸ] τῆς Παλμύρας in this line; with additional references for the Semitic name Αναμος.

1774. **Jerusalem (area of: Musrara). Christian epitaph of Anatolia, 7th cent. A.D.** *CIIP* I.2.875. J.Aliquot, *Syria* 91 (2014) 428, points out a biblical allusion, 2 Timothy 4:7, in the epithet of the deceased in LL. 5-7, ἡ καλ̣[ῶς τὸν] ἀγῶν[α ἀγω]νισαμένη, and further parallels in Byzantine liturgy and hymnography.

1775. **Jerusalem (area of: Nes Harim). Christian mosaic inscription (prayer), 602/3 or 617/18 cent. A.D.?** In black on white ground within *tabula ansata*; found in a room, perhaps a chapel, adjoining a monastic complex in 2008/2009 and since destroyed. Described by Madden, *Corpus* 156 with translation; a Hebrew translation by L.Di Segni was also published ap. D.Ein-Mor, in D.Amit, G.Stiebel, O.Peleg-Barkat (edd.), *New Studies in the Archaeology of Jerusalem and its Region: Collected Papers 3* (Jerusalem 2009) 145 (ph.); we give the following text of L.Di Segni after autopsy, from a forthcoming report to be published by the IAA, communicated to us *per ep.* by the author.

cross κ(ύρι)ε ὁ θ(εὸ)ς [τοῦ ἁγίου Θ]εωδόρου διαφύλαξον τοὺς
δούλο[υς σου Ἀντ]ώνιν (καὶ) Θεωδοσίαν εἰλλούστριον
(καὶ) ἀν[άπαυσον - ca. 5 -]Ν Θεωφύλακτον (καὶ) Ἰωάν(νην) πρεσβύ(τερον)
4 κ(ύρι)ε [μνήσθητι - ca. 5 - (καὶ)] Μαρίας (καὶ) Ἰοάνου τὸν προ-
[σενεγκόντων μηνὶ - ca. 5 - ἰν]δ(ικτιῶνος) ς'· κ(ύρι)ε ἐλέισον Στέφα(νον)

Abbreviations by stigma || 1. ΚΕ̅, mosaic || ΘΣ̅, mosaic || 2. husband and wife and the main patrons of the church or monastery; the epithet ἰλλούστριος despite the singular number probably refers to both, Di Segni || 3. ΙΩΑΝ, mosaic || 4, 5. ΚΕ̅, mosaic || 5. the 6th indiction, within the period of the late 6th/early 7th cent. suggested by the letterforms, gives a date of 587/8, 602/3, or 617/18 A.D., of which the latter two better suit the palaeography, Di Segni || Στέφα(νον): perhaps the mosaicist, Di Segni.

1776. **Jerusalem (area of: Qidron Valley). Christian epitaph of Stephanos, 4th-7th cent. A.D.** *CIIP* I.2.897; cf. our lemma no. 1777. J.Aliquot, *Syria* 91 (2014) 429, proposes to read from ph. in LL. 3/4 Σα|τίωνος, cf. Σαττίων.

1777. **Jerusalem (area of: Qidron Valley). Christian epitaphs, 5th/6th cent. A.D.** *CIIP* I.2.894-897. The publication by edd.pr. B.Zissu, Z.Adawi, cited as forthcoming in *CIIP*, has now appeared: *'Atiqot* 78 (2014) 22 no. 1 (ph.) = *CIIP* I.2.894; 22/23 no. 2 (ph.) = *CIIP* I.2.895, in which Z. and A. read Ἀλ[έ]|ξαδρο[ς] [but Ἀλεξάνδρου, with small N inserted between A and Δ is clear from ph., Di Segni]; 23 no. 3 (ph.) = *CIIP* I.2.896; 23/24 no. 4 (ph.) = *CIIP* I.2.897 (cf. our lemma no. 1776).

1778. **Karmiel (area of: Horbat Kenes). Christian mosaic building inscription, 5th/6th cent. A.D.** Within tabula ansata on white ground, in the pavement of a basilica church. Mentioned by J.Ashkenazi, M.Aviam, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 164, 169 (ph.) [read from ph., Zellmann-Rohrer].

μνηθοῦσιν οἱ δώ-
σαντες Ζωσυς διά-
κ(ων), Κλημάτις Σενέκα
4 asterisk ἀρχιδιάκων asterisk

From a monastic church, and noteworthy for the absence of an abbot from the ensemble of six inscriptions, Ashkenazi, Aviam [for another of these see *SEG* LXIII 1566 and the reservations of Di Segni on this identification expressed there, Zellmann-Rohrer] || 2/3. διακ⟨(), mosaic.

1779. **Magdala. Mosaic inscription, first half of 1st cent.** A.D. *SEG* XXXVIII 1590. Re-published by S.De Luca, A.Lena, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 10-12 (ph.; dr.), who stress the polysemy of the phrase καὶ σύ as both an auspicious greeting and a defence against βασκανία and φθόνος, particularly appropriate in the context of baths, in general believed to be susceptible to demonic attack; after a detailed analysis of the accompanying iconography and of the archaeological context, they arrive at the above dating.

1780. **Marisa. Letter of Seleukos IV to Heliodoros, 178** B.C. *SEG* LVII 1838; LX 1723; LXIII 1571. D.Gera, in I.Stern (ed.), *The Excavations of Maresha Subterranean Complex 57. The 'Heliodorus' Cave* (Oxford 2014) 109-127, reprints his ed.pr. of 2009, with a postscript at 127-129 taking into account the proposals of C.P.Jones already covered in *SEG* LVII, urging that in L. 35 παρηκολουθηκώς be rendered '[having] become acquainted with' or 'cognizant of,' preferring his original readings θεῶ{υ}ν in L. 36 and διαπεισθέντες in L. 38, and invoking crowding of the text as in L. 33 to justify his original reading and restoration in L. 36 in fine. [The text is now re-published in *CIIP* IV 3511, Zellmann-Rohrer.] For further copies see now our lemma no. 1781 and *I.MnBeyrouth* 1 (from Byblos).

1781. **Marisa. Letter of Seleukos IV to Heliodoros, 178** B.C. **Fragmentary limestone stele.** A.Ecker, D.Gera, H.M.Cotton, in *New Studies in the Archaeology of Jerusalem and its Region* 8 (Jerusalem 2014) 153-158 (ph.; in Hebrew), report the identification of a fragment of another copy of *SEG* LVII 1838 (cf. our lemma no. 1780), corresponding to LL. 26-38 of that text, in the storerooms of the Israel Antiquities Authority; the stone, now in the Israel Museum, was collected near Maresha by a citizen in 1954 and given to the IAA in 1970; no text [the text is now in *CIIP* IV 3512, which we give, with comments on possible reasons for the unusual presence of two copies of a royal ordinance at the same site, Zellmann-Rohrer].

- -
σωφρ[όν]ως προστή[σεται τῆς εὐκοσμίας αὐτῶν Ὀλυμ]-
πιόδωρος τὴν πίσ[τιν ἡμῖν τῆς ὑπὲρ αὐτοῦ διαλήψεως]
ἐκ τῶν προγεγονό[των χρόνων παρεισχημένος· τραφεὶς]
γὰρ ὑφ' ἡμῶν καὶ τὴ[ν ἀρίστην ἐν ἅπασιν ἀπενηνεγμένος]
διάθεσιν κατὰ λ[όγον μὲν ἐπὶ τοῦ κοιτῶνος κατεστά]-
⟨θ⟩η τῆς τη⟨λ⟩ικαύ[της πίστεως φανεὶς ἄξιος, δικαίως δὲ]
τῶν πρώτων φίλω[ν ἀπεδείχθη τῆς πρὸς ἡμᾶς φιλοστοργί]-
ας τὰς ἐκτενεσ[τάτας ἀποδείξεις ποιησάμενος·]
ἐν δὲ τῆι τοι⟨α⟩ύτ[ηι γενόμενος τάξει καὶ παρηκολουθηκὼς]
ὡς διακείμε⟨θ⟩α [πρὸς τὸ συναύξειν τὰς τῶν θεῶν τιμὰς]

ἀκολού⟨θ⟩ως τῆι [τῶν προγόνων αἱρέσει καὶ τὴν φροντίδα]
τοῦ μέρους τού[του - - - - - - - - ca. 30 - - - - - - - -]
[. ο]ὐκ αἰσχ[ρός? - - - - - - - - - ca. 30 - - - - - - - - -]
[.]ΜΕΤΕ[- - - - - - - - - - - ca. 35 - - - - - - - - - - -]
[.]ΤΟ[- - - - - - - - ca. 30 - - - - - - - -]
- -

[4. ὑφ': cf. ΥΘ so read in *SEG* LVII 1838.4 and corrected to ⟨με⟩θ'; ὑ⟨φ⟩' is now adopted in *CIIP* IV 3511, Zellmann-Rohrer] 6. ΟΗ, stone || ΤΗΛΙΚΑΥ[, stone || 9. ΤΟΙΑΥΤ[, stone || 10. ΔΙΑΚΕΙΜΕΟΑ, stone || 11. ΑΚΟΛΟΥΟΣ, stone [confirms the proposal of D.Gera in L. 36 of *SEG* LVII 1838 (see *SEG* app.cr.), now adopted in the re-publication in *CIIP* IV 3511, Zellmann-Rohrer].

1782. **Marisa. Christian mosaic building inscription and Psalm quotation, Byzantine period.** Inscription in black letters on white ground at the edge of a floor with geometric decoration in a basilica church attached to a monastery, southwest of the Hellenistic site. Described and translated by L.Di Segni ap. A.Kloner, H.Stark, *IEJ* 36 (1986) 279, similarly A.Kloner, *ESI* 5 (1986) 64, and id., in Y.Tsafrir (ed.), *Ancient Churches Revealed* (Jerusalem 1993) 263; A.Kloner in *NEAEHL* 3:956; Felle, *Biblia* 188; cf. now Madden, *Corpus* 144, and A.Kloner, N.Graicer, *Qadmoniot* 47 (2014) 43/44 (ph.; dr.; Hebrew translation) [now published in full in *CIIP* IV 2508, the text of which we give, Zellmann-Rohrer].

πρεσβίαις τοῦ ἁγί[ου ἀ]γγέλου Μιχαηλος οὗ ἐστιν ὁ οἶκος κύριος ποιμένι
Φλ. Ἱμέ[ριον - - - ca. 15-20 - - - κ]αὶ οὐδὲν αὐτὸν ὑστερήσει

1/2. cf. Psalm 22(23):1, K., G. [cf. *CIIP* III 2327b, Zellmann-Rohrer] || 2. ΦΛϹ Ἰ-, mosaic.

1783. **Marisa. Epitaph of Iabdada, Hellenistic.** Cut in the northern wall of Room 9 of Subterranean Complex 126. Edd.pr. I.Stern, B.Alpert, *ESI* 126 (2014) s.v. Maresha (online: http://www.hadashot-esi.org.il/report_detail_eng.aspx?id=12643&mag_id=121) (ph.; dr.), who also refer to finds of 40 other inscriptions on stone and bone objects, over 500 ostraka, and 177 stamped amphora handles.

Ιαβδαδα

An Idumaean name, paralleled in some of the new ostraka and 'on a list discovered at Memphis,' edd.pr. without further references [apparently *SB* I 681 is meant, which however contains no such name; from ph., the form of I with extended crossbars at top and bottom termini could suggest instead Ζαβδαδα, cf. Ζαβδαδου (gen.) in *I.Hermoupolis* 6.42; this reading has also now been adopted in the re-publication of the text in *CIIP* IV 3737, Zellmann-Rohrer].

1784. **Marisa. Volume standard (sekoma) for liquids, 143/142** B.C. *SEG* LX 1739. The device is briefly discussed in reference to a recently-discovered anepigraphic comparandum from a private house at Jerusalem by R.Reich, D.Amit, R.Bar-Nathan, *Israel Numismatic Journal* 18 (2011-2014) 64/65

(ph.). For further discussion see the articles of G.Finkielsztejn and P.-L.Gatier covered in our lemma no. 1538. [The text is now re-published in *CIIP* IV 3515, Zellmann-Rohrer.]

1785. **Marisa. Graffiti and instrumenta, Hellenistic.** Cf. *SEG* LX 1724-1742. A.Ecker, ap. I.Stern, B.Alpert, *ESI* 126 (2014) s.v. Maresha (online: http://www.hadashot-esi.org.il/images//Appendix-B.pdf), gives a brief report on the remaining inedita from Subterranean Complex 1, to appear in the forthcoming *CIIP* IV: 11 graffiti on fine-ware bowls, the most legible of which is ΕΡΜΙΑ on a 'black-slipped fish plate,' perhaps Ἑρμία(ς); 4 short texts on ostraka used as 'tags' for goods, perhaps with the date 177 on the Seleucid era (=135/6 B.C.); an undeciphered inscription on the base of a stone female figurine, possibly a dedication.

1786-1793. **Marisa. Dipinti and graffiti on vases and ostraka, Hellenistic. Edd.pr.** A.Ecker, H.B.Korzakova, in I.Stern (ed.), *The Excavations of Maresha* – (see our lemma no. 1780) 95-101. We omit the incerta of only a few letters at 99-101 nos. 9-15.

1786: 96 no. 3 (ph.). **Abecedary.** Dipinto in black ink on jar sherd.

α β γ δ ε | ζ η θ ι κ λ | μ ν ξ ο π ρ | σ τ υ φ χ ψ ω

Three other Greek abecedaries from Marisa have been published, H.B.Korzakova, *Maresha* III (cf. *SEG* LX 1742) nos. 3/4, 242, edd.pr. || 1. ε from ph., Zellmann-Rohrer; om. edd.pr.

1787: 98 no. 7 (ph.). **Numerical notation.** Dipinto on neck of Rhodian **amphora:** γ'

1788: 98 no. 5 (ph.). **Tag.** In black ink on jar sherd: Ζήνω(ν) | Σαμαιω

1. ΖΗΝΩ, ostrakon.

1789: 97 no. 4 (ph.). **Tag.** In black ink on storage jar sherd.

Πτολεμαῖ(ος) | vacat | .[- ? -]| - - - - - - - -

1. ΠΤΟΛΕΜΑΙ, ostrakon; the name appears in other unpublished tags from Marisa, edd.pr.

1790: 98 no. 6 (ph.). **Graffito.** Incised before firing on jar sherd: Γ Κ^Δ Κ̣^Δ .[- ? -]

Γ: with underline, graffito || Κ: perhaps an abbreviation for κ(άβοι), a dry measure attested at Marisa, edd.pr. || the second Κ perhaps instead Ι and sideways Δ, edd.pr.

1791: 99 no. 8 (ph.). **Graffito.** Incised on jar sherd: ΠΑΞΑΙΟ[- ? -]

A name, Παξαιο[ς], or a verbal form of πάσσω or πήγνυμι? edd.pr.

1792: 95/96 no. 1 (ph. [upside-down, Zellmann-Rohrer]). **Incertum.** In black ink on concave face of jug sherd.

[- ? -]. ΕΡΟΙΣ[. . ⁴ . .]
[- ? -]. ΔΙΩΝΟΥ[. . .]
[- ? -]. ΥΤΩΝ[. . ⁴ . .]
4 [- ? -]. . ΑΙΤΩΝ
[- ? -]. ὑπὸ αὐ-
[- ? -]Ọ̣ΥṬΑ
- - - - - - - - - - - - - -

Perhaps an official letter, based on a possible restoration of an address [τοῖς πρεσβυ]τέροις in L. 1, edd.pr. || 2. Διωνου[σίου]? edd.pr. || 4. αἰτῶν, edd.pr. || 5/6. αὐ|[τ]ọῦ πα', sc. δραχμάς, ed.pr., assuming the bottom edge is intact.

1793: 96 no. 2 (ph.). **Incertum.** In black ink on concave face of storage jar sherd.

Κοσιαδει . |δάν{ν}ειọν η'

A promissory note, sc. in L. 2 [redacted] form of δραχμαί? edd.pr. || 1. Κοσιαδει: perhaps [redacted] equivalent of the Idumaean theophoric Qwsyd, common at Marisa, ed.pr. || [1/2. The ph. does not confirm the readings, suggesting instead Α|βαναταvη, patronym, and that the text is a tag [redacted] in our lemma no. 1788, Zellmann-Rohrer.]

1794. **Marisa. Amphora stamps, ca. 235-145** B.C. **Ed.pr.** G.Finkielsztejn, in *The Excavations of Maresha* – (see our lemma no. 1780) 71-75 (ph.), publishes 9 Rhodian (one illegible) and two Knidian stamped amphora handles and one Rhodian stamped lagynos (74 no. 10, fabricant Κῶμος), dumped in the Subterranean Complex; no new names.

1795. **Marisa. Christian acclamation, Byzantine period.** Limestone fragment with incised cross and text at its four corners, found in the same church as our lemma no. 1782. Edd.pr. A.Kloner, N.Graicer, *Qadmoniot* 47 (2014) 46 (in Hebrew) (ph.): Ἰ(ησοῦ)ς | Χ(ριστό)ς | Α | Ω

1796. **Marisa. Jar dipinto, Byzantine period.** In black ink on neck of imported storage jar with handles, found in a burial in the same church [redacted] our lemma no. 1782. Edd.pr. A.Kloner, N.Graicer, *Qadmoniot* 47 (2014) 44 (in Hebrew) (illegible ph.): Ζήνον

1797. Menois. Christian inscription on bread stamp, 5th-7th cent. A.D. Ceramic stamp of brownish clay with disc-shaped base and knob handle, inscribed on the base around the edge, decorated at the center with a dot pattern. Ed.pr. L.Di Segni, *'Atiqot* 78 (2014) 31-36 (ph.; dr.).

cross εὐ(λογία) Στεφάν(ου)

ΕΥΣΤΕΦΑΝ, stamp || used to impress bread 'handed out at a church as a memento of a visit' and not for the eucharist (προσφορά), ed.pr., with parallels for the use of εὐλογία to denote such bread; this Στέφανος was most likely the Protomartyr, despite the absence of qualification [illegible] such in the inscription, which would have belonged to a church dedicated to him at Menois.

1798. Mizpe 'Ezuz. Graffito, Byzantine period. On blackened boulder. Described by T.Erickson-Gini, *ESI* 126 (2014) s.v. 'Ezuz (online: http://www.hadashot-esi.org.il/report_detail_eng.aspx?id=6466&mag_id=121) (ph.) fig. 11, along with 'anthropomorphic and zoomorphic figures, such as ibex, camels and horses' [from ph. perhaps a cross followed by ΕΣΑΙ, cf. Εσαιος in *IGLS* XV 64, Zellmann-Rohrer].

1799. Pella (area of: Mar Ilyas-Dayr al-Liyas). Christian mosaic building inscription and prayer, 622/623 or 623/624 A.D. In white on red ground with rectangular border, in the southern aisle of the basilica church. Mentioned in *SEG* LXI 1476 on the basis of a description and translation by M.Piccirillo, in K.G.Holum, H.Lapin (edd.), *Shaping the Middle East. Jews, Christians, and Muslims in* [illegible] *Age of Transition* (Bethesda, MD 2011) 107-109 (ph.) [read from ph., Zellmann-Rohrer].

[- ? -]του Σαβαα πρεσβυτέρου
[- ? -]ΝΑΣΦ κύριε ὁ θεὼς
[- ? - ἐλ]έησον αὐτῷ design
[- ? - τ]ὴν σύμβιον αὐτο[ῦ]
[- ? -]ΒΑΡ[. . ⁴ . . ἅ]γιε Ηλια
[- ? -]. .[- ca. 5 -]. ἐργαστὴν
[- ? -] τ[ο]ῦ ἔτους ϛπχʹ

6. -ΤΗ^{N}, mosaic || 7. year 686, era of Pella = 622/623 (era of 64 B.C.) or 623/624 A.D. (era of 63 B.C.), Piccirillo.

1800. Pella (area of: Mar Ilyas-Dayr al-Liyas). Christian mosaic building inscription, ca. 622/623 or 623/624 A.D. In red on white ground with rectangular border, in the baptistery of the basilica church. Description and translation by M.Piccirillo, in *Shaping the Middle East* -- (see our lemma no. 1799) 109 (ph.); cf. *SEG* LXI 1476 [read from the ph., Zellmann-Rohrer].

staurogram καρποφορία οὗ κ(ύριο)ς staurogram
γινώσκι αὐτοῦ τὸ ὄνομα
ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ

μακροημερεύσεως ἡμερῶν staurogram

1 ΚΣ, mosaic

1801. Pella (area of: Ra's ad-Dayr). Christian mosaic building inscription, 601 A.D.? Black letters on yellow-white ground within red circular double border, in pavement of the north aisle of a church dedicated to the archangels Michael and Gabriel. Edd.pr. Z.al-Muheisen, M.Nassar, with the assistance of K.Rigsby, *GRBS* 54 (2014) 88/89 (ph.), who note two further unpublished mosaics in the same church.

palm cross palm
ἐπὶ τοῦ ἁγιωτάτου
κ(αὶ) μακαριωτάτου ἡμῶν
ἐπισκ(όπου) Ἰωάννου ἐγένετο τὼ
πᾶν ἔργων τῆς ψηφῖδο-
ς τοῦ ἁγίου (καὶ) ἀρχαγέλου Μιχαηλ
καὶ Γαβριηλ ἐκ σπουδῆς Σεργίου
πρεσβυτήρου (καὶ) ἀρχημανδρ-
ίτου ἐν ἔτει τῷ βξχʹ {ἔτι}
μη(νὶ) Ἀρτημεσίου πρότῃ
palm χρό(νων) δʹ ἰνδ(ικτιῶνος) palm

1. Palms: read from ph., Zellmann-Rohrer || 3. κ(αὶ): Κϛ, mosaic from ph., Zellmann-Rohrer; καὶ, edd.pr. || ἐπισκ(όπου): ΕΠΙΣΚ, mosaic || [Ἰωάννου: bishop of Pella, since a bishop Marianos is attested for Gerasa from at least 570-601, see *SEG* XXXVII 1544 and P.-L.Gatier, *Syria* 64 (1987) 131-135, Di Segni] || 6. (καὶ): ϛ, mosaic from ph., Zellmann-Rohrer; om. edd.pr. || 7. (καὶ): ϛ, mosaic || 8. πρεσβυτήρου from ph., Zellmann-Rohrer; πρεσβευτήρου, edd.pr. || (καὶ): ϛ, mosaic || 9. ΒΞΧ, mosaic; 662, 'Pompeian' era beginning in 63 B.C., in the territory of Gerasa or Pella = 599/600, edd.pr. [1 Artemisios 662 = 21 April 600, but indiction year 4 = 601, Zellmann-Rohrer; the indiction date is more likely to be reliable, Di Segni] || {ἔτι}, Di Segni; ἐ(π)ί, edd.pr. || 10. Μ^{H}, mosaic; μη(νός), edd.pr. || 11. palms: read from ph., Zellmann-Rohrer || χρό(νων) δʹ ἰνδ(ικτιῶνος): ΧΡ/Ο Δ̄ ΙΝΔ/, mosaic; χρό(νῳ), edd.pr.

1802. Raphia. For coverage of inscriptions from Raphia in *CIIP* III see our lemma no. 1657.

1803-1805. Samaria (area of: Baḥan). Christian mosaic building inscriptions, 6th cent. A.D. *SEG* XXXII 1516/1517, 1520; *MPI* 8. Madden, *Corpus* (cf. our lemma no. 1658) 21, reprints the texts with new readings; in 1516 and 1520 these have now been superseded by the re-edition of L.Di Segni, in J.Patrich, O.Peleg-Barkat, E.Ben-Yosef (edd.), *Arise, Walk Through The Land. Studies in the Archaeology and History of the Land of Israel in Memory of Yizhar Hirschfeld on the Tenth Anniversary of His Demise* (Jerusalem 2016) 186*/187*, whose text we give.

1803: *SEG* XXXII 1516; Madden, *Corpus* 21; Di Segni 186*/187*.

[- ? -προσε]νέν[καντος? - ? -] δι(ὰ) [τ]οῦ θεοφ(ι)λ(εστάτου) κ(ε)φ(αλαιωτοῦ) Ἰουλιανοῦ μ(ο)ν(αχοῦ) [ἡ τοῦ] ἀγ(ίου) [ο]ἴκου περίοδ(ος) ἐγένετο

Abbreviations by ς || δι(ά), Di Segni (ΔΙς, mosaic);]δις, ed.pr., *SEG* || κ(ε)φ(αλαιωτοῦ), 'headman,' cf. *capitularius*, 'secretary and treasurer of a group of landowners or artisans, acting as tax collector,' here in an instrumental role but not himself the donor, Di Segni; κ(ε)φ(αλαίου), ed.pr., *SEG* || μ(ο)ν(αχοῦ), Di Segni; MN, ed.pr., *SEG* || περίοδ(ος): possibly 'monumental entrance' to the church, cf. *IG* XI.2.158 A 65 for the sense 'entrance to a sacred enclosure,' Di Segni; 'portico,' ed.pr.

1804: *SEG* XXXII 1517; Madden, *Corpus* 21 reads in L. 2 μνήσθητι for μνησθῖ, L. 6 ψηφ(οθέταις) for ψηφ[ίσμ]α|σι, omitting L. 7. [The ph. in Y.Porath, S.Dar, S.Applebaum, *The History and Archaeology of Emeq Hefer* (Tel Aviv 1985) 224, fig. 107b, shows that the upper right of the medallion is broken, with the loss of the ends of LL. 1-4; hence: κ(ύριο)ς Ἰ[(ησοῦ)ς Χ(ριστὸ)ς] | μνήσθη[τι τοῖς] | δούλοις [σου] | Πορφυρίῳ καὶ Μά[ρ]||κῳ ἀδελφοῦς | τοῖς ψηφ[ώ]σα|σι[ν], Di Segni.]

1805: *SEG* XXXII 1520; Madden, *Corpus* 21; Di Segni 187*, reading in LL. 3/4 [πρε]|σβ(υτέρου) (καὶ) for [πρε]σβ(υτέρου) (-ΣΒςς, mosaic); L. 4 αὐτοῦ (καὶ) for αὐτούς (i.e. αὐτῷ; ΑΥΤΟΥς, mosaic); and proposing that the collocation ἀρχιμανδρίτης ὁ δεσπότης denotes authority, perhaps over tenants, beyond the monastery to which the church of this mosaic also belonged.

1806. **Sebaste. Christian mosaic building inscription, 6th cent. A.D.** In rectangular border, in floor of south aisle of 'First Building' of the church of St. John. Described by J.W.Crowfoot, *PEQ* 64 (1932) 32; id., *Churches at Bosra and Samaria-Sebaste* (London 1937) 29 (ph.); cf. M.Avi-Yonah, *QDAP* 3 (1934) 39 no. 288. Ed.pr. Madden, *Corpus* 173.

[- ? -]ΑΡΙΣΤΩ[.]
[- ? -]ΙΤΗΝ Σ .[.]
[- ? -]Ν leaves

[1. [εὐχ]αριστῶ[ν]? Zellmann-Rohrer || 2/3. probably [κα]ὶ τὴν στ[έ]γην ἐποίησε]ν, Di Segni.]

1807. **Skythopolis-Beth Shean. Honorary inscription for Aischylos, Imperial period.** Inscribed base for a bronze statue. An apparently unpublished inscription for an Αἰσχύλος, 'a famous local wrestler who won competitions in various locales,' is mentioned by G.Mazor ap. Z.Weiss, *Public Spectacles in Roman and Late Antique Palestine* (Cambridge MA 2014) 324 note 100.

1808. **Skythopolis-Beth Shean. Christian dipinto, Byzantine period.** Fragment of painted plaster on the western wall of a burial cave with four loculi. Ed.pr. O.Sion, *'Atiqot* 77 (2014) 8 (dr.) (in Hebrew; English summary, 120*): A staurogram Ω

1809. **Skythopolis-Beth Shean (area of: Sede Naḥum). Building inscription of Eustathios, 522 A.D.** *SEG* XXVIII 1447. Mentioned by E.Dalali-Amos, *ESI* 126 (2014) s.v. Sede Naḥum (online: http://www.hadashot-esi.org.il/report_detail_eng.aspx?id=10583&mag_id=121) (ph.).

1810. **Thabatha.** For coverage of inscriptions from Thabatha in *CIIP* III see our lemma no. 1657.

1811. **Palaestina. Unknown provenance. Christian dedication inscription of Pelagia to St. John, 6th/7th cent. A.D.** Bronze polycandelon with six sockets and suspension chain, inscribed on the interstices between sockets by pricking. Ed.pr. D.Bianchi, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 364-366 (ph.; dr.); cf. D.Feissel, *BE* (2016) no. 531.

cross Πε|λαγία εὐξα|μένι τὶν εὐ|χὶν ἀπέδο||κεν cross τοῦ | ἁγίου Ἰωάνο|υ cross

ἀπέδοκεν, Feissel from dr.; ΑΠΕΔΟΧΕΝ, ed.pr. in majuscule transcription, ἀπέδωκεν in articulated text || the reading of the second cross is not certain; if present, it would frame the name of the saint and his eponymous church, ed.pr.

1812. **Palaestina. Unknown provenance. Christian eucharist stamp (?), late Imperial period?** Rectangular stone stamp broken at right; now in Jerusalem (SBF Museum). Described by S.J.Saller, *SBF* 21 (1971) 178. Ed.pr. G.Loche, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 374 no. 4113 (ph.; dr.): Ἡρα[- ? -] | Μαξ[ίμου]

Stamp for eucharist bread, ed.pr. [impossible in view of the inscription; the form recalls stamp impressions on bricks found in Jerusalem from ■ context of the 4th cent. A.D., see *CIIP* I.2 App. 52*, Di Segni] || [1. Ἡρα[κλίου]? Di Segni] || 2. Μαξ[ίμου]: read from ph., Zellmann-Rohrer; letters described ■ M or E, A, M or Z, ed.pr.

1813-1816. **Palaestina. Unknown provenance. Christian eucharist stamps, Byzantine period.** Now in Jerusalem (SBF Museum). Ed.pr. G.Loche, in *Knowledge and Wisdom* -- (see our lemma no. 1665) 371-389 (ph.; dr.); we do not reproduce those bearing only the chi-rho monogram at 373 no. 730 or 'dei segni curvilinei' at 374 no. 725; cf. also our lemmata nos. 1671, 1760, 1762, 1812, 1850.

1813: 374 no. 728 (ph.; dr.). Circular stone stamp, inscribed around a cross; collection of G.Kloetzli: Παύλου

A stamp for eucharist bread, L. [an improbable identification, cf. our lemma no. 1812; the reading is not confirmed by ph. or dr., nor is the reading Πανου mentioned from the unpublished manuscript catalogue of Kloetzli; rather Τανου, Di Segni.]

1814: 374 no. 731 (ph.; dr.). Rectangular stone stamp for eucharist bread, inscribed in the four quadrants of a cross: νι|κᾷ | Ἰ(ησοῦ)ς | Χ(ριστό)ς

[Read from ph., Zellmann-Rohrer; pictured upside-down in ph. and read in inverted order, ed.pr.]

1815: 372 no. 724 (ph.; dr.). Circular ceramic stamp for eucharist bread, inscribed on the top (A) and the surface of the seal (B): A: A Π B: ΣΚ̣

B. ΣΖ or ΣΚ, or ν(ι)κ(ᾷ), ed.pr. [from ph. rather AK as acronym? Zellmann-Rohrer].

1816: 373 no. 3676 (ph.; dr.). Cruciform ceramic stamp for eucharist bread, inscribed with six letters described as follows: at center, E or Ω; on termini, A, Z or N, T, O or I, I.

[Perhaps Νετιρα, gen. of the personal name Νετιρας, cf. *IGLS* XI 22.6, Zellmann-Rohrer.]

1817. Palaestina. Unknown provenance (Gaza?). Weight, Byzantine period. Circular lead weight with suspension loop, inscribed on both sides, the reverse (B) within concentric circles of lozenge decoration; the weight is 233 g. Described in the auction catalogue *The Arnold Spaer Collection of Hellenistic and Roman Lead Weights and Byzantine and Crusader Lead Bullae*, Archaeological Center Auction 40 (Tel Aviv 2007), part 2, 6 no. 390; ed.pr. P.-L.Gatier, in C.Saliou (ed.), *La mesure et ses usages dans l'Antiquité. La documentation archéologique* (Besançon 2014) 160 (ph.); partial text in id., *An.Ép* (2014) [2017] no. 1375.

A: cross
cross ἐπὶ Φλ·
Βάσσου καὶ
Ζοναινου
λαμπρ(οτάτων) ἐφόρ(ων)
ἰνδ(ικτιῶνος) βι'
λί(τρα) α'
B: α'

Possibly to be assigned to Gaza on onomastic grounds, G. [doubtful, but ■ general attribution to the southern coast of Palestine is more probable, cf. *CIIP* III 2271, Di Segni] || A.5. ΛΑΜΠΡΡ, ΕΦΟΡΡ, weight; the title ἔφορος is equivalent to *curator civitatis*, G., with reference to the text and discussion covered in *SEG* XLIII 1057 [= *CIIP* III 2271, see also A.Laniado, *Recherches sur les notables municipaux dans l'empire protobyzantin* (Paris 2002) 93, 174 XII/B, Di Segni] || 6. ΙΝΔ| ΒΙ, weight || 7. Λ, weight || [B. text added from ph., Zellmann-Rohrer]

ARABIA

1818. Arabia (and Palaestina). Rupestral inscriptions, Byzantine period. B.Hamarneh, in J.López Quiroga, A.M.Martínez Tejera (edd.), *In concavis petrarum habitaverunt. El fenómeno rupestre en el Mediterráneo medieval. De la investigación a la puesta en valor* (Oxford 2014) 361-374, cites some inscriptions among other signs of habitation in a study of rupestral monasticism in Arabia and Palaestina Tertia: use of caves and similar spaces served worship, related to ascetic monasticism, as well as burial. Texts discussed include: the Christian acclamation of Νοναμος at Mu'allaqa (*IGLS* XXI.2.65); various Christian texts at Hammam 'Afra (*SEG* XXX 1404-1407) and the Lisan peninsula (*SEG* LVII 1864); the mention of ὁ ἅγιος τόπος in *SEG* VIII 344 (LVII 1935) from the vicinity of Zoora suggests the development of a pilgrimage site from the burial-place of a holy figure.

1819. Adraa (area of: Jillīn). Dedication of Sabinus and his brother, Imperial period. Basalt cube with busts in relief on three faces, inscribed on the fourth. Ed.pr. C.Fossey, *BCH* 21 (1897) 41 no. 9, now re-printed in *IGLS* XIV 317 (the stone presumably lost). We present a corrected text on the basis of a ph. of a squeeze discovered in the archive of Max van Berchem (Geneva) by M.Sharon, communicated to us *per ep.* by L.Di Segni.

- - - - - - - - - -
θε̣[- - ca. 10 - -]
καὶ Σαβεῖνος
Ζεβενα ἀδελφοὶ
ἐκ τῶν ἰδίων
ἀνέθηκαν εὐ-
σεβείας χάριν

1. θε̣[- - ca. 10 - -]: from ph., probably θε[ῷ] or θε[οῖς] preceded by names in a lost first line and followed by the name of the first brother, Zellmann-Rohrer; Ο[- ? -], edd. || 3. Ζεβενα: from ph., Di Segni; Ζεβεινα, edd.

1820. Aila-Aqaba (area of: Tall al-Khulayfa). Rhodian amphora stamps, ca. 189 B.C. S.T.Parker, in id., A.M.Smith II (edd.), *The Roman Aqaba Project. Final Report. 1. The regional Environment and the Regional Survey* (Boston 2014) 343, in the course of describing a stamped Rhodian amphora handle found in 1996 with illegible inscription, mentions another published by R.A.Divito, in G.D.Pratico (ed.), *Nelson Glueck's 1930-1940 Excavations at Tell el-Kheleifeh. A Reappraisal* (Atlanta 1993) 62 (ph.: Roman transliteration on the advice of V.R.Grace) and not yet in *SEG* [read from ph., Zellmann-Rohrer].

ἐπὶ Ξενοφάνευ[ς] | Ἀρταμιτίου

Dated ca. 200 B.C. by Grace [see now G.Cankardeş-Şenol, *Lexicon of Eponym Dies on Rhodian Amphora Stamps* 3 (Alexandria 2016) 123-140, Zellmann-Rohrer].

1821. Areopolis-Rabbath Moab. Christian building inscription of the bishop Ioannes, 597/598 A.D. Square limestone block found in a private house, later in the Kerak Museum. Ed.pr. F.Zayadine, *ADAJ* 16 (1971) 73/74 no. 1 (ph.; dr.), and id., *Berytos* 20 (1971) 139-141 (ph.); cf. *SEG* LIII 1883; mentioned by J.Aliquot, Y.Shdaifat, T.M.Weber, *ZPE* 189 (2014) 149 note 2.

cross ἐπὶ Ἰωάννου τοῦ
ἁγ(ιωτάτου) ἐπισκ(όπου) ἀνενε-
ώθη ἔτους υϟβ'
μετὰ τ(ὸν) σισμόν cross

1. First attestation of this bishop of Areopolis, ed.pr. || 2. ΑΓ^ς ΕΠΙΣΚ/, stone || 2/3. the object of the restoration was perhaps a small church found at the site, ed.pr. || 3. year 492, era of the province of Arabia = 597/598, ed.pr. || 4. Τ^ς, stone || this earthquake is not otherwise attested, ed.pr.

1822. Areopolis-Rabbath Moab. Christian building inscription of the metropolitan Stephanos, 687 A.D. Limestone lintel inscribed within field (A) and ears (B) of tabula ansata. Ed.pr. F.Zayadine, *ADAJ* 16 (1971) 74-76 no. 2 (ph.; dr.); cf. *SEG* LII 1728; LIII 1883; mentioned by J.Aliquot, Y.Shdaifat, T.M.Weber, *ZPE* 189 (2014) 149 note 2.

A: ἐπὶ Στεφάνου τοῦ ἁγιωτ(άτου)
ἡμῶν μητροπολ(ίτου) ἐγένε-
το ἡ οἰκοδομὴ ἐν ἰνδ(ικτιῶνι) ιε' ἔτ(ους)
B: φπβ'

A/B. Year 582, era of the province of Arabia, indiction 15 = 687 A.D., ed.pr. [more precisely, between 22 March and 31 August, Di Segni] || A.1 ΑΓΙΩΤ, stone || 2. ΜΗΤΡΟΠΟΛ^ς, stone; the title indicates that Areopolis had replaced Petra as metropolitan see, likely following the Islamic conquest, rather than that the local bishopric had already disappeared, ed.pr. || 3. ΙΝΔς ΙΕ ΕΤς, stone.

1823. Arieldela ('Ayn Gharandal). Dipinto, 4th cent. A.D. R.Darby, E.Darby ap. G.J.Corbett, D.R.Keller, B.A.Porter, C.A.Tuttle, *AJA* 118 (2014) 672, report a 'carefully painted Greek inscription' on the wall of a room along the curtain wall of a Roman fort; no further details. An unpublished Latin building inscription on the cornerstone of an arch from the same fort commemorates its construction under Diocletian and its garrison by the *cohors II Galatarum*, stationed at Arieldela according to the *Notitia Dignitatum* [for another notice of the latter, without text, see E.Darby, R.Darby, *ADAJ* 58 (2017) 332-334, Zellmann-Rohrer].

1824. Ashrafiya (Ajlūn). Epitaph of Valeria Saloueina and her family, Imperial period. Stone block with inscription in tabula ansata, re-used in a mosque. Described by I.Melhem, *ADAJ* 45 (2001) 26/27* (ph.) with Arabic translation supplied by F.Zayadine [read from ph., Zellmann-Rohrer].

Οὐαλερία Σαλουεῖνα τοῦτο ἐκ
τῶν ἰδίων ἀνέθηκεν αὐτῇ κὲ
Οὐαλερίῳ Ῥούφῳ ἀνδρὶ αὐτῆς εὐνοί-
ας χάριν· v καὶ Οὐαλερίῳ Ῥούφῳ μο-
νογενῖ γενομένῳ υἱῷ ἀμφο-
τέρων μνήμης χάριν

1825. Bostra. Honorary inscription, ca. 173 A.D.? *IGLS* XIII.2.9492. B.Rossignol, *ZPE* 190 (2014) 285/286, proposes to identify the honorand with the consul Claudius Severus of 173 (*PIR*² C 1024), and to read Ἀραβιανο[ῦ] in L. 1 as patronym in place of Ἀραβιαγό[ν] and supplement L. 2 δὶς [ὕπατον τ]όν, supposing a lost L. 3 [πάτρωνα], with references for the formula to *IGLS* XIII.1.9099, XIII.2.9484.
P.-L.Gatier, *BE* (2014) no. 520, wonders whether [υἱόν] should be restored in L. 1, and recalls the possibility that the consul of 173 may have borne the cognomen Ἀραβιανός after his father; id., *An.Ép* (2014) [2017] no. 1407, adds a reference to a recently published Latin inscription on a milestone from Neue (Nawā), *IGLS* XIV pp. 411/412 (Nawā M1), attesting a governor with the cognomen Arabianus (gentilicium perhaps Annius) in 179/180 A.D.

1826. Bostra. Building inscription mentioning a stratopedarch, Imperial period. *IGLS* XIII.2.9569. T.Kaiser, *Syria* 91 (2014) 502, points out that στρατοπεδάρχου, here a *praefectus castrorum* for the Legio III Cyrenaica, can be read from the accompanying ph. in *IGLS*, the possibility of which was mentioned by ed.pr. only in the commentary to XIII.2.9476.

1827. Bostra. Epitaph of Amazonios, 3rd/4th cent. A.D. *IGLS* XIII.1.9407. Z.Weiss, *Public Spectacles in Roman and Late Antique Palestine* (Cambridge MA 2014) 208, 332 note 51, suggests that Ἀμαζόνιος the βιολόγος may have been a Jew instead of a Christian; there is no explicit sign of Christianity, and the εἷς θεός formula is used frequently by Jews.

1828-1829. Bostra (area of: Khirbat as-Samrā). Epitaphs, 3rd/4th cent. A.D. Edd.pr. P.-L.Gatier, S.Timm, *PEQ* 146 (2014) 150-153; cf. P.-L.Gater, *BE* (2014) no. 521.

1828: P.-L.Gatier, 150/151 no. 1 (ph.; dr.). **Epitaph of Anodos? 3rd/4th cent. A.D.** Nearly rectangular basalt stele, letters formed with hammered dots, found in shaft-filling of a tomb of the 3rd cent.: Ανοδ|ου Ιδ|δου

Ιδδος or Ιδδης is attested only once, R.Dussaud, F.Macler, *Mission dans les régions désertiques de la Syrie moyenne* (Paris 1903) 265 [667] no. 74 [Rushayda; cf. now also *IGLS* XIV.2.438a from Neue, Zellmann-Rohrer], and Ανοδος is unattested but likelier Semitic than derived from ἄνοδος, ed.pr. [from ph. Ιvος Ουιδ|δου or Αυιδ|δου might be read instead: Ιvος is well-paralleled in the region, see e.g. *IGLS* XIII.2.9728, XXI.5.1.170, while Ουιδδος/Αυιδδος could be related to the commoner Αουιδος, e.g. *IGLS* XIII.2.9688, Zellmann-Rohrer].

1829: S.Timm, 152/153 no. 3 (ph.; dr.). **Epitaph of Malechathe, 3rd/4th cent. A.D.** Rectangular limestone stele with rounded top, used as covering slab in later tomb: Μαλ|εχα|θη

The name is paralleled several times in the Hauran in this form, as are the related forms Μαλιχάθη, Μολεχαθη, and commoner masculine forms Μαλ(ε)ιχαθος, Μαλαχαθος, ed.pr.

1830. Bostra (area of: Khirbat as-Samra). Epitaph of Silas, 562/563 A.D. *SEG* LVII 1909. Republished by P.-L.Gatier, *PEQ* 146 (2014) 151/152 no. 2 (ph.; dr.), following his readings already reported in *SEG* [where ἤτου(ν) is ■ misprint for ἤτου(ς), Zellmann-Rohrer].

1831-1835. Charakmoba (area of: 'Azrā). Christian epitaphs, Byzantine period. Edd.pr. J.Aliquot, Y.Shdaifat, T.M.Weber, *ZPE* 189 (2014) 150-153 (ph). Cf. D.Feissel, *BE* (2014) no. 524; J.-B.Yon, *An.Ép* (2014) [2017] no. 1409.

1831: 152 no. 4 (ph.). **Christian epitaph of Maria, 569/570 A.D.** Rectangular limestone stele with rounded top; found among graves disturbed by the building of a modern house.

cross ἐν[θά]δ̣ε̣
κεῖτα[ι] Μα-
ρία Ἀναστασί-
ου ζήσασ(α) ἔτι
ξ' τ(ῷ) ἔτ(ει) υξδ'

4. ΖΗΣΑΣ, stone || 5. [the ph. suggests instead ς' for the age, Zellmann-Rohrer] || Τ) ΕΤ), stone || year 464, provincial era of Arabia = 569/570 A.D., edd.pr. [the ph. suggests instead υϟδ', year 494 = 599/600 A.D., Zellmann-Rohrer]

1832: 152/153 no. 5 (ph.). **Christian grave epigram of Megethios, Byzantine period.** Rectangular limestone stele with rounded top; found during the construction of another modern house near the findspot of our lemma no. 1828.

cross | Μεγεθίου | κλέος οἶδαν | ὅλοι κατὰ ἴχ[ν]ο[ς] | τοῖο ὁδῖται
ἤσ[υ]|[χον ἀσκήσαντ[ος] | ἀεὶ βίον ἄχρι | τελευτῆς |
ζήσα[ντος | ἔτη - ca. 5 -]

Two hexameters (LL. 2-4, 4-7), the first perturbed by the personal name, edd.pr. || 2. Με[. . .]ίου, edd.pr. in text [but their description of letter-traces in fact standing in the lacuna and the ph. assure this reading, already suggested in comm., Zellmann-Rohrer] || 4. ὁδῖται: vocative, edd.pr., who expect after ὅλοι in place of τοῖο (for αὐτοῦ or τούτου) 'a participle or an adjective of four syllables which would go with ὁδῖται' [take rather ὁδῖται with ὅλοι as subject of οἶδαν, making the deceased a caravan-leader? Zellmann-Rohrer].

1833: 150/151 no. 2 (ph.). **Christian grave epigram of Zenobia, Byzantine period.** Rectangular limestone stele with rounded top; traces of rubrication; same findspot ■ our lemma no. 1831.

ἐνθ cross ἄδε | Ζηνοβίη Σωζο|μενοῦ τάφον ἔλ|λαχεν εὐπατέρια |
ἐνναία τῶν ἐτέων | δεκάδας βιότοιο | λαβοῦσα

Two hexameters, the first perturbed by the insertion of the patronym, edd.pr.

1834: 150 no. 1 (ph.). **Christian epitaph of Georgios and Anastasios, Byzantine period.** Rectangular limestone stele with rounded top; traces of rubrication; same findspot as our lemma no. 1831.

ἐνθάδε κεῖ-
νται Γεώργιος
καὶ Ἀναστάσι-
ος υἱοὶ Αβρα-
αμιου ζήσαν-
τες ἔτη ὁ
εἷς πέντε
καὶ ὁ ἄλλο-
ς δύο

Doubled indication of age for the brothers, who likely died at the same time, paralleled in *I.Kios* 73, edd.pr.

1835: 151/152 no. 3 (ph.). **Christian epitaph of Zenobi(o)s, Byzantine period.** Rectangular limestone stele, re-carved at top and right for secondary use; same findspot as our lemma no. 1831.

ἐν cross θά-
δε κεῖτα̣[ι]
Ζηνόβι[ς]
ζή̣ v σα[ς]
ἔτη δ'
cross

1836. Charakmoab (area of: Maḥay). Christian epitaph of Roumos, 574 A.D. *I.Moab* 355. J.Aliquot, Y.Shdaifat, T.M.Weber, *ZPE* 189 (2014) 154 note 26, suggest reading in l. 4 θ̣(ανὼν) ἐ(τῶν) α' in place of β̣(ιώσας) ἔτ(η) α', citing parallels including the new text presented in our lemma no. 1848.

1837. Charakmoba (territory), Byzantine period. Christian epitaph of Phasila, Byzantine period. Rectangular stele published on the basis of a ph. of B.Bagatti by ed.pr. V.Corbo, *SBF* 14 (1963/4) 237/238 no. 2 (ph.). J.Aliquot, Y.Shdaifat, T.M.Weber, *ZPE* 189 (2014) 154 n. 24, adduce the text and propose new readings.

cross
[ἐ]νθάδε
κεῖται Φ-
α̣σιλα Κυ-
[ρί]κου ζήσ(ασα)
ἔτ(η) ζ'

Abbreviations by stigma || 3-5. Φ|α̣σιλα Κυ|[ρί]κου, A., S., W.; Φι|νίλα Κύ|κου, ed.pr.

1838. Gerasa. Dedication of Diogenes for the safety of the emperors on behalf of Eumenes, 119/120 A.D. *I.Gerasa* 53; cf. *SEG* LIII 1783; LXI 1381; LXII 1577. T.Suk Fong Kim, *GRBS* 54 (2014) 629-631, re-prints this text with translation and discusses the dedicatory use of ὑπέρ in connection with both the imperial σωτηρία and a third party 'in the name of' whom the monument was erected, in this case a father fulfilling the promise made by his son before taking up office as ἀγορανόμος (cf. *IGLS* IV 1259 with L.Robert, *BCH* 60 [1936] 192-197).

1839. Gerasa. Christian building inscription of the bishop Plakkos, 454/455 A.D. *I.Gerasa* 296. J.Seigne, *Topoi* 19 (2014) 608-610 (ph.; dr.), reprints the text (majuscules) and identifies the blocks as re-used from the temple of Zeus; cf. P.-L.Gatier, *BE* (2015) no. 719.

1840. Gerasa. Christian building inscription of the bishop Marianos, late 6th cent. A.D. J.Seigne, *Topoi* 19 (2014) 610-618 (ph.; dr.), proposes to join the fragments *I.Gerasa* 112/113, 185, 289/290, and 338, all of which were re-used from the sanctuary of Zeus, and after some new readings arrives at a composite (majuscule) text [taking account of 113, 185, 289/290 only; we place *I.Gerasa* 338 at the far right following Gatier and tentatively include 112 at an uncertain point in between, Zellmann-Rohrer]. Cf. P.-L.Gatier, *BE* (2015) no. 719; id., *An.Ép* (2014) [2017] no. 1408.

cross ἐπὶ τῶν ἀγαθῶν χρόνων Μαριανοῦ τοῦ ἁγιωτ(άτου) [ἐπισ]κόπου ἀνεγ[εώθη - ? -]ΟΥΔ[- ? -]ΧΙ καὶ στεγάσματα κ(αὶ) ΔΙΕ[- ? -]|[- ? -] πάσῃ ἀρετ[ῇ - ? -]Λ( ) ΤΟΥΣΙ[- ? -]

To be placed at the entrance to room A51, where the mosaic pavement attests restoration work under the same Μαριανός (*I.Gerasa* 297). Seigne || abbreviations by stigma || ἀνεγ[εώθη] following the suggestion of P.-L.Gatier ap. Seigne || 2. ἀρετ[ῇ], Welles; ΑΡΕΤ[, Seigne.

1841-1843. Gerasa. Christian mosaic inscriptions, 6th/7th cent. A.D. Pavements of the so-called 'Church of Elias, Mary and Soreg' just north of the Church of Prokopios. Edd.pr. S.J.Saller, B.Bagatti, *The Town of Nebo (Khirbet el-Mekhayyat) with a Brief Survey of Other Ancient Christian Monuments in the Transjordan* (Jerusalem 1949) 274-289 (ph.); cf. M.Piccirillo, *The Mosaics of Jordan* (Amman 1992) 296 (partial ph.; dating) and recently M.L.Sørensen (see our lemma no. 1664 in fine).

1841: 287/288 (ph.). **Psalm quotation.** On the eastern side of the narthex before the entrance.

cross κ(ύριο)ς φ[υλάξει τὴν εἴσοδόν]
σου κ[αὶ τὴν ἔξοδόν σου ἀ]-
πὸ τοῦ νῦν ἕως τοῦ ἐῶνος

Psalm 120:8, edd.pr. || 1. $\overline{\text{ΚΣ}}$, mosaic || 3. ἐῶνος from ph., Zellmann-Rohrer; [αἰ]ῶνος, edd.pr.

1842: 272/273 (ph.; Roman transliteration). **Labels.** Beside or over the heads of three figures among grapevine roundels in a hunting scene in a vineyard, on the floor of the presbytery, from left to right; that in B holds an olive branch, that in C a thurible.

A: Μα head ρία
B: Σο head ρεγ
C: Ἠλίας

Likely names of donors, Sørenson || B. Probably a Semitic name; the accompanying figure is female, edd.pr.

1843: 275-278 (ph.). **Labels (month names).** Above figures of young men, in square grid in floor of nave; most figures destroyed; from top left, that in A carrying grapes, that in B fowling gear, that in F perhaps a falcon, that in I a flower, that in L perhaps a fan.

A: Γαρπι- head ἔος
B: Ὑπερβε- head ρετέ|ος
C: [Δῖος]
D: [Ἀπελλαῖος]
E: Αὐδο- head νῆος
F: Π[ερίτιος]
G: [Δύστρος]
H: [Ξανθικός]
I: Ἀρτε- head μ[ίσιος]
J: [Δαίσιος]
K: [Πάνημος]
L: Λῷος

A. Perhaps an indication that the Gerasene year began with Γορπιαῖος, edd.pr. || [I. From ph. perhaps Ἀρτεμε[ίσιος], Zellmann-Rohrer.]

1844. Hauran (area of: Meṣʿād). Dedication of Soaidos to the holy god Askaras, Imperial period. Altar surmounted by statue of eagle supporting on its outspread wings two crouching lions with backs hollowed to receive offerings; bands of foliate decoration on the pedestal; inscribed within tabula ansata with ansae at top and bottom. Described by F.Meyerson in M.Al-Maqdissi, F.Braemer, J.-M. Dentzer (edd.), *Hauran V, La Syrie du Sud du Néolithique à l'antiquité tardive. Recherches récentes. Actes du colloque de Damas 2007* 1 (Beirut 2010) 443/444 (ph.) with reference to a forthcoming study by W.Sharani, H.Zeinaddine, which has not appeared; see further ead. in *The Levant* -- (see our lemma no. 1531) 313/314 (ph.), with iconographic commentary; no text, for which see now A.Sartre-Fauriat, in M.Blömer, A.Lichtenberger, R.Raja (edd.), *Religious Identities in the Levant from Alexander to Muhammed. Continuity and Change* (Turnhout 2015) 306, with reference to the forthcoming *IGLS* XVI 382d [line-breaks added from ph., Zellmann-Rohrer]; cf. also P.-L.Gatier, *BE* (2015) no. 714.

θεῷ ἁγί-
ῳ Ασκαρᾳ
Σοαιδος
Σεγνα καὶ
υἱοὶ ἐκ τῶ-
ν ἰδίων ἀν-
ἔθηκαν

1/2. θεῷ ἁγίῳ Ασκαρᾳ, 'au dieu saint Askaras,' S.-F.; or an instance of the 'dieux personnels' known in the region, designated by the genitive of a personal name, here Ασκαρας, G.

1845. Hauran (area of: Tall al-Dabba). Amphora stamps, Hellenistic. Two rectangular stamps. Edd.pr. A.Abu Trabeh, M.Al-Tawil, *Chronique archéologique en Syrie* 6 (2012) 101* (ph.) (in Arabic; with English summary, 336): 1) uncertain origin, Νικάσιδος [read from ph., Zellmann-Rohrer; ΝΙΚΑΠΙΔΟΣ, edd.pr.]; 2) Rhodian, ἐπὶ Κλ̣ε̣ω̣γ̣ύ̣| vac. μ̣ο̣υ̣ vac. | Δαλ̣ί̣ο̣υ [read from ph.; for the eponym Κλεώνυμος II dated ca. 182 see G.Cankardeş-Şenol, *Lexicon of Eponym Dies on Rhodian Amphora Stamps* 2 (Alexandria 2015) 391-401, Zellmann-Rohrer; ΕΠΙΚΑ . . . ΟΥ . . . ⁵ . . ΔΑ . . .[Ο]Υ, edd.pr.].

1846. Hauran (area of: ʿUrmān). Building inscription of Zaidos, Kilmoos (?), and Mokeimos, 517/518 A.D. *AAES* III A 694; *SEG* VII 1169. E.Amato, *MedAnt* 17 (2014) 378, adduces this inscription in a study of the term φροντιστής: the public building in question is perhaps a latrine or bath; ἐπιμέλεια reinforces the sense of a public duty assumed ad hoc; the dating is doubtful.

1847-1848. Motho. Christian epitaphs, Byzantine period. Edd.pr. J.Aliquot, Y.Shdaifat, T.M.Weber, *ZPE* 189 (2014) 153-155 (ph). Cf. D.Feissel, *BE* (2014) no. 524; J.-B.Yon, *An.Ép* (2014) [2017] no. 1409.

1847: 153/154 no. 6 (ph.). **Christian epitaph of Kyrikos, 520 A.D.** Rectangular limestone stele; now in private possession.

ἐν cross θάδ-
δε κῖτε Κ-
ύρικος Σ-
αωρου ζ-
ήσας ἔτη ν'
ἔτους υιε'
μηνὸς Αὐδο-
νέου θ'

1/2. Κύρικος: popular name connected with the cult of the child-saint martyred at Tarsos, edd.pr. || 3/4. Σαωρου: new name, likely related to the Semitic Σαωρεος attested at Zoora (*I.Pal.Tertia* Ia 236, 258, 307), cf. also Σαυρος (*SEG* VII 1032 [add *IGLS* XXI.5.222, 407, Zellmann-Rohrer]), Σαουρος (*SEG* VIII 6 [add *IGLS* XV.2.447, 521, Zellmann-Rohrer]), Σαορας (*SEG* XL 1478), edd.pr. || 6-8. year 415, era of the province of Arabia, 9 Aoudnaios = 520 A.D., 25 December, edd.pr.

1848: 154/155 no. 7 (ph.). **Christian epitaph of Roumos, 573/574 A.D. Rectangular limestone stele; now in private possession.**

[cross ἐνθ]ά-
δε κῖτ(αι) Ρου-
μος Σαβ-
ίνου θ(ανὼν) ἐ[τ(ῶν)]
μ'· ἐ[κ]υμή-
θει μ(ηνὶ) Ὑ-
περβερε-
ταίῳ κ' τ(οῦ)
υξθ' ἰνδ(ικτιῶνος)
ζ' cross

2. KIT), stone || 2-4. both names common in the region, the former probably a hypocoristic of a Semitic theophoric, the latter possibly an assimilation to a Semitic name, edd.pr. with parallels || 4-6. parallels for the formulae θανὼν ἐτῶν and ἐκοιμήθη used separately, edd.pr., cf. also our lemma no. 1836 || 8-10. year 469, 20 Hyperberetaios = 7 October 574 A.D., but indiction 7 would give 7 October 573, edd.pr.

1849. **Motho. Christian epitaph of Kyrikas, 577 A.D.** *I.Moab* 311. J.Aliquot, Y.Shdaifat, T.M.Weber, *ZPE* 189 (2014) 154 note 24, suggest that the name could also be understood as Κύρικας, for Κύρικος by a vowel shift common in the region, rather than Κυρικᾶς.

1850. **Nebo (area of: Al Kanisa). Stamp, Byzantine period.** *SEG* XXVIII 1441; XLVIII 1919 (57). Re-published by G.Loche, in *Knowledge and Wisdom* – (see our lemma no. 1665) 373/374 no. 723 (ph.; dr.), following readings of ed.pr. and interpreting the object as a stamp for eucharist bread; no account is taken of the new reading of L.Di Segni reported in *SEG* XLVIII.

1851. **Northeastern desert. Graffito of Ouaballas, Imperial period.** Rock-cut graffito. Edd.pr. F.V.Winnett, G.L.Harding, *Inscriptions from Fifty Safaitic Cairns* (Toronto 1978) 543 no. 2. M.C.A.Macdonald, in J.H.F.Dijkstra, G.Fisher (edd.), *Inside and Out. Interactions between Rome and the Peoples on the Arabian and Egyptian Frontiers in Late Antiquity* (Leuven 2014) 159, in the course of an argument for 'constant symbiosis' between nomads and settled communities in Arabia and southern Syria, discusses the pairing of this graffito with another at greater length in Safaitic (Winnett, Harding *op.cit.* 290 no. 1849), re-published and translated, 'By Whblh son of Ẓn'l son of Whblh son of Mlk: and he built a shelter for Hn' and he tracked a horseman of H-Ms'ty, the year [members of] the 'l Ḍf were cut to pieces. So, O Lt [grant] security and the return to the unit of a hundred horsemen;' the writer may have belonged to a Roman *centuria equitata*. [For another bilingual Safaitic/Greek pairing on a cairn in the same vicinity see Winnett, Harding *op.cit. ibid.* no. 3, Μανος Ιαιθεου μνησθῇ with 495 no. 3562 (longer text from a M'n son of Yṯ'), Zellmann-Rohrer].

Ουαβαλλας | Ταννηλου τοῦ Υουαβαλλου

1852. **Petra. Epigraphy and religion.** P.Alpass, *The Religious Life of Nabataea* (Leiden 2013) 37-109, discusses many inscriptions in Greek and Aramaic from the site, which are presented in a catalogue with text and translation:

IGLS XXI.4	Alpass, *Religious Life*
20	106 no. 25
21	106/107 no. 26
22	106 no. 24
23	107 no. 27
24	107/108 no. 28 (with reference sub no. 29 to a proposal of G.Bowersock in the ed. mentioned in *SEG* LI 2074 but not yet recorded in *SEG* to restore in Ll. 1/2 a form of σεβασμιωτάτη Ἀφροδείτη)
27	108/109 no. 30
28	109 no. 31

SEG LI	Alpass, *Religious Life*
2074	108 no. 29

1853. **Philadelphia (area of: Tall al-'Umayrī). Christian mosaic building inscription, ca. 563/564 A.D.?** *SEG* LX 1758. The discovery of the mosaic and its forthcoming publication having been signalled once again by G.Fisher, in *Inside and Out* – (see our lemma no. 1851) 296/297, we cover here the fuller edition with commentary by G.Bevan, G.Fisher, D.Genequand, *BASOR* 373 (2015) 53-58 (dr.); the floor has been vandalized since its discovery. New readings are the following: L. 1, γράψαγ[τι δούλῳ σ]ο̣υ; L. 2, μεγαλαπρ(επέστατον); L. 6 initio, staurogram, and ἅγιαν for ἅγιον. The donor Μουσηλιος is perhaps to be identified with the homonym attested at Nebo in *IGLS* XXI.2.74; the honorand Αλμουνδαρος (cf. Αλαμουνδαρος in *I.Syrie* 2110, 2562c) is almost certainly to be identified with the Jafnid ruler (*PLRE* III 34-37 s.v. Alamundarus), the title μεγαλοπρεπέστατος κόμης putting him 'roughly on the level of a provincial governor.' The name Αβδαλλα (L. 5) is attested elsewhere in pre-Islamic Greek inscriptions, as are the Semitic names Μαρι and Ραββος (L. 7). See further a prosopographical discussion of the Jafnid family with attention to their preference for the cult of ἅγιος Σέργιος, *ibid.* 58-61; at 62, the site 'reinforc[es] the overwhelmingly rural nature of Christian sites connected with Arabs;' at 62-64, discussion of Jafnid titulary (epigraphic data are *I.Syrie* 2110, 2562c; *IGLS* IV 1550; V 2553 B; XIII.2.9843; *SEG* LI 2071/2072), among which μεγαλοπρεπέστατος occurs only here, an intermediate grade between λαμπρότατος and εὐδοξότατος reflecting a preparatory integration of the honorand into the hierarchy of the late Roman state

before inheriting his father's phylarchate, perhaps conferred at the time of the latter's visit to Constantinople. Cf. D.Feissel, *BE* (2015) no. 720.

1854. Riḥāb (Neon Kastron?). Christian mosaic building inscription, 623 A.D.? In red on a white ground, along step of bema in the church of St. Constantine. Mentioned in *SEG* LXI 1476 (cf. already LI 2040, LVI 1916 app.cr.) on the basis of a description and translation by M.Piccirillo, in *Shaping the Middle East* -- (see our lemma no. 1799) 105 (ph.) [read from the ph., Zellmann-Rohrer].

cross χάριτι θ(εο)ῦ Ἰ(ησο)ῦ Χ(ριστο)ῦ ἐθεμ[ελι]ώθη (καὶ) ἐτελιώθη τὸ εὐκτήρ(ιον) τοῦ ἁγ(ίου) (καὶ)
νικηφόρ(ου) Κωνσταντίνου ἐπὶ τοῦ ἁγιω(τάτου) Πολυεύκτου ἀρχιεπισκ[όπου]
προνοίας (καὶ) καμάτου Καιουμου Προκοπίου κόμ(ητος), ὑπὲρ οὖν σωτηρίας (καὶ) ἀντιλημψέσεως
αὐτοῦ (καὶ) τῶν θεωφυλ(ῶν)
(καὶ) διαφερόντων σπουδ(ῇ) Ἰωάννου (καὶ) Γερμανοῦ εὐλαβ(εστάτων) παραμοναρ(ίων) μη(νὶ)
Φεβρουαρίῳ κη' χρόνων ια' ἰνδ(ικτιῶνος) τοῦ ἔτους φιζ'

[Abbreviations by stigma unless noted; OY often in ligature || 1. ΘΥ ΙΥ ΧΥ, mosaic || ΕΥΚΤΗΡ, mosaic || ΑΓΙΩ, mosaic for Polyeuktos archbishop of Bostra see *SEG* LI 2040 || 3. ΕΥΛΑΒΒς ΠΑΡΑΜΟΝΑΡΡ, mosaic || Μ", mosaic || year 517, era of the province of Arabia = 622/623; indiction 11 falls in 623; the reading of the date follows the tr. of Piccirillo but is barely legible from the ph.; P. renders 'the year 517 of the province' but the text appears complete at right without τῆς ἐπαρχίας, Zellmann-Rohrer.]

1855. Riḥāb (Neon Kastron?). Christian mosaic inscription (prayer), ca. 832 A.D.? In black on a white ground in a rectangular panel in the pavement of the nave of the church of St. Constantine, near the panel *SEG* LVI 1916. Description and translation by M.Piccirillo, in *Shaping the Middle East* -- (see our lemma no. 1799) 106 (ph.); cf. *SEG* LXI 1476 [read from the ph., Zellmann-Rohrer].

cross κύριε
βωείθισ-
ον τὸν
δοῦλόν σ-
ου Κοστα-
ντῖνον

1856. Seia. Honorary inscription for Herod the Great, ca. 33/2-4 B.C. *AAES* III 427b; *I.Syrie* 2364; *OGIS* 415; *IGR* III 1243; *SEG* XX 407; cf. LX 1761. R.Krumeich, A.Lichtenberger, *JDAI* 129 (2014) 179-181 (ph.), report the rediscovery of the stone, now broken at left, at et-Tell north of Damaskos, which will be re-published as *IGLS* XVI 262; with discussion of the monument, which would have been among the most prominent in the temple.

1857. Soada-Dionysias (area of: Kafr). Christian building inscription for a monastic wine-cellar, Byzantine period. Lintel with circular relief decoration at center. Edd.pr. G.Wright, A.Souter, *PEQ* 27 (1895) 276 no. 152, (dr., copy of W.Ewing); cf. R.Dussaud, F.Macler, *Mission dans les régions désertiques de la Syrie moyenne* (Paris 1903) 251 [653], with a correction after autopsy. Re-published by M.Sartre, *Syria* 91 (2014) 378/379 (dr.), in a discussion of the identification of the monastery of Aṭō (cf. our lemma no. 1858); the text will be re-published as *IGLS* XVI 410. Cf. D.Feissel, *BE* (2015) no. 715; Greek text and French translation, J.-B.Yon, *An.Ép* (2014) [2017] no. 1404.

cross οἰνοθήκη relief [τῆ]ς ἁγίας μο-
νῆς Αταου- relief ς ἐκ σπου-
δῆς ἀββᾶ Π- relief αύλου cross

1. Perhaps instead οἰνοθήκης with no lacuna, as the dr. shows no loss of text besides the intervening relief decoration that appears original, but the genitive gives inferior sense, Sartre || 2. Αταους: gen. from nom. Αταης, Αταος, Αταω, the latter to be preferred and identified with 'Aṭō, the Syriac name of the site of a monastery of a Mar Maximos in the so-called *Letter of the Archimandrites* (cited from J.-B.Chabot, *Documenta ad origines monophysitarum illustrandas. Versio* [Leuven 1952] 148 LL. 20/21), and most likely to be located at the modern Tal Ǧafna, a toponym derived from a Semitic root having to do with grapevines and vineyards, Sartre; see further our lemma no. 1858 || 3. [Ἡ]δύλου, edd.pr.; corr. D., M.

1858. Soada-Dionysias (area of: Tal Ǧafna). Christian building inscription (?), ca. 565-574 A.D. Fragment of a lintel. Ed.pr. M.Sartre, *Syria* 91 (2014) 380-382 (ph.); to be included in *IGLS* XVI 424a. Cf. D.Feissel, *BE* (2015) no. 715; J.-B.Yon, *An.Ép* (2014) [2017] no. 1405, Greek text and French translation.

[- ? -]ΑΣΤΑ( ) vacat
[- ? -] μονῆς Αταους Α[- ? -]
[- ? - το]ῦ θεοφιλ(εστάτου) Νετιρα [- ? -]
[- ? - ἰ]νδ(ικτιῶνος) Ι τοῦ ἔτους υξ[.' - ? -]

1. A sign resembling an abbreviation-mark in fine; possibly an invocation mentioning the ἀνάστασις, or the patriarch of Antioch Ἀναστάσιος as eponym, in which case restore LL. 1/2 e.g. [ἐπὶ τοῦ ἁγιωτ(άτου) Ἀν]αστα|[σίου ἐκτίσθη], ed.pr. || 2. following the same hypothesis restore e.g. [ὁ ναὸς τῆς ἁγίας] μονῆς, ed.pr. || Αταους: the same site as in our lemma no. 1857 (q.v.), leading to a possible supplement in LL. 2/3 ἀ[β|βᾶ ἁγίου Μαξίμου], ed.pr. || 3. ΘΕΟΦΙΛς, stone, perhaps preceded by [σπουδῇ], ed.pr. || Νετιρα: to be identified with the homonym (Syriac Ntyr') on record as presbyter and archimandrite of the monastery of Maximos at Aṭō in the *Letter of the Archimandrites* (as cited in our lemma no. 1857 app.cr.), whose date ca. 570 accords with the new inscription; if accepted the identification leads to a likely restoration in LL. 3/4 Νετιρα | [πρεσβ(υτέρου) καὶ ἀρχι[μανδρίτου)], ed.pr. || 4. [ἰ]νδ(ικτιῶνος) Ι: if a numeral, ι' does not fit the era date, 460-469 on the provincial era of Arabia = 565-574 A.D., but is more likely a mistaken writing for the indiction-year than a letter in ἰνδι(κτιῶνος) preceded by the indiction-year, an irregular order; based on the era date, it should be corrected either to ⟨γ'⟩ (yielding 569/570 A.D.), or to ι⟨γ⟩', ι⟨δ⟩', or ι⟨ε⟩' (565-567), in any case preceded by [χρ(όνων)], ed.pr.

1859. Trachon. Corpus. A.Sartre-Fauriat, M.Sartre, *Inscriptions Grecques et Latines de la Syrie. Le plateau du Trachôn et ses bordures* (Beirut 2014) (henceforth *IGLS* XV) cover in two fascicles the region known as Τράχων in antiquity, in Arabic the Leğā, a basalt plateau extending from Burāq in the north to Neğrān in the south and from Qīrāṭa in the west to Wādī Liwā in the east. Organization is geographical, proceeding roughly counterclockwise from Phaina in the north, and includes the ancient sites Aerita, Agraina, Birtha, Borekath Sabaon, Bosora (?) [nos. 240 and 246 from this site belong to the same epitaph: H.Vincent, *RBi* n.s. 7 (1914) 128, Zellmann-Rohrer], Damatha, Danaba, Gedla, Habiba, Libona (?), Philippopolis, Rimea, Saara, Saura, and Zorava, with an introductory synthesis on the history of the region (3-31). There are 641 texts, the great majority in Greek; of 430 previously published inscriptions, 175 were located and revised by the editors, who offer numerous new readings and ph.; 211 inedita have been added, most funerary. We signal but do not reprint the most significant: the private dedications nos. 52a, 75, 78, 173, 173a, 174, 335, 446, 478a, 483b, 493; a building inscription referring to the 'consecration' (ἀφιέρωσις) of a ναός at Philippopolis, no. 414; dedications in honor of Caracalla and Julia Domna, no. 81, and of Philip II, no. 422a; the civic building inscriptions nos. 192, 195, 198a, 460; the Christian building inscriptions nos. 161c, left in majuscules [Ll. 1/2 perhaps ἐπὶ Ἰακωβ|ώ[μου], followed in fine and L. 3 by an aorist passive in -έσθη; L. 4, the name Ιωβις in place of edd. ΙΩΒΙΞ, Zellmann-Rohrer] and 236, and acclamation no. 79 [read from ph. τούτῳ in place of edd.pr. τοῦτο, Zellmann-Rohrer]; the funerary epigrams nos. 29, 94, 409a [L. 7 τοκήων, corrected by edd.pr. to τοκ(έ)ων, is perhaps metri gratia (final foot in hexameter), Zellmann-Rohrer]; the first full edition of a seasons mosaic from Philippopolis (described by J.Balty, *ANRW* II 12.2 [1981] 410), no. 439a [In the right-hand register, far left, read Ἔαρ from ph. in place of Σάρ, Zellmann-Rohrer]. The volume is furnished with thorough indices and concordances, which we do not reproduce. For a summary of notabilia see also P.-L.Gatier, *BE* (2014) no. 519; id., *An.Ép* (2014) [2017] no. 1402, pointing out that no. 53e is the same text as no. 53j. For a new reading and some critical comments on nos. 62a and 107 see *SEG* LXI 1494/1495. [In no. 13, L. 38 initio, read ὡς; in nos. 45, L. 1, the name Σμάραγδος, and 50a, the name Γαβηρ can be read, Zellmann-Rohrer.]

1860. Umm al-Jimāl. Bilingual (Greek-Nabataean) dedication of Masechos to Dousares Aaras. Imperial period. *IGLS* XXI.5.1.98; U.Hakl, H.Jenni, C.Schneider, *Quellen zur Geschichte der Nabatäer. Textsammlung mit Übersetzung und Kommentar* (Freiburg 2003) 195/196 no. F.038.01. Alpass, *Religious Life* -- (see our lemma no. 1857) 190, adduces the inscription (text; translation) in a discussion of Δουσαρης Ααρας as a local deity specific to the region, with parallels in Aramaic.

1861-1862. Wadi Khushayba. Rock-cut inscriptions, late Hellenistic/early Imperial period? Cf. *SEG* LX 1751. Two Greek inscriptions cut on rock-faces among a larger number of Old South Arabian texts at this site 120 km northeast of Nağrān in southwest Saudi Arabia were catalogued with ph. and dr. in M.Kawatoko, R.Tokunaga, M.Iizuka, *Ancient and Islamic Rock Inscriptions of Southwest Saudi Arabia I. Wādī Khushayba* (Tokyo 2005) 133 without text, and mentioned in *SEG* via C.J.Robin, in id., J.Schiettecatte (edd.), *L'Arabie à la veille de l'Islam: bilan clinique. Table ronde tenue au Collège de France (Paris) les 28 et 29 août 2006 dans le cadre du projet de l'Agence nationale de la recherche 'De l'Antiquité tardive à l'Islam'* (Paris 2009) 195/196 [read from ph., Zellmann-Rohrer].

1861: 133 no. KhShB-Gr 1 (ph., dr.). **Rock-cut inscription, late Hellenistic?** Cut below an unrelated Old South Arabian inscription: Ψαγραν

[Or Ψαιραν; cf. the name *Sʿwrn* recorded in Old South Arabian inscriptions from the same area (nos. 50, 74, 287), Zellmann-Rohrer.]

1862: 133 no. KhShB-Gr 2 (ph., dr.). **Rock-cut inscription, early Imperial period?** Cut above an unrelated Old South Arabian inscription: Σαβαα

[For the name cf. our lemma no. 1799, and the *Sʾbyʿt* recorded in an Old South Arabian inscription from the same area (no. 281), Zellmann-Rohrer.]

EGYPT

1863. Egypt. Amphorae: sealed stoppers and tradesmen. *SEG* LVII 1937. For discussion of a similar set of texts with an assessment of the success of various sealing devices see now K.Vandorpe, in M.Depauw, S.Coussement (edd.), *Identifiers and Identification Methods in the Ancient World. Legal Documents in Ancient Societies III* (Leuven 2014) 145-147.

1864. Egypt. Amulets, Late Antiquity. J.E.Sanzo, *Scriptural Incipits on Amulets from Late Antique Egypt* (Tübingen 2014), offers a typology and catalogue of 63 such texts in Greek, Latin, and Coptic, primarily papyrological. The incipits, broadly defined to include both entire books and shorter passages from scripture, 'reflect at least two different kinds of metonymic transfers, *pars pro toto* ("part for whole") and *pars pro parte/partibus* ("part for part/s")' in the invocation of precedent for healing and protection; we note also Sanzo's critical reflections on the imprecision of the label 'Christian' for such objects (10-14). The catalogue generally reprints only the relevant portions of the texts in question; those within our remit are: nos. 14 and 55, inscriptions (incipits of the four gospels, and of Psalms 31, 40, 111, 118, and 127 respectively) on the wall of an 8th cent. 'grotto chapel' in Antinoopolis (see our lemmata nos. 1914/1915); nos. 38-43, the incipit of Psalm 90, among other texts, on metal bands (38 = *SB* I 1572; 39 = *SB* I 1574a; 40 = *SB* I 1575; 41 = *SB* I 1576) and wood tablets (no. 37 = *SB* I 970, *PGM* T2b, with W.Brashear, *ZPE* 50 [1983] 101; 42 = *SB* I 2021, *PGM* T2a, with Brashear, *l.c.*; 43 = *SB* I 3573) [for the βοῦς and related formulae found on the same tablets cf. *SEG* LVII 1946, Zellmann-Rohrer]; and no. 56, Matthew 6:9 on a wood tablet (see our lemma no. 1913). For a review see R.Bélanger Sarrazin, J.H.F.Dijkstra, *BASP* 53 (2016) 443-445.

1865. Egypt. Army. C.Fischer-Bovet, *Army and Society in Ptolemaic Egypt* (Cambridge 2014), adduces many inscriptions in a study of the Ptolemaic military, which we do not attempt to list, noting the index of epigraphic sources. The aim is to integrate military and political with socio-economic and cultural history, examining the role of the army as a unifying force and the impact of military institutions and structures, analyzed in detail, on those of local administration. Inscriptions are particularly frequent in chapters 8/9 on the intersection of army and priesthood and the military role in financing temple building, with appendices listing attestations of soldiers with priestly titles (396-371) and 'acts of euergetism' by soldiers towards temples (372-378). Note also the discussion of the pseudo-ethnics "Ελλην and Πέρσης (τῆς ἐπιγονῆς) as tax statuses (177-191); of Meiggs-Lewis, *GHI* 7a as the earliest evidence of Greek mercenaries in Egypt (28/29); *I.Fayoum* I 2, attesting a mixed marriage and the earliest use of a double name in Egypt, possibly in a military milieu (248); *I.Prose* 25 for the connection between μαχαιροφόροι, a local πολίτευμα, and the priesthood at Memphis and the Egyptian, Greek, and Idumaean ethnic complex of Δωρίων, cf. also the connection of Ἰδυμαῖοι to Ἀπόλλων, perhaps assimilated to the Semitic Qōs, in *I.Hermoupolis* 5/6 (291-293). For the inscription from the Boubasteion at Alexandria mentioning a κοινόν of foreign soldiers (293) see now our lemma no. 1894.

Ead., in A.-E.Veïsse, S.Wackenier (edd.), *L'armée en Égypte aux époques perse, ptolemaïque et romaine* (Geneva 2014) 137-169, collects inscribed petitions for ἀσυλία for temples: *OGIS* 129 (*I.Prose* 23), 761 (*I.Prose* 30); *I.Fayoum* II 112/113 (*I.Prose* 33/34), 114, 116-118 (*I.Prose* 44), 135/136; III 152; *I.Prose* 36; *SEG* XXXIII 1362. Those from the Fayum, referring to violent intrusion or expulsion, probably reflect real events and are also noteworthy for their involvement of military officers, who take the opportunity to increase their 'capital social et religieux' in the community. For some comments on evidence for soldiers in inscriptions from the Delta see in the same volume B.Redon, 62-66.

D.Moine, *Cahiers Caribéens d'Égyptologie* 18 (2014) 104-110, adduces some inscriptions in a study of the Roman army as an agent of acculturation in Egypt, in particular *I.Ko.Ko.* 41 and *I.Pan* 51 (French translation) for military presence in the eastern desert in connection with mining; *SEG* XXXI 1548 (French translation) for the cultic involvement of a soldier as νεοκόρος of Sarapis.

1866. Egypt. Christian epitaphs, 4th-8th cent. A.D. A.Muc, *Śmierć i pogrzeb w chrześcijańskim Egipcie (IV-VIII w.). Studium na podstawie źródeł literackich i archeologicznych* (Krakow 2013) 135-141 (in Polish; English summary, 371-374), comments on the formulary of Greek and Coptic epitaphs [non vidimus]; cf. *CIEN* (2016) no. 1.

1867. Egypt. Dedications to Arsinoe Philadelphos, Hellenistic. For a catalogue of such altars with select Greek texts see the chapter of S.Caneva covered in our lemma no. 2233, at 109-115, including from Egypt *I.Alex.Ptol.* 7/8, 10-12; *I.Louvre* 9; *OGIS* 30/31; *SB* I 1104, 1541; IV 7326; *SEG* XXIV 1229; XLVIII 2037.

1868. Egypt (and Nubia). Digital resources for epigraphy. A.Delattre, P.Heilporn, *BO* 61 (2014) 323, note the resources currently available and report a project by P.Dilley on a database of Greek and Coptic inscriptions from late ancient Egypt and Nubia.

1869. Egypt (and Nubia). Epigraphical survey of J.-J.Rifaud. A.Delattre, N.Vanthieghem, in M.-C.Bruwier, W.Claes, A.Quertinmont (edd.), *"La Description de l'Égypte" de Jean-Jacques Rifaud (1813-1826)* (Brussels 2014) 133-137, give annotated re-prints of copies of inscriptions made by Rifaud, identifying the following Greek texts; cf. *CIEN* (2014) no. 1; in no. 12 (*I.Delta* I 246/247 no. 18), the copy shows further text above L. 1, probably Rifaud's 'invention.' [New readings perhaps in nos. 8 (*OGIS* 114), 13 (H.Gauthier, *Le temple de Kalabchah* 1 [Cairo 1911] 200), 25 (*SB* V 8332), Zellmann-Rohrer.] We signal also sub no. 17 (Tod, *GHI* 4e [cf. *SEG* XVI 863 (7)]) 'une partie d'une autre inscription' between LL. 1/2 [Πραξ[- ? -]? Zellmann-Rohrer] and after L. 2; similarly no. 20 (*SEG* XVI 864 [20]) above L. 1.

We provide a comparatio numerorum with corpora and major collections (Gauthier, *Kalabchah* 1 = H.Gauthier, *Le temple de Kalabchah* 1 [Cairo 1911]; Zucker = F.Zucker, *Von Debod bis Bab Kalabschei* [Cairo 1912]).

CIG III	Rifaud
5000	5
5006	4
5008	3
5010	19
5012	16
5014	18
5028	7

I.Delta I	Rifaud
246/247 no. 18	12, 27

I.Philae II	Rifaud
176	21
202	23
204	24

I.Portes	Rifaud
12	1

I.Prose	Rifaud
16	■ (L. 1 only)

OGIS	Rifaud
114	8
128	6

SB V	Rifaud
8300	29
8332	25

Gauthier, *Kalabchah* 1	Rifaud
200	13

Lefebvre, *Recueil*	Rifaud
659	26
661	22

Milne, *Inscriptions*	Rifaud
14 no. 33030	29

Tod, *GHI*	Rifaud
4e	17 (cf. *SEG* XVI 863 [7])

Zucker	Rifaud
L 323	16
L 324	7
L 325	19
L 328	3
L 329	18
L 358	5
L 438	4

1870. Egypt. Ethnic politeumata, Hellenistic. *SEG* LXIII 1639.* P.Sänger, in J.Dahlvik, C.Reinprecht, W.Sievers (edd.), *Migration und Integration. Wissenschaftliche Perspektiven aus Österreich* (Göttingen 2014) 51-68, considers the ethnic πολιτεύματα as mechanism for integration of minority groups resulting from migration and originating in the settlement of mercenaries, with emphasis on the considerable flexibility of the institution and freedom in cult practice. An overview of the evidence includes, alongside papyri: for Βοιωτοί, *SEG* II 871; Ἰδουμαῖοι, *I.Prose* 25; Ἰουδαῖοι *SEG* XVI 931 (XXXIII 1534), *CIG* III 5361 (*SEG* LXI 1548*), and Bernand, *Inscr. métriques* 16 (*JIGRE* 39); Κίλικες, *I.Fayoum* I 15 (*I.Louvre* 22); Λύκιοι, *I.Alex.Imp.* 24; and Φρύγες, *I.Alex.Imp.* 74. Note also from Sidon some epitaphs ed. T.Macridy, *RBi* 13 (1904) 549 no. A, 551 no. 2, 551/552 no. 3, 553/554 no. 8, which though owed to the Ptolemies and suggesting the development of the institution already in the 3rd cent., belong to a different class of πολίτευμα expressing citizenship of a foreign πόλις; another distinct case is *SEG* XX 499, attesting organization by profession. The specific origin of local πολιτεύματα from κοινά is suggested by the presence of both *OGIS* 99 (*SB* V 8264: κοινόν of Lykians) and *I.Alex.Imp.* 24 (πολίτευμα of Lykians) in the same city.

For more detailed consideration of the verb πολιταρχέω in Bernand, *Inscr.métriques* 16 (*JIGRE* 39), as attesting office-holding in two separate πολιτεύματα, one of which may have been a military colony founded by Onias at Tell el-Yehoudieh, see id. in J.Tolan (ed.), *Expulsion and Diaspora Formation. Religious and Ethnic Identities in Flux from Antiquity to the Seventeenth Century* (Turnhout 2015) 177-181. Again on the development of the πολιτεύματα in general see *ibid.* 181-189 and id. in R.Lafer, K.Strobel (edd.), *Antike Lebenswelten. Althistorische und papyrologische Studien* (Berlin 2015) 223-237; id., *JJP* 45 (2015) 229-253; id., in D.F.Leão, G.Thür (edd.), *Symposion 2015. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Coimbra, 1.-4. September 2015)* (Vienna 2016) 213-232; id., in id. (ed.), *Minderheiten und Migration in der griechisch-römischen Welt* (Paderborn 2016) 25-45. For a summary of epigraphic and other evidence in a discussion of the semantics of πολίτευμα see also id., *Early Christianity* 5 (2014) 149-177; id., in T.Derda, A.Łajtar, J.Urbanik (edd.), *Proceedings of the 27th International Congress of Papyrology, Warsaw, 29 July - 3 August 2013* (Warsaw 2016) 1679-1693.

1871. Egypt. Ethnics: Spartans, Hellenistic. B.Legras, in J.Christien, B.Legras (edd.), *Sparte hellénistique: IVe-IIIe siècles avant notre ère. Actes de la table ronde organisée à Paris les 6 et 7 avril 2012* (Besançon 2014) 197, collects epigraphic attestations of Λάκων, Λακεδαιμόνιος, and Σπαρτιάτης, perhaps related to tourism or foreign settlers (*I.Syringes* 216, 339, 1469) apart from one cultic inscription from Naukratis, *I.Delta* I p. 758 no. 23.

1872. Egypt. Jewish onomastics. Z.Szántó, *ACD* 49 (2013) 157-167, offers some reflections on this topic with material drawn from *JIGRE* as well as papyrological sources.

1873. Egypt. Law. J.M.Modrzejewski, *Loi et coutume dans l'Égypte grecque et romaine* (Warsaw 2014), makes occasional use of Greek inscriptions alongside papyrological data; we signal the epigraphic index at 350, and in particular *OGIS* 48 at 92, 201 for its attestation of penal νόμοι and the

role of citizens in the selection of judges and juries. Cf. É.Perrin-Saminadayer, J.Żelazowski, *An.Ép.* (2014) [2017] no. 1412.

1874. Egypt. Magical gems. For etymological and other comments on the palindrome ιαεωβαφρενεμουνοθιλαρικριφιαευεαιφιρκιραλιθονυομενερφαβωεαι and other palindromic magical *logoi* inscribed on gems thought to have been produced in Alexandria, see J.Śliwa, in K.Twardowska, M.Salamon, S.Sprawski, M.Stachura, S.Turlej (edd.), *Within the Circle of Ancient Ideas and Virtues. Studies in honour of Professor Maria Dzielska* (Krakow 2014) 225-231.

1875. Egypt. Multilingual inscriptions. J.Moje, in J.F.Quack, D.C.Luft (edd.), *Erscheinungs-formen und Handhabungen heiliger Schriften* (Berlin 2014) 137-175, lists some relevant epitaphs, dedications, and graffiti, with concluding comments: in hieroglyphic/Greek stelai the Egyptian writing is dominant 'auf der Schriftebene,' as is Demotic over Greek; but in graffiti the situation is reversed between Greek and Demotic. Documents include: *I.Fayoum* I 98 (dr.); *I.Louvre* 27, 28 (dr.), 93; *I.Pan* 78; *I.Philae* II 175 (dr.), 186 (dr.), 188 (dr.); *I.Portes* 58/59, 61; *IThSy* 81, 96, 149, 154; *SB* I 4249; III 6610 (=V 8455; ph.); XVI 12897 (dr.); *SEG* VIII 481 (LV 1829*); XXX 1719; XXXII 1597; XXXIX 1675 (dr.); LIX 1754 (ph.; dr.). M. refers to a forthcoming catalogue of such texts (cf. below); for some that have not yet appeared in *SEG* or regional corpora see our lemmata nos. 1959, 1992.

Id., *Journal of the Society for the Study of Egyptian Antiquities* 39 (2012/13) [2014] 87-124, considers the rare instances of trilingual, or more accurately tri-script, texts in Hieroglyphic, Demotic, and Greek in private inscriptions, each of which in general offers only slightly varying versions of the same text, the hieroglyphic following standardized formulae; with catalogue of texts (ph.; dr.; German translation) and detailed commentary on the Egyptian portions at 89-113; partial notice of *I.Portes* 24 (*SEG* VIII 653; XLIV 1499*) at 108 no. 6.

Id., *Lingua Aegyptia* 22 (2014) 145-175, returns once again to this topic with a study of bilingual texts, with particular attention to Greek at 155-157: in bilinguals in which the content is not identical in the two languages, the Greek most often adds a patronym, the Egyptian a date; for the προσκύνημα formula, and in general, the facility of writers with both Greek and Egyptian languages produces idiomatic rather than literal translations, excepting occasional faults in Greek syntax. A similar catalogue of texts (dr.; German translation) follows at 161-173.

We present a concordance of the texts in the latter two catalogues which include Greek; for those not yet in *SEG* or regional corpora see above and our lemma no. 1994; for an ineditum, our lemma no. 1879; in the 2014 article at 165 no. 10, M. reads πατρ{ι}ός in *I.Philae* II 188.1.

SEG XLV	Moje 2012/13
2124	105/106 no. 3
SEG LIX	Moje 2012/13
1754	110/111 no. 8
SEG LX	Moje 2014
1815	164 no. 6
I.Deir el-Bahari	Moje 2014
289	170 no. 21
I.Philae II	Moje 2014
174	167 no. 15
175	167 no. 16
177	166 no. 14
I.Philae II	Moje 2014
182	169 no. 19
186	169 no. 20
188	165 no. 10
284	171 no. 23

IThSy	Moje 2014
81	168 no. 17
95	166 no. 13
96	165 no. 11
107	170/171 no. 22
136	171/172 no. 24
149	168/169 no. 18
154	164/165 no. 9
SB I	Moje 2014
1529	166 no. 12
SB III	Moje 2012/13
6610 (=V 8455)	89-100 no. 1
SB V	Moje 2012/13
8373	100-105 no. 2
SB XVI	Moje 2012/13
12897	108/109 no. 7
SB XVI	Moje 2014
12897	172 no. 25

1876. **Egypt. Religion: cult of Sarapis and Isis, Hellenistic.** B.Legras, in L.Bricault, M.J.Versluys (edd.), *Power, Politics and the Cults of Isis. Proceedings of the Vth International Conference of Isis Studies, Boulogne-sur-Mer, October 13-15, 2011* (Leiden 2014) 95-115, adduces inscriptions attesting the promotion of the cult of these deities by the Ptolemies in collaboration with the priesthood of Memphis. L. stresses evidence for an earlier cult of Sarapis separate from Isis as poliadic deity of Alexandria: *I.Alex.Ptol.* 4, 13; *SB* I 429; possibly *I.Alex.Ptol.* 8, on a hollow altar likely associated with chthonic cult and prefiguring the joint cult of Ptolemy II and Arsinoe II as σύνναοι θεοί of Sarapis; the early dating of *I.Alex.Ptol.* 2, which attests Isis and Sarapis together, to the reign of Ptolemy I is uncertain. The equilibrium that develops later between Sarapis and Isis is related to the importance of the royal couple in Ptolemaic governance. The private dedications *I.Alex.Ptol.* 1 and 5 show the interest of the elite outside of the royal family in promoting this cult.

1877. **Egypt. Religion: Imperial cult.** N.Dörner, *Feste und Opfer für den Gott Caesar. Kommunikationsprozesse im Rahmen des Kaiserkultes im römischen Ägypten der julisch-claudischen Zeit (30 v.Chr. - 68 n.Chr.)* (Rahden 2014) makes extensive use of inscriptions, which we do not attempt to enumerate, noting the index of epigraphic (and papyrological) sources at 532-546. We single out the detailed discussion of the Kanopos decree *I.Prose* 9 at 115-121 as ■ Hellenistic antecedent for ruler cult; at 325-341 of the dedication inscription of Πτολεμάγριος (Bernand, *Inscr. métriques* 114), for the role of veterans in the diffusion of ideology of the imperial cult; at 378-381 of the honorary inscription for the prefect Ti. Claudius Balbillus, *I.Prose* 55, for its implication of the emperor in the religious associations of the official; at 415-419 of *I.Philae* II 142 and 158 as examples of dedications to Augustus.

1878. **Egypt. Revolts and unrest, Imperial period.** E.Schaub, *Studien zur Lebenssituation der Bevölkerung Ägyptens als Ursache der Revolten unter römischer Herrschaft. 30 v.Chr. bis 300 n.Chr.* (Rahden 2014), cites inscriptions occasionally as evidence: the edict of Ti. Iulius Alexander (*I.Prose* 57 B [*SEG* LXIII 1668*]) offering protection against abuses in tax collection, 57/58, and that of Cn. Vergilius Capito, *IGR* I 1262 (*SEG* VIII 794 [XX 694*]; *SB* V 8248) against abuses in requisitions, 77; cf. also the caution at 37/38 that *I.Syringes* 1733 is not conclusive evidence for the stationing of a third legion at Thebes; the honorary decree for the prefect Ti. Claudius Balbillus, *OGIS* 666, for normalization of conditions in Egypt after a crisis under Claudius; the trilingual honorary inscription for Cornelius Gallus, *I.Philae* II 128, for his role in quelling unrest in 30/29 B.C., 136-139.

1879. **Abydos. Trilingual (Greek-Hieroglyphic-Demotic) epitaph of Didymos, early Imperial period.** Rectangular stone stele with rounded top; offering scene captioned in hieroglyphic, with inscription in Greek and Demotic below; now in London (British Museum). Described by S.Sharpe, *Egyptian Inscriptions from the British Museum and Other Sources, 2nd Series* (London 1855) 71 (dr.); cf. id., *Egyptian Antiquities in the British Museum* (London 1862) 136 (translation); re-published by A.Abdalla, *Graeco-Roman Funerary Stelae from Upper Egypt* (Liverpool 1992) 76 no. 187 (ph.; cf. *SEG* LV 1776 in fine); corrected readings in J.Bingen, *CE* 69 (1994) 356, whose text we give; for the Egyptian texts see now J.Moje, *Journal of the Society for the Study of Egyptian Antiquities* 39 (2012/13) [2014] 112/113 no. 9 (ph.):

Δ[ί]δυμος Ἱερακίωνος | ἐ[τῶ]ν εἴκοσι ἑπτὰ ἄωρος

Hieroglyphic captions above figures 'Anubis, Osiris, Isis,' Moje [omitting the caption over the head of the deceased, 'may he live forever,' for which cf. Abdalla, Zellmann-Rohrer]; Demotic '[Osiris] PN [...] 27 Jahre [...],' Moje.

1880. **Abydos. Graffiti, 5th/4th cent.** B.C. S.Pasek, *ΕΠΙΚΟΡΟΙ. Die hellenischen Söldner zu Abydos* (Munich 2014), studies graffiti in the Memnonion attesting Greek soldiers, based primarily on the corpus of Perdrizet-Lefebvre; texts in Cypriot syllabary are also adduced (from O.Masson, *Les inscriptions chypriotes syllabiques. Recueil critique et commenté* [Paris 1961]). A graffito mentioning the arrival of Cretan ἐπίκουροι to support Ἀμυρταῖος (Perdrizet-Lefebvre, *Memnonion* 405 [dr.]) suggests a date ca. 400/399 for the earliest graffiti (18-21); a κοινόν of Κρῆτες may already have existed at this time (76-87). A list at 29-72 classifies soldiers by ethnic origin; separately at 88-101 the relevant texts are reproduced (German translation):

Perdrizet-Lefebvre, *Memnonion*	Pasek, *ΕΠΙΚΟΡΟΙ*
104	13
405	1
424	4
426	7
427	9
445	2
446	10
531	8
536	6
614	5

SEG XXVI	Pasek, *ΕΠΙΚΟΡΟΙ*
1708	11
1709	12

The texts and translations presented by P. are to be approached with caution; for a highly critical review see F.Kayser, *BE* (2015) no. 732, who notes corrections and adds references to the onomastic study of O.Masson, *BN* 16 (1965) 158-166 (*OGS* 1:61-69), and the re-editions of Perdrizet-Lefebvre, *Memnonion* 427 in Bernand, *Inscr. métriques* 136 and Perdrizet-Lefebvre, *Memnonion* 446 by O.Masson (*SEG* XX 666).

1881. Abydos. Graffiti, Imperial period. Perdrizet-Lefebvre, *Memnonion* 500, 526. Adduced by A.Effland, in E.R.O'Connell (ed.), *Egypt in the First Millennium AD. Perspectives from New Fieldwork* (Leuven 2014) 201, with good color ph. evidence of the continued popularity of Abydos in the later Imperial period among famous visitors.

1882. Alexandria. Graffiti and history, Late Ancient/Byzantine period. A.Łukaszewicz, in M.Dzielska, K.Twardowska (edd.), *Divine Men and Women in the History and Society of Late Hellenism* (Krakow 2013) 101-112, considers the historical context of the 'lecture halls' at Kom el-Dikka, with discussion of some graffiti including *SEG* XL 1557 (cf. LVI 1968 [1]) as referring to Ἀθανάσιος bishop of Alexandria; *SEG* XXXI 1485-1510 for the role of circus factions; cf. also *I.Syringes* 1851, recording membership in the faction of the Blues by an Alexandrian abroad 'in the same way which was usual in Alexandria - by a graffito on the walls of an important place' (read in L. 3 βενέτων for βενέτων; in L. 1 perhaps Ταυλεῖνος for Ταυρῖνος); the *iuvenes*/νέοι served as a sort of para-military arm of the circus factions (*SEG* XXXI 1492; cf. LVI 1968 [2]). Cf. J.Żelazowski, *An.Ép.* (2014) [2017] no. 1419.

1883. Alexandria (or Ptolemais?). Copy of honorary inscription for Apion the grammarian on papyrus, mid/second half of 1st cent. A.D. Found at Oxyrhynchos. Ed.pr. A.Benaissa, *P.Oxy.* LXXIX 5202 (ph. available via www.papyrology.ox.ac.uk/POxy/). Cf. F.Kayser, *BE* (2015) no. 731; Greek text and French translation, É.Perrin-Saminadayer, *An.Ép.* (2014) [2017] no. 1434; J.-Y.Strasser, *CE* 91 (2016) 352-377, adds further detailed commentary and a dr. reconstructing the original, wondering

in general whether the unusual formulary indicates the presence of a summary of a longer and more complex text in a literary style above that of victory-lists. The text copied amounts to an honorary inscription for the Alexandrian intellectual Apion the grammarian, antagonist of Josephus, mentioning victories in poetic contests, which will have been set up in his πατρίς, likely Alexandria or possibly Ptolemais in Upper Egypt. Deviating from our practice, we include the text for its historical interest, omitting the unplaced fragments 1-8 which yield no complete Greek word.

Ἀπ[ί]ωνα Ποσ[ειδωνίο]υ Φιλοπατόρειον γραμμα-
τι[κ]ὸ[ν] καὶ Φ[. . .]. .[. . .] καὶ ποιήμασι δὶς περιεδο-
νείκην πρῶτον ἀνθρώπων καὶ τρὶς καθελόντα
τὴν ἐν Ἄργει{α} ἀσπίδα καὶ ἐν Συρακούσαις –
στεφανωθέ[ντα] τρ[αγ]ωδίαι καὶ ἐπὶ Σεβαστὸν
παραγε[ν]όμ[ενο]ν ἀγῶνα καὶ ἄλλ[ο]υς πολλοὺς λαβόντ(α)
στεφάν[ου]ς κ[αὶ] πρῶτον ποιητῶν εἰσελάσαντα
ἐπὶ λευκῷ ἅρματι τεθρίππωι ἐτείμησεν
ἡ πατρὶς σειτήσει τῇ ἐν πρυτανείωι καὶ χρυσῶι
[. . .]. . . Ω καὶ χρυσωτῷ τῆς περιόδου [σ]τεφάνωι
[--- ca. 10 ---]. . Θ . . ΙΩ τῶν Μουσῶν στεφάνω[ι]
[--- ca. 10 ---]. . .[.]. . καὶ πορφυρ . .[.]. . . 5 . . ΙΧΡΥΣ[. .]
[--- ca. 10 ---]. ἐπικ . . 4 . . ΗΘ . . . Ν καὶ ἀγακηρυ[. .]
[--- ca. 10 ---]. ΞΟΣ καὶ ἀριστ .[.]α . . . ΕΙΧ. καὶ ΑΝ[. .]
[--- ca. 13 ---].[.]. . . . . 9 . . . . τῷ σταδίῳ τοῦ [. .]
[---- ca. 15 ----]. . . 5 . . Ν . Μ[. . .]ΩΝ . ΡΑ .[. .]
[---- ca. 16 ----]. .ΥΚΑ.ΚΑ[. . .].[. .]. . .[. .]
[--- ca. 11 --- κ]αὶ ἀνδριάντι ἐν . . ξ .[-- ca. 6 --]
[--- ca. 12 ---]. ΝΙΟΝ Μηνοδώρου ΑΝ .[-- ca. 6 --]
[-- ca. 9 -- ἐν τ]ῷ γυμ[ν]ασίῳ καὶ . .[-- ca. 7 --]
[--- ca. 12 ---]. ΡΕ . . ΚΑ[. . 4 . .]. . η . .[-- ca. 7 --]
. .[--- ca. 12 ---]. . . Δ .[. ἀνδριά]ντι κα[ὶ ἀσπι]-
δε[ί]ῳ .[. . 4 . .]. .[. . 4 . .] ἐν . .[. . 4 . .] οἱ περὶ τὸ[ν]
Διόνυσ[ον καὶ] τοὺς ἄλλους [θε]οὺς τεχνεῖτ[αι]
ἀνδριά[ντι] καὶ ἀσπιδεί[ῳ ἐν] τῷ Δ[ι]ονυσε[ί]ῳ,
ἐν Ῥώμ[η οἱ] ἀπὸ τῆς οἰκ[ου]μένης ἱερον[εῖ]-
και ⟨καὶ⟩ οἱ τού[των] ἐπ[ισ]τάτα[ι ἀνδριάντ]ι καὶ ἀ[σ]πε[ι]-
δείῳ πε[ρ]ιχρύσῳ ΟΠ .[-- ca. 8 --]. ΠΑ . . .[. . .]
. ΕΙΤΑΙΤΗ . ΕΙ . ΗΣΕ .[--- ca. 10 ---]Σ ἐπι . . γ[. . .]-
μένων Ἀπίωνος ἀνδ[ριάν]των ἐν Ἀκτίω[ι καὶ]
ἐν Ὀλυμπίᾳ καὶ ἐν Πυθῶι κα[ὶ] ἐν [Ἰ]σθμῶι κ[αὶ]
ἐν Νεμέᾳ, vac. Συρακόσιοι ἀνδριάντι δημοσί[ωι]
κ[αὶ] ἑτέρωι ἀνδριάντι ὃν συν[ε]γέγκας κατ' ἄ[ν]-
δρα ἐποίησεν ὁ δῆμος καὶ ἀσπίδι περιχρύ[σῳ]
καὶ στεφάνῳ χρυσῷ πεντήκο[ν]τα χρυσῶν [καὶ]
τὸ Μουσεῖον ὅλον εἰς οἴκησιν ἐδωρήσαν[το]

The original is possibly to be dated to the reign of Gaius if the victory at Syracuse in LL. 4/5 occurred at the *ludi astici* held there in 38, cf. also the honorific *Homericus* accorded to Apion (see further Strasser) under Gaius (Sen., *Ep.* 88.40), ed.pr.; Apion perhaps received Roman citizenship under Claudius and hence might be the ancestor of the Τιβ. Κλαύδιος Ἀπίων and Κλαυδία Φιλορωμαία of *I.Alex.Imp.* 40, Strasser, who prefers a date in 41 or shortly thereafter || parallels for rare copies and drafts of inscriptions on papyrus; that this text is a copy, not a draft, is suggested by visual copying errors of the scribe in LL. 2, 4, 26/27, who also tried to maintain the original line divisions, ed.pr. || 1. Ποσ[ειδωνίο]υ: agrees with the patronym given by Julius Africanus against the *Suda*, ed.pr. || Φιλοπατόρειον: rare demotic, presumably an honorific for a Ptolemaic king, securely attested thus far only in *SEG* XX 699 (35), most likely in Alexandria where Apion was, or eventually became, a citizen, but possibly also Naukratis or Ptolemais if as Josephus alleges he was an ethnic Αἰγύπτιος; Ptolemais more likely as consonant with claim of Josephus that Apion came from an Oasis in 'deepest' Egypt (*Ap.* 2.29, 41), and as e.g. *SEG* XLVII 2123 suggests lack of demes at Naukratis, ed.pr.; the demotic is just as likely to have belonged to Ptolemais, Strasser, adding that Apion may have been born on an estate in Middle Egypt owned by an Alexandrian family, perhaps explaining the presence of an archival copy of the inscription at Oxyrhynchus || γραμμα-: μ' from corr.? ed.pr. || 2. perhaps φ[ιλό]λο[γον] but not securely attested in coordination with γραμματικός; also possible are forms of φιλόδοξος, φιλόμουσος, φιλόπατρις, φιλόσοφος, ed.pr. || ποιήμασι: 'éloges en verse,' likely multiple delivered at the same contest, Strasser || 2/3. περιεδο|νείκην: if a direct copy, confusion of O with E suggests an original in lunate not square letters; among the earliest attestations of περιοδονίκης; these victories help explain Apion's epithet πλειστονίκης in literary authors and the graffito *I.Col.Memnon* 71, which can be securely attributed to him, ed.pr. || 3. πρῶτον ἀνθρώπων: the claim perhaps parodied by Josephus (*Ap.* 2.29), who may have seen the original at Alexandria, ed.pr. || 4. τὴν ἐν Ἄργει{α} ἀσπίδα: earliest identification of the Ἥραια by their 'emblematic prize,' ed.pr.; ἐν Ἀργείᾳ 'en Argolide' is defensible, Strasser || 4/5. the victory at Syracuse perhaps singled out because it occurred in the presence of the emperor, Strasser || 5/6. the unusual length of L. 6 and the odd sense of παραγίγνεσθαι suggests a copying error with omission of a specific feat at Naples, Strasser || 6. ΛΑΒΟΝ^T, pap. || 7/8. description of the triumph paralleled in that of Nero after agonistic victories in Greece (Suet., *Ner.* 25.1; cf. also Plut., *Publicola* 9.9), ed.pr.; this and the following description perhaps referred to by Philo, *De mutatione nominum*, Strasser || 10. inito perhaps [στε]φάνῳ, ed.pr.; χρυσωτῷ: rare but preferable to χρυσῷ τῷ, ed.pr. || 11.] . . Θ . . ΙΩ: first two unread letters perhaps N, AI, ΔI, ΛI, ed.pr.; perhaps 'un mot de la famille de ἄνθος,' Strasser, adding a reference for the collocation of στέφανος with Μουσῶν to M.Blech, *Studien zum Kranz bei den Griechen* (Berlin 1982) 296 || 12. πορφυρ . .[.]. . . ⁵ . . ΙΧΡΥΣ[. .]: probably a collocation of πορφύρα 'purple clothing' and a gold crown, ed.pr.; rather πορφυρ[οφο]ρίᾳι κ[α]ὶ χρυσ[οφο]ρίᾳ], Strasser [on the latter see now our lemma no. 2252, Zellmann-Rohrer] || 14.]. ΞΟΣ: perhaps [παρά]δοξος, cf. παράδοξος καὶ ἄριστος in some honorary inscriptions from Sparta, e.g. *IG* V.1.305, 553, 555, 628, but [ἔνδ]οξος, [φιλόδ]οξος also possible, ed.pr. || 18. ἐν . . ξ .[: e.g. ἐν τῷ ξυ[στῷ], ed.pr. || 19/20. perhaps Μηνοδώρου ἀνά[στασιν] | [ποιησαμένου ἐν τ]ῷ γυμ[ν]ασίῳ or similar for dedication of a statue, but τήν expected, ed.pr. || 23/24. [ἀσπι]|δε[ί]ῳ: 'round-shaped painted or relief-sculpted portrait (*imago clipeata*),' ed.pr., with bibliography || 25. [ἐν] τῷ Δ[ι]ονυσε[ί]ῳ: cf. the connection of Dionysiac artists with a temple of Dionysos at Ptolemais in *I.Prose* 3, 6, ed.pr. || 26/27. early evidence for this association at Rome: the relationship between 'chapters' for artistic and athletic victors remains uncertain; the ἐπιστάται ('trainers:' *BE* [1974] no. 658) previously appeared only in connection with the athletic victors, ed.pr.; the athletes perhaps honor Apion for having composed poems in their honor, Strasser || 27. ΚΑΙ ΟΙ, pap. || 28/29. perhaps [φιλοτι]|μεῖται, ed.pr. || 28-30. perhaps ὅπω[ς τὰ πρόσ]ωπα προ|[κ]εῖται τῇ μειμήσει [τοῖς πλάσται]ς ἐπ[ὶ τῶ]ν [ἐσο]|μένων, though without precise parallels, Strasser, suggesting that Apion will have been at Rome perhaps on an embassy at the time of the honor, which may have been an imperial initiative || 29. initio τῇ σειτήσει difficult, ed.pr. || 29/30. ἐπι . . ν[. . .]|μένων: possibly a participle in a genitive absolute construed with ἀνδ[ριάν]των, ed.pr. || 29-32. listing of venues at which honorary statues were set up, not part of campaign as περιοδονίκης, but perhaps connected with ἐπιδείξεις or with outside sponsorship e.g. by Apion's native city, ed.pr. || 32-36. a later addition updating the honorific in e.g. *SEG* LIV 1184, ed.pr.; uncertain, as is the vacat in 32, Strasser || 32. ἀνδριάντι δημοσί[ωι]: cf. *IGLS* XVII.1.150, L.9; or possibly ἀνδριάντι δημοσί[αι] 'at public expense,' ed.pr. || 36. the honor is without exact parallels; the foundation is attested by *IG* XIV 13; uncertain whether it is the same as τὸ Μουσῶν ἱερόν where the cithara, tablets, and stylus of Euripides were said to have been dedicated by Dionysios I of Syracuse, ed.pr.; the magnitude assures that the occasion was a victory in the *ludi astici* of Caligula, Strasser.

1884. Alexandria. Grave epigram of Philoxenos, 3rd cent. B.C. *SEG* LIV 1725; Bernand, *Inscr. métriques* 62; *SB* I 4314; *GV* 1827. G.M.Leo, *ZPE* 189 (2014) 87-89 (ph.), collects literary parallels for the form ἔδευσε in L. 6 and for metaphorical uses of δεύω, arguing for maintaining the reading of the stone against the correction ἔδ(α)υσε of Wilamowitz; the line gives 'un'immagine forse audace, ma plausibilmente "alessandrina"' on the model of *Il.* 20.316 (=21.375), to be rendered 'con fuoco distruttore intrise le carni;' cf. F.Kayser, *BE* (2015) no. 728, 'un pas que ... nous ne franchirons pas.'

1885. Alexandria (?). Epitaph of L. Zokolinos, 1st-3rd cent. A.D. B.E.Thomasson (with M.Pavese), *A Survey of Greek and Latin Inscriptions on Stone in Swedish Collections* (Stockholm 1997) 117 no. 198; cf. *SEG* XLVII 2270 in fine. F.Kayser, in *L'armée en Égypte* – (see our lemma no. 1865) 226, attributes the monument to Alexandria in the course of a detailed study of soldiers' epitaphs (primarily Latin) from the city.

1886-1888. Alexandria. Gaming pieces, late 1st cent. B.C./1st cent. A.D. Ed.pr. E.Alföldi-Rosenbaum, *Chiron* 6 (1976) 223, 234; described in M.Restellini (ed.), *Le mythe Cléopâtre. Catalogue de l'exposition de la Pinacothèque de Paris 10 avril – 7 septembre 2014* (Paris 2014) 240, with one ineditum previously pictured in A.Alföldi, *Die Kontorniaten. Ein verkanntes Propogandamittel der stadt-römischen heidnischen Aristokratie in ihrem Kampfe gegen das christliche Kaisertum* (Budapest 1943) pl. 60 no. 12. Greek text in É.Perrin-Saminadayer, *An.Ép.* (2014) [2017] no. 1418 [read from ph., Zellmann-Rohrer; for similar gaming pieces cf. *SEG* LIX 711; LXII 416, Chaniotis].

1886: Alföldi-Rosenbaum 223 no. 49 (ph.); Restellini 240 no. 150 (ph.). Flat circular bone tessera decorated with relief of the Kaisareion; inscribed on the back. Acquired at Rome; now in Paris, Bibliothèque nationale de France: VI | Καισαρήϊọ|ṿ | ς'

2/3. Καισαρή(ον), Perrin-Saminadayer; ΚΑΙΣΑΡΗΙ, ed.pr. [For the genre see now *CIIP* III 2397, Zellmann-Rohrer.]

1887: Alföldi-Rosenbaum 234 no. 61 (ph.); Restellini 240 no. 148 (ph.). Flat circular bone tessera, decorated with relief of monumental buildings at Nikopolis; inscribed on the back; acquired in Egypt; now in Paris (Bibliothèque nationale de France).

IIII | Νικόπολις | δ'

1888: Restellini 240 no. 149 (ph.). **Gaming piece. Nearly identical to our lemma no. 1886**; now in Vienna, Kunsthistorisches Museum: IIII | Νικόπολις | δ'

1889. **Alexandria (area of: Abū Minā). Christian prayer, after second half of 6th cent.** A.D. Graffito beneath drawing of Jesus asleep in the boat on Lake Genezareth, on wall of villa with attached church. Described by M.Abdel-Aziz Negm, *BSAC* 32 (1993) 129/130; ed.pr. C.Römer, *BSAC* 53 (2014) 141-143 (ph.); cf. *CIEN* (2016) no. 6 with corrections.

ΔΥΝΗ . ΑΒΓΕΠ.ΤΚΕΓΗ . . ΕΔΥΝΗΤΗΣ . Ε μετ' ἡμῶν
κ(ύρι)ε ὁ π(ατ)ὲρ χηρῶν
κὲ ὀρφανῶ κὲ τῶ μηδ-
{δ}ὲν ἐχώντω ἀντιλήμπτω
γεγοῦ τῶ ὀρφαινῶ κὲ ἁμαρ-
τολῷ πασῶ ΑΝΑΓΝΩΚΜΑΓΕΙΠΗ γένυτο

Villa dated to second half of 6th cent. A.D., ed.pr. || 1. set off by vacat beneath and in larger letters, ed.pr. || in fine i.e. ἐδυνήθης μεθ' ἡμῶν? ed.pr. [from ph. rather ὑπὲρ ἡμῶν, Zellmann-Rohrer] || 2-4. parallels for conjunction of widows, orphans, and the poor in Christian texts, esp. *Letter of Polycarp* 6.1, ed.pr. || 2. ΚΕ, graffito || ΠΕΡ, graffito || 3. ΟΡΦΑΝΩ, graffito || 3/4. τῶ(ν) μηδ|{δ}έν, corr. *CIEN*; πώμηα | δειγά ἐχώντω(ν), i.e. ποιμήν, Christ as shepherd, ed.pr. || [6. from ph. ἀνάγνωι, μεί τη γένυτο, i.e. μή τι? Zellmann-Rohrer] || further illegible traces beneath, and drawing of stick-figure, ed.pr.

1890. **Alexandria (area of: Ibrāhīmīya). Signature of the coroplast Mydas, 1st/2nd cent.** A.D. On the back of a terracotta figurine of Harpokrates seated on lotus holding his left index finger to his mouth and a flower in his right hand, crowned with a mortar, solar disk, and two feathers. Ed.pr. E.Breccia, *Terrecotte figurate greche e greco-egizie del Museo di Alessandria* 1 (Bergamo 1930) 55 no. 265 (ph.); re-published by P.Ballet, *BIFAO* 82 (1982) 75 (majuscules; ph. of front only) with extensive iconographic commentary; and G.Nachtergael, in M.-O.Jentel, G.Deschênes-Wagner (edd.), *Tranquillitas. Mélanges en l'honneur de Tran tam Tinh* (Québec 1994) 417/418 no. 3 (cf. *SEG* XLIV 1432); mentioned by P.Ballet, *Le myrte* -- (see our lemma no. 1642) 86 (ph.), as an example of Egyptian themes in Alexandrian terracottas.: Μυδᾶτος

Same signature on a statuette of Athena, E.Breccia, *op.cit.* 47/48 no. 198, and a baboon, J.Vogt, *Die griechisch-ägyptische Sammlung Ernst von Sieglin 2. Terrakotten* (Leipzig 1924) 125 no. 5, ed.pr. [see further Nachtergael *op.cit.* 418-420, Zellmann-Rohrer] || the headgear is traditionally reserved for Amun and Min, ed.pr.

1891-1893. **Alexandria (area of: Kôm ed-Dikka). Dedication dipinti for the Boubasteion,** ca. 244-241 B.C.? Three glass plaques; found in a foundation deposit uncovered in rescue excavations. Described by J.-Y.Carrez-Maratray, in C.Méla, F.Möri (edd.), *Alexandrie la divine* (Neuchâtel 2014) 268-271 (French translation); we include the texts on the basis of the official publication by edd.pr. M.Abd el-Maksoud, A.Abd el-Fattah, M.Seif el-Din, *Bulletin du Société archéologique d'Alexandrie* 49 (2015) 125-144 (ph. [the order of ph. for nos. 1/2 is inverted, Zellmann-Rohrer]), with composite text at 135/136 (translation) on the added basis of two plaques with hieroglyphic inscriptions at 140/141 nos. 4/5; a sixth text at 141 no. 6 is illegible; cf. F.Kayser, *BE* (2016) no. 550 (Greek text of the composite).

1891: 139 no. 1 (ph.). **Dedication dipinto, ca. 244-241 B.C.?** Black ink on red glass plaque.

βασίλισσα [Βε]ρενί[κη ὑ]πὲρ βασιλέως
Πτολεμαίου [τοῦ] αὐ[τῆς] ἀδελφοῦ
καὶ ἀν[δρὸς καὶ τῶν] τούτων τέκνων
[τὸν ναὸν καὶ τὸ τέμενος] καὶ τὸν [β]ωμὸν
vacat Βουβαστει

Restorations based on the composite text at 135/136, edd.pr.; C.-M. gives a differing composite translation on the basis of readings [τέμεν]ος [Ἀρτέ]μιδι in the last line of an unspecified plaque: 'La reine Bérénice, pour le roi Ptolémée son frère et époux, fils de Ptolémée et d'Arsinoé dieux Adelphes, [et pour leurs enfants, a consacré] le *temenos* à Artémis,' with further commentary on the equation of Artemis and Boubastis at a supposed Artemision || 1. [Βε]ρενί[κη]: Berenike I, wife of Ptolemy I, whose second child was born in 306, or more likely Berenike II, wife of Ptolemy II, whose second child was born in 244, esp. during her period of regency at Alexandria during her husband's absence in the Third Syrian War, edd.pr., who adduce an archaeological context of the second half of the 3rd cent./2nd cent. and compare the formula of the dedication *I.Alex.Ptol.* 16; only Berenike II is considered by C.-M.; Kayser points out that Berenike II may have made the dedication simply in her capacity as mother to a goddess protecting maternity and infants || 5. Βουβαστει: nine other dedication dipinti addressed to this divinity, the majority by women, are mentioned in passing by C.-M. as further grounds for the identification of the Boubasteion.

1892: 139 no. 2 (ph.). **Dedication dipinto, ca. 244-241 B.C.?** Black ink on red glass plaque.

[βασίλ]ισσα Β[ερεν]ίκη [ὑ]πὲρ βασι[λέως]
Πτολ[εμαίου τοῦ] αὐτ[ῆς] ἀδ[ελ]φοῦ
[καὶ ἀνδρὸς καὶ τῶν τού]των τέκνων
τὸν [ναὸν καὶ τὸ τέ]μεν[ος καὶ τὸν] βωμὸν
vacat Βο[υβαστει]

Restorations based on the composite text at 135/136, edd.pr.

1893: 139/140 no. 3 (ph.). **Bilingual (Greek-Egyptian) dedication dipinto, ca. 244-241 B.C.?** Black ink on blue-green glass plaque; texts in Greek and hieroglyphic on opposite sides.

βασίλ[ι]σσα [Βε]ρενί[κη] [ὑ]πὲρ βα[σ]ιλέως
[Π]τολ[εμαίου τοῦ αὐ]τῆς ἀ[δε]λφ[οῦ]

καὶ ἀ[ν]δ[ρὸς] καὶ [τῶν τ]ούτων τέκνων
[τὸν ναὸν καὶ τὸ τέμενος καὶ τὸν] βωμὸν
vacat Βουβ[αστει]

Restorations based on the composite text at 135/136; fragmentary hieroglyphic text in three lines, the translation of the composite text of which runs 'Lady of the two lands, daughter of Re, Berenike offered [... this] temenos [... and this] chapel/naos together with this altar on behalf of the name of the king of Upper and Lower Egypt, Ptolemy, living forever, beloved of Ptah [...] and on behalf of her name together with the name of her children,' edd.pr. || 2. [Π]τολ[εμαίου τοῦ [αὐ]τῆς (sic), edd.pr. [The ph. does not permit a conclusion as to where the missing] was intended, appearing to show instead only the ΑΥ of αὐτῆς in this line, Zellmann-Rohrer.]

1894. Alexandria (area of: Kom ed-Dikka). Honorary inscription for Megamedes, ca. 222-204 B.C. Red granite statue base, found in the Boubasteion. Edd.pr. A.Abd el-Fattah, M.Abd el-Maksoud, J.Y.Carrez-Maratray, *AncSoc* 44 (2014) 151-161 no. 1 (ph.; French translation); cf. F.Kayser, *BE* (2015) no. 729.

[vacat? Μ]εγαμήδην τῶν πρώτων φίλων
τὸ κοινὸν τῶν Τραλέων Θραικῶν καὶ τῶν παραγενομένων
[ἀπ]ὸ τῆς Λιβύης Μασύλ[ω]ν σὺν αὐτοῖς προσκειμένων
[καὶ τῶ]ν Περσῶν καὶ Κυρηναί[ω]ν συν(σ)τρατευομένων
[ἀ]ρετῆς ἕνεκεν καὶ εὐν[οί]ας εἰς βασιλέα Πτολεμαῖον
καὶ βασίλισσαν Ἀρσινόην, θεοὺς φιλοπάτορας,
καὶ τοὺς υἱοὺς αὐτῶν καὶ τοὺς ἀπογόνους καὶ τὰ
πράγματα αὐτῶν καὶ τὸ κοινὸν ἀψεγέως
vacat καὶ φιλοτιμίας

Extensive comment on the implications of this early attestation for the history of the aulic title οἱ πρῶτοι φίλοι, edd.pr. [but the dating is problematic: see below, Zellmann-Rohrer] || [2. [τὸ] should probably have been printed based on ph., Zellmann-Rohrer] || κοινόν: an association of soldiers, most likely cavalrymen, serving under Μεγαμήδης, who on onomastic grounds will have been a recent arrival to Egypt, edd.pr.; or simply 'un rassemblement occasionnel' of soldiers who served in the same campaign, Kayser || Τραλέων: comment on rarity of this ethnic in Egypt, which is perhaps to be read in *SB* I 5120, edd.pr.; but Τραλ[λιανός] is also possible there, Kayser || Θραικῶν: read from ph., Zellmann-Rohrer; [Θ]ραικῶν, edd.pr. || 3. Μασύλ[ω]ν: perhaps to be identified with the Massyli of Roman Numidia, edd.pr. || [4. [καὶ τῶ]ν: from ph. better [κα]ί, Zellmann-Rohrer] || Περσῶν: not natives of Asia but 'un ensemble ethnique reconnu, celui qui pouvait faire valoir une ascendance remontant aux temps de la satrapie perse,' edd.pr. || συν(σ)τρατευομένων, edd.pr., but with reference to a second Σ added below the line [not visible in ph., Zellmann-Rohrer] || 5-7. the monarchs are Ptolemy IV and Arsinoe III, edd.pr., with comment on the contradiction of the historical record of only one child for the pair [the reading of the queen's name is improbable: see below, Zellmann-Rohrer] || 5. εὐν[οί]ας, edd.pr., referring in comm. to traces in the lacuna that do not fit the restoration [εὐνο]ία[ς probable from ph., Zellmann-Rohrer] || [6. Ἀρσινόην: not at all confirmed on ph., which suggests rather Κλεοπ[ά]τ[ρα]ν,

perhaps Kleopatra V, wife of Ptolemy XII, Zellmann-Rohrer] || 7. ἀπογόνους: from ph., Zellmann-Rohrer; υἱωνούς, edd.pr. || 9. φιλοτιμίας from ph., with ἕνεκεν, Zellmann-Rohrer; φιλοτιμίαι, edd.pr.

1895. Alexandria (area of: Kôm ed-Dikka). Dedication to Artemis Phosphoros and Boubastis, ca. 138-161 A.D. Three joining fragments of a basalt statue base from the Boubasteion. Edd.pr. A.Abd el-Fattah, M.Abd el-Maksoud, J.Y.Carrez-Maratray, *AncSoc* 44 (2014) 161-170 no. 2 (ph.; French translation); cf. F.Kayser, *BE* (2015) no. 729; Greek text and French translation, É.Perrin-Saminadayer, *An.Ép.* (2014) [2017] no. 1417.

[ὑπὲρ αὐ]τοκράτορος Καίσαρος Τίτου
[Αἰλίου] Ἁδριανοῦ Ἀντωνείνου Σεβαστοῦ
[καὶ το]ῦ σύμπαντος αὐτοῦ οἴκου
[Ἀρτέμιδι Φ]ωσφόρωι καὶ Βουβαστει καὶ
[- - - - ca. 20 - - - - Δι]ονύσιος καὶ
[- - ca. 10 - -]μείου Φιλα . . . [. .]. σὺν τοῖς
[παισὶ Ἰσ]ιάδι τῆι καὶ Ἀσκληπιάδι καὶ Δωρίωνι
[καὶ . . .]ωπωι καὶ Ἀμμωνίωι καὶ Δωρίωνι τῶι καὶ
[. . . . ἀνδρι]άντα τοῦ κυρίου Σαραπάμμωνος σὺν
[τῆι βάσει καὶ τῆ]ι ψηφίνηι ὑποβάσει ἀνέθηκ[αν]
[καὶ - - ca. 10 - -]. . ικος ἔπαρχος σπ[είρης .]

1/2. The honorand is Antoninus Pius, edd.pr., with parallels for the titulature without εὐσεβής from the papyri; possibly hence to be dated ca. July-September 138, X.Dupuis ap. Perrin-Saminadayer || 4. [Φ]ωσφόρωι: an appropriate epithet for the lunar associations of Artemis, restored on the basis of the dedication of the sanctuary to her by Berenike II, edd.pr. [only]φορωι can be seen in ph., Zellmann-Rohrer] || 5. more likely a third divinity than an additional epithet of Artemis, e.g. Leto, Eileithuia, Apollo, or Horos, edd.pr. || 6. the name and patronym (?) of the second dedicant, i.e. the wife of Διονύσιος, edd.pr. || [7. [παισί]: or [τέκνοις]? Zellmann-Rohrer] || 8. perhaps [Αἰσ]ώπωι, edd.pr. || 9. the term ἀνδριάς assures a statue of a divinity despite the rarity of the theonym Σαραπάμμων, edd.pr., with further speculation at 170-173 on a relation to the cult of the pair Αἰών and Κόρη attested in later sources || 10. ψηφίνηι: 'mosaïqué,' edd.pr., with reference to the στήλη ψηφίνη of Sesonchosis in the *Historia Alexandri Magni* 3.17 [or simply 'stone,' cf. ψήφινος applied to a divine statue in *PGM* IV 1075, Zellmann-Rohrer] || [11. from ph. perhaps [Νυμ]φικός, Zellmann-Rohrer] || one further line perhaps lost, Kayser; that and l. 11 perhaps a later addition 'pour désigner une autre action sur la statue,' Perrin-Saminadayer.

1896. Alexandria (area of: Kom ed-Dikka). Dipinti, 1st-3rd cent. A.D. Two fragments of wall-plaster with one letter each of painted inscriptions; the rest of the decoration includes geometric and vegetal motifs and human figures; found in the so-called 'private bath' but likely originating elsewhere. Ed.pr. B.Tkaczow, *Études et Travaux* 27 (2014) 427, as further fragments belonging to the same assemblage as those published by K.Kołodziejczyk, *Études et Travaux* 15 (1990) 194-202 (anepigraphic); described as 'letter A' and 'letter C,' with doubt as to whether the language is Greek or Latin. [A and lunate Σ? Zellmann-Rohrer.]

1897. Alexandria (area of: Smuha). Stamp, mid 1st cent. A.D. On Eastern Sigillata A cup. Ed.pr. J.Monchamp, in Y.-V.Empereur (ed.), *Alexandrina* 4 (Alexandria 2014) 73 no. Smo-12.5011.10.1 (dr.):

Χάρις

Cf. J.W.Hayes, in *Atlante delle forme ceramiche. Ceramica fine Romana nel bacino mediterraneo (tardo ellenismo e primo imperio)* 2 (Rome 1985) T.VI no. 4; *Agora* XXXII pl. 4; K.Domżalski, in J.Żelazowski (ed.), *Ptolemais in Cyrenaica I. Studies in memory of Tomasz Mikocki* (Warsaw 2012) 325, ed.pr.

1898. Antinoopolis. Honorary inscription for Fl. Maicius Severus Dionysodoros, second half of 3rd cent. A.D. *I.Portes* 14. Reprinted by E.R.O'Connell, in R.Pintaudi (ed.), *Antinoupolis II. Scavi e materiali* (Florence 2014) 482/483 no. 41 (ph.; translation).

1899-1900. Antinoopolis. New inscriptions, Imperial period. Mentioned by E.R.O'Connell, in *Antinoupolis II* -- (see our lemma no. 1898) 420, 441 no. 97 (ph.), as photographed by J.De M.Johnson during excavations at the site in 1913/1914; no text [read from ph., Zellmann-Rohrer].

1899: **List of names, 2nd cent. A.D.? Two non-joining fragments.**

A:

ΣΑ[- ? -]
Ἀμμ[- ? -]
Ἁρποκρα[- ? -]
λος Σωτ[- ? -]
Ὠριγέν[- ? -]
Σαρ̣α̣π[- ? -]

B:

[- ? -].[- ? -]
[- ? -]ΩΝΟ[- ? -]
[- ? -]ΟΥ / Α[- ? -]
[- ? -]ΠΩΛ. [- ? -]
[- ? -]ΟΣ Σωτῆρο[ς - ? -]
[- ? -]. οφύλακες vac. [- ? -]

obelos ΕΥΜ[- ? -]
obelos ΠΑ[- ? -]

[Dating by comparison to *I.Portes* 5/6, 9; the text is perhaps an agonistic list in the same genre (cf. also *I.Portes* 7/8, 10) || B.6. [νο]μοφύλακες? Zellmann-Rohrer.]

1900: **Epitaph of Antonios (?), late Imperial period.**

[- ? -]. κεῖται Ἀντω[- ? -]
[- ? -]. Ἀντωνίου .[- ? -]

[1/2. Perhaps [ἐνθάδ]ε κεῖται Ἀντώ[νι|ο]ς; in fine Π or Τ, Zellmann-Rohrer.]

1901. Antinoopolis. Grave epigram of Pallas, early 3rd cent. A.D. Bernand, *Inscr. métriques* 26; *GV* 1167. C.Fluck, *British Museum Studies in Ancient Egypt and Sudan* 21 (2014) 5, briefly discusses the finding of this stone, now in Berlin, by Carl Schmidt in 1896.

1902. Antinoopolis. Christian epitaph of Isaak, 6th/7th cent. A.D. Rectangular stele of gray marble found in secondary use, likely from the north necropolis. Edd.pr. L.Del Corso, R.Pintaudi, *APapyrol* 26 (2014) 379-383 no. 3 (ph.); cf. *CIEN* (2014) no. 54.

vacat Α Ω vacat
cross ἐνθάδε κεύθει τὸ
σῶμα Ἰσαὰκ τοῦ μακ(αρίου)
ἐνδημήσαντος πρὸς
cross κ(ύριο)ν κ(αὶ) ἀδιάλειπτον ὀ-
δύνην ἐγκαταλείψαν-
τος το(ῖ)ς ἰδίοις· δέεται γά(ρ)
τῶν οἰκτειρμῶν
τοῦ Θ(εο)ῦ τυχεῖν π-
αρὰ τοῦ ἐλέους κ(αὶ)
ψυχῆς ἰδίας λωφήσεως,
ὑτῶν βεβιωμέ(νων) αὐτῷ κε' κ(αὶ) ἡμη(ρῶν)
vacat λε' μην(ὸς) Ἀθὺρ κη' ἰνδ(ικτιῶνος)
vacat γ'

1. Α Ω in monogram, unparalleled in published epitaphs from Antinoopolis, edd.pr. || 2. κεύθει: understand a subject e.g. γαῖα, κόνις, or ■ mistake for κεῖται, edd.pr., the latter preferred in *CIEN* [from ph. κείθει for κεῖται seems possible, Zellmann-Rohrer] || 3. ΜΑΚ/, stone || 4/5. ἐνδημήσαντος πρὸς κ(ύριο)ν: a rare phrase, cf. 2 Corinthians 5:8 and *EAM* 66 (*SEG* L 592), edd.pr. || 5. ΚΝ̄ Κϛ, stone || 5/6. ἀδιάλειπτον ὀδύνην: another Pauline expression, cf. e.g. Romans 9:2, edd.pr. || 7. ΤΟΣ, stone || γά(ρ): Γ^Α, stone, from ph., Zellmann-Rohrer; τού-, edd.pr. || 8. τῶν οἰκτειρμῶν: yet another Pauline expression, cf. Romans 12:1, edd.pr. || 9. ΘῩ, stone || 10. ἔλεους from ph., Zellmann-Rohrer; ἐλέου {κ}, edd.pr., with an understood genitive θεοῦ or αὐτοῦ || Κϛ, stone || 11. λωφήσεως: unparalleled in epitaphs, cf. the reference to ψυχῆς λώφησις in Greg. Naz., *Carm.* 1.2.34.168 (PG 37:957), edd.pr. || 12. ὑτῶν: for ἐτῶν, edd.pr. || ΒΕΒΙΩΜ^Ε, stone || Κϛ ΗΜ^Η, stone || 13. ΜΗΝ/, stone || ΙΝΔ/, stone.

1903. **Antinoopolis. Incertum, 2nd cent. A.D.?** Limestone blocks re-used in a tomb, perhaps originally seats from the nearby theater. Ed.pr. A.Le Bian, in *Antinoupolis II* – (see our lemma no. 1898) 227 (ph.): ■ single letter A, perhaps a numeral in a system of seat-numbering; another block bears two marks, possibly the Roman numeral VI.

1904-1909. **Antinoopolis. Christian stamped amphora stoppers, 4th-7th cent. A.D.** From excavations of J.De M.Johnson in 1913/1914, now in London (British Museum). Ed.pr. R.I.Thomas, in *Antinoupolis II* – (see our lemma no. 1898) 486-492 (ph.). We omit illegible texts described at 486 no. 47, 487 no. 49, 492 no. 58 (possibly a monogram).

1904: 486 no. 48 (ph.). **Stamped amphora stopped (owner's inscription), 4th-7th cent. A.D.** Conical stopper of Nile mud still attached to neck of Egyptian amphora, impressed across the front: cross Πεκυσιου

1905: 487/488 no. 50 (ph.). **Stamped amphora stopper (Christian invocation), late 4th/5th cent. A.D.** Stamped lime-plaster stopper still in neck of North African amphora (A.); dipinto in black on neck (B.).

A: [-?-]ΝΕ[-?-] B: χμγ· | θεοῦ χάρι(ς)· | γάρ(ου) πό[λ(εως)]

For parallels cf. *SEG* LVIII 1795 with comm. of Fournet and Pieri, ed.pr.

1906: 488 no. 51 (ph.). **Christian invocation, 4th-7th cent. A.D.** Nile mud amphora stopper stamped three times with the same impression, Greek text in circular border around cross: θεοῦ χάρις [-?-]

Cf. our lemma no. 1905 and three seals found at Kellia, ed. M.Egloff, *Kellia. La poterie copte. Quatre siècles d'artisanat et d'échanges en Basse-Égypte* (Geneva 1977) 181 with pl. 20 nos. 3-6, ed.pr.

1907: 490/491 no. 55 (ph.). **Stamped amphora stopper, 4th-7th cent. A.D.** Yellow plaster stopper stamped with circular seal, letters flanking cross at center (A.), further text in the surround (B.).

A: ΜΚ
B: ΜΑΟΛΥΒΘΥΚ[-?-]

1908: 491 no. 56 (ph.). **Stamped amphora stopper, 4th-7th cent. A.D.** Plaster stopper stamped with circular seal, letters flanking cross: ΒΠ

Perhaps initials of a name; similar stamp in M.Egloff, *Kellia. La poterie copte. Quatre siècles d'artisanat et d'échanges en Basse-Égypte* (Geneva 1977) 181 with pl. 20 no. 2, ed.pr.

1909: 491/492 no. 57 (ph.). **Stamped amphora stopper, 4th-7th cent. A.D.** Yellow plaster stopper stamped with circular seal, letters in four quadrants of cross: ΑΠ | ΑΩ

Perhaps initials of name, followed by Α Ω as Christian symbol; stamps of similar format but with different letters were found at Klysma, B.Bruyère, *Fouilles de Clysma-Qolzoum (Suez) 1930-1932* (Cairo 1966) pl. 28 nos. 2-4, ed.pr.

1910. **Antinoopolis. Corpus of stamped amphora stoppers, 5th-8th cent. A.D.** D.Minutoli, *APapyrol* 26 (2014) 321-358 (ph.), reports on the preparation of a corpus of ca. 2,000 stamped amphora stoppers found primarily in the north necropolis, with discussion of select readings including the names Κολλολθ (331); Λουλους, Πολύτης (cf. Ἱππολύτης [but not otherwise attested, apparently for Ἱππόλυτος, Zellmann-Rohrer]), Φίλιππος (335); possibly Ιωσηφ, Πέτρος, and Πραωου (gen.) (335); many monograms, of which some possible resolutions are Ναραου (gen.), Φ(ο)ιβάμμων, Μᾶρκος, and Μαρκιανός (335/336); and a Christian acclamation with φῶς ζωή (337).

1911. **Antinoopolis (now Paris). Christian acclamation for Eusebios, 5th/6th cent. A.D.** Lefebvre, *Recueil* 781. Cf. *SEG* L 1568 in fine. For a dr. showing both sides see now D.Bénazeth, in G.Gabra (ed.), *Coptic Civilization. Two Thousand Years of Christianity in Egypt* (Cairo 2014) 217.

1912. Vacat.

1913. **Antinoopolis. Christian dipinto on wooden tablet, 7th cent. A.D.?** Fragment of a wooden tablet found in the excavations of A.J.Gayet, now in Paris (Louvre), the more legible text (A) first described and identified as a school exercise with the Lord's Prayer (Matthew 6:9) by S.De Ricci, *REG* 15 (1902) 453, followed by J.van Haelst, *Catalogue des papyrus littéraires juifs et chrétiennes* (Paris 1976) 129/130 no. 349, and R.Cribiore, *Writing, Teachers, and Students in Graeco-Roman Egypt* (Atlanta 1996) 252/253 no. 322. Ed.pr. A.Passoni Dell'Acqua, *Aegyptus* 60 (1980) 107-109 (ph.), who gives also the text of a nearly illegible inscription on the reverse (B) and suggests on the basis of a possible suspension-hole in the wood made before writing that the object could also have been an amulet, but notes that the explanation of ed.pr. would better account for the use of 'un materiale già rovinato' and 'il disporre le lettere una dopo l'altra dove c'era spazio e non con intenti estetici;' cf. P.Cauderlier, in E.Lalou (ed.), *Les tablettes à écrire de l'antiquité à l'époque moderne* (Turnhout 1992) 86 no. 218. The possibility of an amulet is accepted by T.de Bruyn, in T.J.Kraus, T.Nicklas (edd.), *Early Christian Manuscripts. Examples of Applied Method and Approach* (Leiden 2010) 181, similarly T.de Bruyn, J.F.Dijkstra, *BASP* 48 (2011) 204 no. 134; Sanzo, *Scriptural Incipits* – (see our lemma no. 1864) 130 no. 56 includes the text as an amulet without qualification, though there is said to be 'insufficient evidence' to conclude that the text functions as a scriptural *incipit* (148).

A: staurogram πάτηρ ἡ- hoie μῶν
οὑ ἐν τοῖς {ς} ọụρανο(ῖς)

B: ΕΛΧΑ . . ΤΩΚΗΒΟΗΘ

A.2. {ς} ọụρανο(ῖς): read from ph. (ΣỌΥΡΑΝΟ, tablet), Zellmann-Rohrer; σ.υρανι, Passoni dell'Acqua || B. perhaps an 'invocazione di aiuto τῷ βοηθ[ῷ],' Passoni dell'Acqua.

1914-1915. Antinoopolis. Christian dipinti, 8th cent. A.D. On the walls of a chapel built in a cavern in a disused quarry. Ed.pr. G.Lefebvre, *ASAE* 10 (1909) 260-271 (partial ph.); cf. S.K.Brown, in B.A.Pearson, J.E.Goehring, *The Roots of Egyptian Christianity* (Philadelphia 1986) 33; P.A.Mirecki, in P.A.Mirecki, M.W.Meyer (edd.), *Magic and Ritual in the Ancient World* (Leiden 2002) 50 note 14, 68 note 47; most recently Sanzo, *Scriptural Incipits* -- (see our lemma no. 1864), discusses the amuletic function of the incipits, 90/91 no. 14 (Gospels), 129/130 no. 55 (Psalms).

1914: 263-271. **Quotations from the New Testament and the Psalms.** Two lines of text in black ink running around a ledge, hewn from the stone ceiling, originally at the tops of four brick walls (lost at time of ed.pr.); beginning and ending on the north wall, running clockwise.

palm ἐπειδήπερ πολλοὶ ἐπ[ε]χείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληρωφορημένων ἐν ἡμῖν πραγμάτων καθὼς παρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ἔδοξε κ[ἀ]μοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς ḳαθεξῆς σοι γράψαι, κράτιστε Θεόφι[λε - ? - ἐν αὐτῷ] ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀν(θρώπ)ων καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ [ο]ὐ κατέλαβεν· cross palm βίβλος γενέσεως Ἰ(ησο)ῦ Χ(ριστο)ῦ υἱοῦ Δα(υι)δ υἱοῦ Αβρααμ· Αβρααμ ἐγέννησεν τὸν Ἰσαά[κ· Ἰσα]ὰκ δὲ ἐγέννησεν τὸν Ἰακώβ· Ἰακὼβ δὲ ἐγέννησεν τὸν Ιουδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· Ιουδας δὲ ἐγέννησεν τὸν Φαρες καὶ τὸν Ζαρα ἐκ τῆς Θαμα[ρ· cross? palm? ἀρχὴ τοῦ] εὐαγ[γε]λίου [Ἰ(ησο)ῦ Χ(ριστο)ῦ υ(ἱο)ῦ τοῦ Θ(εο)ῦ καθὼς γέ]γραπται ἐν [τῷ Ησαια τῷ προφήτῃ· ἰδοὺ ἐγὼ? ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώ]πο[υ σου ὃς] κατασκευάσει τὴν ὁδόν σου· | cross palm μακάρ̣ι̣ο̣ι̣ [οἱ] ἄμωμοι ἐν ὁδῷ, οἱ πορευόμενοι ἐν νόμῳ κ(υρίο)υ· μακάριοι οἱ ἐξερευν̣ῶ̣ντες τὰ μαρτύρια αὐτοῦ· ἐν ὅλῃ καρδίᾳ ἐκζητήσουσιν αὐτόν· οὐδὲ γὰρ οἱ ἐργαζόμενοι τὴν ἀν[ομί]αν ἐν ταῖς ὁδοῖς αὐτοῦ ἐπορεύθησαν· cross palm μακάριοι πάντες οἱ φοβούμενοι τὸν κ(ύριο)ν· οἱ πορευόμενοι ἐν ταῖς ὁδο[ῖς αὐτοῦ· - ? - μακάριοι ὧ]ν̣ ἀφέθη[σαν αἱ] ἀνομίαι· καὶ ὧν [ἐ]πεκα[λύφθ]ησαν αἱ ἁμαρ[τί]αι· μακάριος ἀνὴρ ᾧ οὐ μὴ λογείσηται κ(ύριο)ς ἁμαρτίαν· οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος· cross palm μακάριος [ὁ σ]υ̣ν̣[ί]ων ἐπὶ πτωχὸν καὶ πένητα· ἐν ἡμέρᾳ πονηρᾷ ῥύσεται αὐτὸν [ὁ κ(ύριο)ς·] κ(ύριο)ς διαφυλάξαι αὐτὸν καὶ ζῆσαι αὐτὸν καὶ μακαρίσαι αὐτὸν ἐν τῇ γῇ· καὶ οὐ μὴ παραδῷ αὐτὸν εἰς χεῖ{ε}ρας ἐχθρῶν αὐτοῦ· cross palm μα[κάριος ἀνὴρ ὁ φοβούμενος τὸν κ(ύριο)ν· ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα· δ]υνα[τὸν ἐ]ν τῇ γῇ ἔ[στ]αι τὸ σπέρμα αὐτοῦ

1. Luke 1:1-4 (perhaps continued in the lacuna); John 1:1-5 (1-3 in lacuna); Matthew 1:1-3; Mark 1:1-2, ed.pr. || Δ-ΙΓΗΣΙΝ, dipinto || ΓΡΑΨΑΙ·, dipinto || ΑΝ͞ΩΝ:, dipinto || ΙΥ ΧΥ ΫΙΟΥ ΔΑΔ ΫΙΟΥ, dipinto || ΪΣΑΑ-, dipinto || ΪΑΚΩΒ:, dipinto (bis) || ΪΟΥΔΑΣ, dipinto || ἐγώ: restored without comment, ed.pr. apparently for reasons of space; lacking in some witnesses [cf. Sanzo 91 note 72] || ΣΟΥ:, dipinto || 2. Psalms 118:1-3, 127:1(-2?), 31:1-2, 40:1-2, 111:1-2, the text showing generally an affinity with the Codex Alexandrinus, with one new variant, οὐδὲ γάρ for οὐ γάρ in Psalm 118:3, ed.pr. || ΚΥ:, dipinto || ΑΥΤΟΝ:, dipinto || ΚΝ:, dipinto || ὁδο[ῖς]: in the following lacuna, the latest coat of plaster has fallen away to reveal an earlier invocation ed. *ibid.* 277 no. 820: cross κ(ύρι)ε βοήθισον τὸν υἱ|όν μου .Α[- - c. 5-10 - -], the unread letter perhaps Φ; at least part of verse 2 of Psalm 127 likely followed, ed.pr. || ΑΝΟΜΙΑΙ:, dipinto || ΑΜΑΡ[. .]ΑΙ:, dipinto || ΚΣ, dipinto || ΑΜΑΡΤΙΑΝ:, dipinto || ΠΕΝΗΤΑ:, dipinto || ΚΣ, dipinto || ΓΗ:, dipinto || οὐ μή: ΟΥΜΗ, ed.pr. in majuscule transcription but μή in articulated text (as Psalm 40:2) || παραδῷ: παραδώῃ Psalm 40:2, παραδοῖ Codex Alexandrinus, ed.pr. || ΑΥΤΟΥ:, dipinto

1915: 263-271. **Christian dipinto (labels).** Below, in white paint on a black border, labels for figural frescoes, which would have decorated the brick walls; the text survives on the north (A), south (B), and west (C) walls.

A: [Ι]ερη vacat {μι]ας vacat Ησα vacat ιας Ανανιας vacat Αζαριας [Μισα]ηλ ΝΑ[.]Ọ̣Υ̣. vacat [- - ca. 5-10 - -] Ἰουδαῖοι vacat ὁ ἅγιος Στέφανος cross vacat [- - - ca. ? - - - ἅ]γιος Θεόδωρος vacat [.]Σ[- ca. 4 -]ΡΙΣ cross vacat [. .]ỌΡ.ΣΑ[.] vacat ἅγ̣ι̣ο̣ς Κωνσταντῖ vacat νος vacat Πέρσαι vacat [- ? -]

B: c. 5 portraits lost Ζαχαριας [- - ca. 5-10 - -] vacat Μαλαχιας

C: [- - ca. 5-10 - -] vacat Ἰσ[α]άκ vacat Ἰακώβ vacat [- ? -] vacat Αβρααμ

A. [Ι]ερη[μι]ας Ησαιας: with B., would have accompanied portraits of the Israelite prophets, ed.pr. || ΗΣΑΪΑΣ, dipinto || Ανανιας Αζαριας [Μισα]ηλ: would have accompanied a scene of the three Hebrew children in the Babylonian furnace (Daniel 1-3), ed.pr. || 2 Να(Coptic *houri*)ọυμ, 'Nahum?' ed.pr. [rather Να[β]ọυχ- vacat [οδονοσορ] or sim., to accompany Ananias, Azarias, and Misael? Zellmann-Rohrer] || Ἰουδαῖοι vacat ὁ ἅγιος Στέφανος: stoning of St. Stephen by the Jews, ed.pr. || ΪΟΥΔΑΙΟΙ, dipinto || 4/5. Κωνσταντῖ- vacat νος vacat Πέρσαι: possibly an allusion to the death of Constantine on his campaign against the Persians, ed.pr. || C. Ἰσ[α]άκ vacat Ἰακώβ: perhaps accompanying the scene of the blessing of Jacob by Isaac, ed.pr. || Αβρααμ: traces of 'arbres aux vertes frondaisons et une main rouge' below, perhaps the sacrifice of Isaac, ed.pr.

1916-1918. Antinoopolis (area of: Dayr Abū Ḥinnis). Christian inscriptions for Saint Apa Lots, Byzantine period. Ed.pr. J.Clédat, *BIFAO* 2 (1902) 63 no. 2 (Coptic majuscules); cf. M.Cramer, *Das altägyptische Lebenszeichen im christlichen (koptischen) Ägypten* (Wiesbaden 1955) 44; J.Jarry, *BSAC* 21 (1971-1973) 64/65; re-published by A.Delattre, *Journal of Coptic Studies* 16 (2014) 261 (ph.; French translation), whose text we give. For Coptic inscriptions at the site cf. *CIEN* (2014) no. 53.

1916: Clédat 63 no. 2; Jarry 64 no. 21. Delattre 261 (ph.). **Epitaph of Lots.**

ἄπα Λωτς
ἐκοιμήθη ἐν κυ(ρίῳ)
Τῦβι ια' ἑορτῇ

3. Festival of the baptism of Christ, or a local celebration of Lots himself, commemorated locally as a saint, Delattre.

1917: Jarry 64 no. 21. Delattre 261 (illegible ph.). **Acclamation. Dipinto in blue:** εἷς θεός

1918: Jarry 65 no. 25. Delattre 261 (illegible ph.). **Invocation of Saint Lots. Dipinto in gray.**

[- ? -]
[- ? -]
ὁ ἅγιος πατὴρ ἡμῶν
4 ἄπα Λωτς, φύλαξον
τοὺς υἱούς σου ἐν κυ(ρίῳ)

1919-1920. **Antinoopolis (area of: Dayr al-Hawa). Christian epitaphs, 6th-8th cent.** A.D. Ed.pr. A.Delattre, in *Antinoupolis II* -- (see our lemma no. 1898) 355-357 (ph.), publishes ten fragmentary Greek and Coptic inscriptions from the site; we give only those that are certainly Greek; for the ensemble cf. *CIEN* (2014) nos. 56-65.

1919: 357 no. 10 (ph.). Cf. *CIEN* (2014) no. 65. **Christian epitaph of Paula, 6th-8th cent.** A.D. Fragment of fine limestone stele.

[cross] ἐκοιμή-
[θη] ἡ μακ-
[αρ]ία Πα-
4 [ῦλ]α Πα-
[. . .] ζ', δ' ἰν-
[δ(ικτιῶνος) - ca. 5 -]
- - - - - - - - - - - - - - - - -

4/5. Πα|[χών] or Πα|[ῦνι], ed.pr.

1920: 356 no. 6 (ph.). Cf. *CIEN* (2014) no. 61. **Christian epitaph, 6th-8th cent. A.D.** Fragment of fossiliferous limestone stele with traces of rubrication.

cross ἐ[κοιμήθη]
ὁ μ[ακάριος]
.[- - ca. 7 - -]
- - - - - - - - - - -

3. The name of the deceased, perhaps beginning with Ρ[, ed.pr.

1921. **Antinoopolis (area of: Shaykh Saʿīd). Dipinto (label), Byzantine period.** Over depiction of unicorn on south wall of room in monastic laura. Ed.pr. N.de G.Davies, *The Rock Tombs of Sheikh Saïd* (London 1901) 16/17 (dr.); re-published by A.Delattre, *Journal of Coptic Studies* 16 (2014) 262: μονόκηρος

1922. **Athribis. Dedication to Anoubis, Hellenistic.** S.L.Lippert, in M.Depauw, Y.Broux (edd.), *Acts of the Tenth International Congress of Demotic Studies. Leuven, 26-30 August 2008* (Leuven 2014) 145-153, reports on an epigraphic survey of the so-called Temple of Asklepios (cf. *SEG* LXIII 1656, which is dated at 153 'either much earlier or much later' than the bulk of the Demotic texts in the early 1st cent. A.D.), which yielded primarily Demotic Egyptian along with five Greek texts; text of one of these at 151 (majuscules; translation): Ἀνούβιδι Κράτης

1923-1936. **Athribis (area of: Kom Sidi Yusuf). Graffiti and dipinti, Hellenistic/Imperial period.** Edd.pr. T.Derda, A.Łajtar, *Études et Travaux* 26 (2013) 174-191 (ph.).

1923: 175/176 no. 1 (ph.). **Incertum, Hellenistic.** Oval plaque of Nile silt pierced in the middle.

ΚΕΡΑ( )

Most likely loom weight or potter's smoothing tool; the text an abbreviation for either a form of a word in κεραμ- having to do with ceramics or a personal name, edd.pr.

1924: 176/177 no. 2 (dr.). **Graffito (list of names), 2nd/1st cent.** B.C. Scratched on surface of amphora sherd.

[- ? - Μ]ενεκ[ράτ- ? -]
[- ? -]ΜΑΡ .[- ? -]
[- ? -]. ΗΣ v [- ? -]
4 [- ? -]ΩΝΟΣ [- ? -]
[- ? -]ΡΟΥ [- ? -]

1925: 181/182 no. 7 (ph.; dr.). **Graffito (label), 2nd cent. A.D.?** Scratched on amphora of sub-Coan type: οἶνος

1926: 184 no. 10 (ph.). **Potter's signature, 1st/2nd cent. A.D.** Monogram incised before firing on bottom of vessel of unknown type: Πα( )

1927: 184/185 no. 11 (ph.). **Incertum, Imperial period.** Incised before firing on bottom of vessel of Nile clay, in center (A.) and in mirrored letters in the surround (B.).

A: PN B: ΑΡΑΣΑΡ

1928: 177/178 no. 3 (ph.; dr.). **Incertum, late Hellenistic/early Imperial period.** Scratched on surface of sherd from amphora or storage jar: ΜΕΛΛΑ( )

Abbreviation of personal name (Μέλλαξ?) or toponym (Mellaria in Spain, known for exports of fish products?), edd.pr.

1929: 178/179 no. 4 (ph.; dr.). **Incertum, late Hellenistic/early Imperial period.** Scratched on amphora sherd: ΘΑ.[- ? -]

Owner's name or compound in θαλασσ- e.g. θαλασσίτης, θαλασσόμελι, edd.pr.

1930: 180/181 no. 6 (ph.; dr.). **Dipinto (label?), late 2nd/1st cent. B.C.** In red on neck of Brindisi amphora: ΣΑΛ( )

Added in secondary use of the container; most likely σάλ(γαμα) indicating contents, 'pickles,' edd.pr.

1931: 179 no. 5 (ph.; dr.). **Dipinto (label?), late 2nd/1st cent. B.C.** In red on neck of Brindisi amphora: ΣẠΛ( )

Reading uncertain but likely the same sense as in our lemma no. 1930, edd.pr.

1932: 182/183 no. 8 (ph.). **Dipinti, 1st/2nd cent. A.D.?** In red on shoulder (A.) and body (B.) of amphora perhaps of Aegean origin: A: ΚΟ( ) B: ΚΟ( )

Abbreviations of owner's name or less likely contents, edd.pr.

1933: 183/184 no. 9 (ph.; dr.). **Dipinto, 1st/2nd cent. A.D.?** In red at base of neck of amphora perhaps of Aegean origin: με'

Written after one of the handles had broken off; most likely an indication of capacity in ξέσται, edd.pr.

1934: 185 no. 12 (ph.). **Dipinto, Imperial period.** In white on body sherd:

Α δ(ιὰ) Βο[- ? -]

1935: 185/186 no. 13 (ph.; dr.). **Dipinto, 3rd cent. A.D.** Amphora of eastern Mediterranean origin possibly from Cyprus: Σεράπει | Βαυ̣θλα

Dating based on distribution of the name Βαυθλας, edd.pr.; instead of Σεράπει ■ abbreviated nominative Σεραπεί(ων) is perhaps more attractive, edd.pr. [apparently assuming Σέραπις need be a divine name; it is well-attested ■ a personal name in the Imperial period, Zellmann-Rohrer]

1936: 187-191 nos. 14-18 (ph.; dr.). **Dipinti, Imperial period.** Under this number we group some less substantial texts of only a few letters: 1) (no. 14) Κ . . . ⁵ . .; 2) (no. 15) μς'; 3) (no. 16) λδ'; 4) (no. 17) ΜΞ; 5) (no. 18) Φ

1937. **Bahariya Oasis (area of: Bawiti). Dedication of Alexander the Great to Ammon, late 4th/3rd cent. B.C.?** *SEG* LIX 1764. I.A.Ladynin, *VDI* 289 (2014) 3-12 (ph.; dr.); 290 (2014) 3-20, re-publishes the Greek and hieroglyphic texts (in Russian; English summaries) with detailed commentary on the formulary of the latter, in which Alexander's titulature differs substantially from his other Egyptian monuments, arguing that the dating to his reign based solely on palaeography is insecure and the monument should be seen as an erection 'under the early Ptolemies in order to show their succession to Alexander and to highlight his "Egyptian mythology" shaped around the famous episode in the Siwa Oasis' (English summary, 290 [2014] 20).

1938. **Bakchias. Incertum, Hellenistic?** Fragment of limestone block found in front of Temple A. Ed.pr. S.Pernigotti, in E.Giorgi, P.Buzi (edd.), *Bakchias. Dall'archeologia alla storia* (Bologna 2014) 22/23: [- ? -]ΟΥΚ[- ? -]

Possibly a building inscription for the temple, in which [- ? - Πτολεμαί]ου κ[αὶ - ? -] might be read, ed.pr.

1939. **Bakchias. Amphora dipinti, 2nd cent. B.C.** In two different hands on joining fragments of an Egyptian amphora. Ed.pr. G.Bastianini, in P.Buzi, E.Giorgi (edd.), *Bakchias 2009-2010. Rapporto preliminare della XVIII e della XIX Campagna di scavi* (Bologna 2011) 139-142 (ph.); see now also V.Gasperini, in *Bakchias* – (see our lemma no. 1938) 316/317 no. 536 (dr.):

A: (ἔτους) ε' Ἐτε( )
B: (ἔτους) ε' Ἀλεξάνδρου

A/B. L, dipinto; reign of Ptolemy VI Philometor (176/175) or the latter's joint reign with Ptolemy VIII Euergetes II (166/165), or less likely Ptolemy IX Soter II and Kleopatra III (113/112), ed.pr. || A. ΕΤ^Ε), dipinto; a name, e.g. Ἐτε(άρχου) or Ἐτε(ωνέως), ed.pr.

1940. Bakchias. Christian dipinti, Byzantine period. Two joining fragments of wall-plaster each bearing a single letter in black on a white ground, from the Western Church. Edd.pr. V.Gasperini, C.Gioia, in P.Buzi, E.Giorgi (edd.), *Bakchias 2009-2010* -- (see our lemma no. 1939) 209 no. 172 (ph.); cf. also P.Buzi, in *Bakchias* -- (see our lemma no. 1938) 198 (ph.): [- ? -]IA[- ? -]

1941. Eastern desert (area of: Abū Quway). Graffito, early Ptolemaic period. *I.Ko.Ko.* 23; *SEG* XLV 2054. Cf. N.Sharankov, N.Dimitrova, *ZPE* 143 (2003) 202. J.F.Martos Montiel, *ZPE* 188 (2014) 107, discusses Κυσθολοίχου in relation to the obscene epithet κυσθεγλείχων in *SEG* LIII 669 ('lamecoños') and suggests that κυσθολοιχό(ς) might be understood, a simple predicate noun in place of a satyrically obscenized patronym.

1942. Eastern desert (area of: Bir Umm Fawakhir). Amphora dipinti, Byzantine period. C.Meyer, *Bir Umm Fawakhir 3. Excavations 1999-2001* (Chicago 2014) 77-81 (dr.), describes some amphora dipinti found at the site as belonging to types a, b, and c in the typology of Fournet and Pieri (*SEG* LVIII 1795-1807), one of the latter perhaps to be read TETPA; catalogued without text at 151-153. At 77, 149 no. 99/197 (dr.), is mentioned a sherd bearing a painted inscription 'but not strictly a dipinto' with the letters XM, possibly to be restored χμ[γ]

1943. Eastern desert (area of: Bir Umm Fawakhir). Weight, Byzantine period. Rectangular copper or bronze weight. Described by C.Meyer, in *Bir Umm Fawakhir* -- (see our lemma no. 1942) 84 (ph.; dr.) [read from ph., Zellmann-Rohrer]: νο(μίσματα) β'

NB with 'circle' over N, Meyer [cf. e.g. *CIIP* III 2272a, 2363/2364, Zellmann-Rohrer].

1944. El-Kanais (Eastern Desert). Graffito of Theodotos, Hellenistic. *I.Kanais* 42; *JIGRE* 121; cf. *SEG* LXIII 1665. K.B.Stern, in C.J.Hodge, S.M.Olyan, D.Ullucci (edd.) *'The One Who Sows Bountifully.' Essays in Honor of Stanley K. Stowers* (Providence 2014) 177-188, considers this text, along with another from the Paneion identifying the writer as Ἰουδαῖος (*I.Kanais* 34 [*JIGRE* 122]; cf. also Λαζαρος in *I.Kanais* 73 [*JIGRE* 123]), as 'evidence for their authors' fundamental participation in the overlapping social, cultic, and economic dimensions of travel culture,' contrary to previous analyses emphasizing distance from the cult of Pan.

1945. Hermopolis (area of: Tuna el-Gebel). Epitaphs, Imperial period. K.Lembke, in E.R.O'Connell (ed.), *Egypt in the First Millennium AD. Perspectives from New Fieldwork* (Leuven 2014) 87, 90/91, mentions *I.Hermoupolis* 71, 80 as signs of the spread of 'Graeco-Roman ideas' at the site; *I.Hermoupolis* 49 (ph.) for the unique re-use of an early Ptolemaic tomb in the 3rd cent. A.D.

1946. Karanis. Dedication to Soxeis, 72 B.C. Edd.pr. G.Wagner, S.A.A.El-Nassery, *ZPE* 19 (1975) 139-142 (*I.Fayoum* II add. p. 136). L.H.Blumell, *Tyche* 29 (2014) 267/268, reports new readings after autopsy and accordingly offers a new restoration of the lost titulature at the beginning of the text with two additional lines; the eponymous monarch remains Ptolemy XII Auletes.

[ὑπὲρ βασιλέως Πτολεμαίου καὶ]
[βασιλίσσης Κλεοπάτρας τῆς καὶ]
[Τρυφαίνης θεῶν φιλοπατόρων καὶ φι]-
4 λαδέλφων Πετεσουχος [- - - ca. 10-15 - - -]
καὶ ἡ γυνὴ καὶ τὰ τέκνα τὸ πρ[όπυλον τοῦ]
ἱεροῦ Σοξειτι θεῷ μεγάλῳ με[γάλῳ]
vacat ἔτους θ' Μεσορὴ κ[.']

1-4. Read and restored with parallels for the titulature from the Arsinoite including *I.Fayoum* I 9/10; III 145, Blumell; [βασιλεῖ Πτολεμαίωι θεῶι φιλοπάτορι καὶ φι]λαδέλφωι, edd.pr. || 4. Πετεσουχος, edd.pr. || 6. the god Σοξ(ε)ις, etymologically related to Σουχος, is attested elsewhere only in *I.Prose* 38, L.9 and the papyrus oracle question *SB* XXVI 16505 (Σουξις). edd.pr. [add the petition *SB* XVI 12509 and cf. also the name Πασοξ(ε)ις among the papyri, e.g. *SB* XX 14326, Zellmann-Rohrer] || με[γάλῳ εὐχήν]? Bernand || 7. κ̣[.], edd.pr.; η, Blumell [κ is clear from the ph., Zellmann-Rohrer].

1947. Karanis. Graffiti, Imperial period. On the wall of building C119F. Ed.pr. E.M.Husselman, *Karanis Excavations of the University of Michigan in Egypt 1928-1935. Topography and Architecture* (Ann Arbor 1979) 35 (ph.). T.T.Terpstra, *Aegyptus* 94 (2014) 94/95 (ph.), adduces the text in a study of evidence for 'everyday writing' at the site.

Οὐεστίου ΣΑΗ | vacat |tally-marks A | tally-marks

[1. A genitive Σαη, cf. Σαητος, *P.Oxy.* III 532.4? Zellmann-Rohrer.]

1948-1957. Kellia (area of: Kom Quṣūr ʿĪsā). Christian dipinti and graffiti, 6th/7th cent. A.D. Edd.pr. N.Bosson, P.Cherix, R.Kasser, in D.Weidmann (ed.), *Kellia. Kôm Qouçoûr ʿÎsâ 1. Fouilles de 1965 à 1978* (Leuven 2013) 309-363 (ph.; dr.), publish 12 texts certainly in Greek (Coptic majuscules) along with 57 certainly in Coptic and 87 indeterminate between Greek and Coptic, as well as some ostraka; we give only the texts of the first group, omitting also the bilingual text at 327 no. 56 in which Greek is limited to an imperative of βοηθέω, and a list of names with uncertain readings at 338/339 no. 147; cf. *CIEN* (2014) nos. 3-50.

1948: 320/321 no. 6 (ph.; dr.); *CIEN* (2014) no. 5. **Christian acclamation.** Dipinto in red on wall-plaster, above cross: σταυρὸς | νικᾷ, ἀμήν

1949: 321 no. 9 (ph.; dr.); *CIEN* (2014) no. 7. **Christian dipinto label.** In black about head of armed saint lancing serpent: ἅγι- head ος Θεό|δο- head ρος

1950: 322 no. 17 (ph.; dr.); *CIEN* (2014) no. 10. **Christian dipinti labels.** In red on wall-plaster of nave of monastic church; above two figural scenes, **the left mostly destroyed** (A.), the right over head of orant figure (B.).

A: Αβρααμ πυῶν θυσίαν
τῷ θ(ε)ῷ τὸν υἱὸν αὐτοῦ
B: ὁ ἅγι- head ος vacat .[- ? -]

A.1. πύων for θύων, edd.pr.; corr. *CIEN* || 2. $\overline{ΘΩ}$, dipinto

1951: 323 no. 24 (ph.; dr.); *CIEN* (2014) no. 11. **Christian acclamation. Graffito in wall-plaster.**
εἷς θεὸς ΒΟΗΠΑΣΕ

βοή(θη)σε or βοὴ πᾶσ(ι) or πάσε(ς ἐκκλησίας), edd.pr.; βοή(θησον) (or βοή(θει)) πάσε (for πᾶσι), *CIEN*

1952: 323 no. 25 (dr.). **Christian acclamation.** Graffito in wall-plaster: θεός

1953: 324 no. 27 (ph.; dr.); *CIEN* (2014) no. 12. **Christian prayer. Dipinto in red on wall-plaster.**

- - - - - - - - - - - - - - - -
[- ? -] vacat ΑΙΠ[- ? -]
[- ? -] border ἀ[μήν? - ? -]
[- ? -] Χ(ριστο)ῦ βοή[θ]ησ[ον - ? -]
[- ? - στε]ρέωσις [- ? -]
[- ? -] κ[αὶ] ἀδελφαὶ π[ᾶσαι - ? -]
border

3. $\overline{ΧΥ}$, dipinto || 4. π[ᾶσαι αὐτοῦ]? edd.pr., cf. Matthew 13:56.

1954: 324 no. 30 (ph.; dr.); *CIEN* (2014) no. 14. **Christian prayer. Dipinto in red on wall-plaster.**

βοήθ-
ησεν
ΕΜΥΝΙ
εὐγλο-
γητός
κ(ύριο)ς κ(ύρι)ε

3. For ἄμυνε, edd.pr.; for ἡμῖν, *CIEN* [or ἐμῦν· ἴ, for ἡμῖν· εἴ? Zellmann-Rohrer] || 4. εὐγλο-? in comm., edd.pr., εὐλλο- in text [the former confirmed by ph., Zellmann-Rohrer] || 6. $\overline{ΚΣ}$ $\overline{ΚΕ}$, dipinto

1955: 325 no. 38 (ph.; dr.); *CIEN* (2014) no. 16. **Bilingual (Greek-Coptic) Christian prayer.** Graffito in wall-plaster.

κύριε βωθῆθε Coptic? [- ? -]
Coptic? [- ? -]
ΔΗΣ τῇ μ(η)τρὼς ἡμῶν
cross Γεώργιο[ς] υἱός

1. βωθῆθε for βοήθησον? edd.pr. || 3. ΜΝΤΡΩΣ, graffito

1956: 328 no. 59 (ph.; dr.); *CIEN* (2014) no. 27. **Christian prayer.** Graffito in wall-plaster.

cross κ(ύρι)ε βοήθη ἡ-
μῖν καὶ τοῖς
πεδίοις ἡμῶν ἐν ἡ-
ρήνι, ἀμήν

1-3. ΒΟΗΘΗΙ Ν . | . Α . . ΙΝΚΟΙ ΤΟΙΣ|ΠΕΝΘ . ΝΤΟΥ, edd.pr.; corr. from ph., *CIEN* || 1. $\overline{ΚΕ}$, graffito

1957: 340 no. 152 (ph.; dr.); *CIEN* (2014) no. 50. **Christian commemorative dipinto.** In black on wall-plaster.

- - - - - - - - - - - - - - - -
[- ? - ἐν] ε[ἰρ]ήν[η? - ? -]
[- ? -] ὑπὲ[ρ] κυμήσεως καὶ ἀ[ν]απ[αύσεως - ? -]
[- ? - τ]οῦ ἀ[δε]λφοῦ ἡμῶν [- ? -]
[- ? - ἀ]μὴν ἐ[ν εἰρήνῃ? - ? -]
[- ? -]ΗΙΕ[- ? -]
[- ? -]ΝΤΕΚ[- ? -]

4/5. [ἐγράφ]η? edd.pr.

1958. **Kellia (area of: Kom Quṣūr ʿĪsā). Amphora dipinti and related inscriptions, 5th-7th cent. A.D.** Ed.pr. F.B.Borel, **in** *Kellia* -- (see our lemmata nos. 1948-1957) 359-363 (ph.; dr.), catalogues 14 amphora dipinti with variants of the text ἐκκλησίας Κελλίων; possibly related are some dipinti from the same site with the letters EK, which also appear on ceramic plates.

1959. Leontopolis. Graffito, Hellenistic. Below scene of king offering to lion on hieroglyphic stele, now in Leipzig. Described by U.Wilcken, *APF* 4 (1908) 241/242; edd.pr. W.Clarysse, H.Yan, *CE* 82 (2007) 94 no. 13 (ph.). Mentioned by J.Moje, in *Erscheinungsformen* -- (see our **lemma no. 1875**) 141 note 13, as having the character of a graffito: (ἔτους) γʹ Μεχεὶρ θʹ

Hieroglyphic text, 'Osiris the lion,' edd.pr. || L, stone; perhaps the date of ■ local festival, edd.pr.

1960. Narmuthis. Inscribed stamp, 2nd/3rd cent. A.D. Rectangular wooden stamp with retrograde inscription flanked by outstretched hand and cobra crowned with solar disk, found in a house on the western side of the dromos. Ed.pr. R.Pintaudi, *APapyrol* 26 (2014) 313-317 no. 1 (ph.).

hand Τύχης χιρισμοῦ cobra

'(Proprietà) dell'amministrazione / della corporazione della Τύχη,' i.e. Renenut, figured by the cobra; hence the stamp is connected to the main temple of Narmuthis, ed.pr.; for the function ed.pr. refers to G.Nachtergael, *CE* 76 (2001) 233-237.

1961-1962. Naukratis. Graffiti, Archaic/Classical period. Ed.pr. A.Johnston, *BICS* 57 (2014) 122-124 (ph.; dr.).

1961: 122-124 (ph.; dr.). **Graffito, late 7th/early 6th cent.** B.C. Two joining fragments from the outside of the base of a Chian kernos; now in London (British Museum, GR1924,1201.519 + 1965,0930.293): [- ? -]. . ὁ Λύδιο̣[ς - ? -]

Perhaps [ἀνέθηκεν τῆι Ἀφροδίτ]ηι or [ἀνέθηκε]ν, ed.pr., with parallels; less likely possibilities are an unattested name Πολύδιος, a descriptor of the vessel, τὸ λύδιον, or a genitive τό Λυδίο || Λύδιο̣[ς]: to be added to the ethnics of dedicants at Naukratis, ed.pr.

1962: 122 (ph.; dr.). **Graffito, undated.** On flared foot of open vase comparable to a Corinthian krater; now in London (British Museum, GR1965,0930.454): [- ? -]Α . ΝΛ[- ? -]

The second letter Δ or P; not likely an error for Ἀπολλ[, ed.pr.

1963. Naukratis (?). Amphora stamp, Hellenistic. For a monogram on a stamped amphora handle probably found by W.M.F.Petrie at Naukratis and now in London (British Museum), possibly to be resolved Βάρκη, see A.Johnston, *BICS* 57 (2014) 120/121 (ph.; dr.), with parallels from Antikythera, Alexandria, Kyrenaika, and Lissos (Albania).

1964. Naukratis. Gold lamella of Ti. Klaudios Artemidoros, 1st cent. A.D. *I.Delta* I pp. 760/761 no. 29. R.I.Thomas, *British Museum Studies in Ancient Egypt and Sudan* 21 (2014) 199, adduces this object, now in the British Museum, with text, translation, good color ph., and information on finding context, as evidence of the accumulation of wealth in Roman Naukratis; ■ homonymous athlete Ti. Κλ. Ἀρτεμίδωρος of Tralles, victor at Olympia, is known to have competed also at Alexandria (*Olympionikai* 799; *I.Eph.* 1124).

1965. Oxyrhynchos. Greek inscriptions, Imperial/Byzantine periods. C.Piedrafita, *Auríga* 73 (2014) 16-19 (in Catalan), reviews the progress in publication of the inscriptions found in Catalan explorations: ph. of *SEG* LIII 1994, LXII 1767, 1768 (1), (3); with bibliography (all previously covered in *SEG*). For an ineditum see our lemma no. 1967.

Ead., in J.Padró (ed.), *Oxyrhynchos III. La tombe no. 1 à la Nécropole Haute* (Barcelona 2014) 193-197, republishes *SEG* LXII 1768 (1)/(2) (ph.); with mention of a new dipinto in black found close to (1) on the wall of the tomb with the single letter Π.

1966. Vacat.

1967. Oxyrhynchos. Christian epitaph, Byzantine period. Fragment of a marble plaque. Mentioned by C.Piedrafita, *Auríga* 73 (2014) 17 (in Catalan) (ph.), said to be under study [read from ph., Zellmann-Rohrer]:

staurogram κ(ύριο)ς ὁ θ(εὸ)ς [ὁ εὔσ]-
πλαγχν[ος καὶ]
ἐλεήμονο[ς ἐν]
παραδίσῳ [τῆς]
τρυφῆ[ς μετὰ ὁ]-
σίω[ν - - ca. 7 - -]
- - - - - - - - - - - - -

[Restored from the nearly identical formula in *SEG* XLIII 1175 (Egypt, unknown provenance, now Cairo Museum) || 1. ΚC, ΘC, stone || 3. i.e. ἐλεήμων (same error in *SEG* XLIII 1175) || 4/5 παραδίσῳ [τῆς] τρυφῆ[ς]: cf. Genesis 3:23/24 || 6. likely [καὶ δικαίων], followed at least by the prayer τῆς ψυχῆς NN ἀναπαύσῃ ■ in *SEG* XLIII 1175, Zellmann-Rohrer.]

1968. Oxyrhynchos. Incertum, Byzantine period. Ceramic disk, perhaps jar-stopper. Ed.pr. M.Mascort, in *Oxyrhynchos III* -- (see our lemma no. 1965) 264 no. 687 (ph.; dr.; majuscules), said to be Coptic: ear of wheat ἄπα Φοιβάμων

1969. Oxyrhynchos. Amphora dipinti, Byzantine period. M.Mascort, in *Oxyrhynchos III* -- (see our lemma no. 1965) 266 no. 711, 268 no. 764 (dr.), mentions two dipinti; no texts [in no. 711 perhaps χωρ(ίον) Κ[- ? -]| μερ( ) Ἱέρακα; in no. 764 four lines, LL. 1/2 cross ΕΙΣΤΕΑ[- ? -]| υἱοῦ Ψ[- ? -], Zellmann-Rohrer].

1970. Qantara. Labels on sundial, ca. 320 B.C. Stone dial with horizontal plan, the slope ruled lengthwise in seven rectangles, each with six holes; aligned with these on the flat top are markings for the months. Described by J.Clédat, *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes* 37 (1915) 38/39 (dr.); see further L.Borchardt, *Altägyptische Zeitmessung* (Berlin 1920) 43-47 (dr.); recently adduced by A.-C.Salmas, *BIFAO* 114 (2014) 421-425 (dr.), as an example of seasonal adjustment in solar timekeeping devices. Cf. our lemma no. 1997.

Παρμου(θι)
Παμε(νωθ) Παχ(ων)
Μεχι(ρ) Παυ(νι)
4 Τυβι Επε(ιφ)
Χοια(κ) Με(σορη)
Αθυρ Θωυ(τ)
Φαοιφι

Calibrated for a latitude of 31°N; dating based on equation of summer solstice to the month of Pharmouthi, B. |: abbreviations unmarked.

1971. Setis. Dedication by the basilistai on behalf of Ptolemaic rulers, ca. 143/142 B.C. *IThSy* 303; *SEG* LV 1841.* E.Laskowska-Kusztal, *Études et Travaux* 27 (2014) 218-232 (ph.), publishes a fragment of a hieroglyphic wall-inscription with a Ptolemaic royal offering scene possibly of Ptolemy VI and his son Ptolemy Eupator ca. 152, which provides depictions and corresponding Egyptian names for the obscure gods Πετεμπαμεντις, Πετενσηνις, and Πετενσητις in LL. 8/9 of the Setis text.

1972. Silsilis. Graffiti, Imperial period. For a report on an epigraphic survey of the site mostly focused on quarry marks but including a dr. of *IThSy* 158/159, 160 [a Πακοιβις son of Πασυηρις, perhaps the same man, appears in a mostly illegible, unpublished graffito c. 3 m. below, which begins τὸ προσκύνημα and ends (ἔτους) η' Γλαύτιος Θωθ ιθ', Zellmann-Rohrer], 161, 162 [read from dr. τὸ προσκύνμα | Αρβεσχινι | Πετεφιβι, Zellmann-Rohrer], 163, see M.Nilsson, in K.Accetta, R.Fellinger, P.Lourenço Gonçalves, S.Musselwhite, P.Van Pelt (edd.), *Current Research in Egyptology 2013. Proceedings of the Fourteenth Annual Symposium, University of Cambridge, United Kingdom, March 19-22, 2013* (Oxford 2014) 122-124.

1973. Sinai. Religion: Christian pilgrimage. S.Destephen, in S.Demougin, M.Navarro Caballero (edd.), *Se déplacer dans l'Empire romain. Approches épigraphiques. XVIII^e rencontre franco-italienne d'épigraphie du monde romain, Bordeaux 7-8 octobre 2011* (Paris 2014) 135-156, cites various graffiti in a study of this topic, in particular the corpus of A.Negev, *I.Wadi Haggag*, with mention also of M.E.Stone, *Rock Inscriptions and Graffiti Project. Catalogue of Inscriptions* (Atlanta 1992), and the texts from the monastery of St. Catherine's ed. I.Ševčenko, *DOP* 20 (1966) 262 no. 3, 264 nos. 13/14 (cf. L. Robert, *BE* [1968] no. 562); with focus on the ca. 200 Greek, Christian texts excluding the Mediterranean coast and the settlements of the Negev; brief comments on onomastics. S. finds little sign of international pilgrimage to Sinai in these texts; against the assessment of Negev, the graffiti lack strong associations with Christian pilgrimage to Sinai; the Greek Christian graffiti are rather a continuation of practices attested by Semitic-language graffiti, of regional travelers on commercial journeys. Cf. D.Feissel, *BE* (2014) no. 525; P.-L.Gatier, *An.Ép.* (2014) [2017] no. 1411, finds the conclusion unconvincing, pointing out the presence of women in the graffiti and the rarity of Christian graffiti in Greek elsewhere in the Near East.

1974. Sinai (area of: Wadi Haggag). Christian prayer, 6th/7th cent. A.D. *I.Wadi Haggag* 101; *SEG* XXVI 1656. J.D.Sosin, *ZPE* 189 (2014) 148 (ph.), identifies this inscription in a ph. taken by R.Whitcombe in 2011 and posted on the social media photography site Flickr, offering corrected readings upon ed.pr. [but unaware of the subsequent, independent edition in Negev's corpus, and following the erroneous location at Aila, as reported also in *SEG* XXVI, Zellmann-Rohrer]; the observations not superseded by Negev are: L. 1, S. apparently agrees with ed.pr. in seeing no horizontal bar in the abbreviation Κ(ύρι)ε; L. 3, Ἰωάννην is written with initial diairesis and followed by a cross. Cf. D.Feissel, *BE* (2014) no. 526.

1975. Sinai (area of: Wadi Haggag). Christian graffito of Todeos, Byzantine period. *I.Wadi Haggag* 89. Cited by S.Destephan, in *Se déplacer* -- (see our lemma no. 1973) 149 note 42; D.Feissel, *BE* (2014) no. 525, proposes to correct τὸ Δεος in L. 2 to the name Τοδεος.

1976. Sinai (area of: Wadi Haggag). Christian graffito, Byzantine period. *I.Wadi Haggag* 110. S.Destephen, in *Se déplacer* -- (see our lemma no. 1973) 151 note 54, discerns in L. 6 a form of the toponym Σοβατα where Negev printed ΟΜΜΑΡΙΣΤΟΝΣΟΒΑΙΑ and thought of members of the Arabian tribe of the Homeritai stationed at Σοβαια, with which he identified Qaṣr Sbaya in Moab.

1977. Sinai (area of: Wadi Mukattab). Christian graffito of Ioasaph, Byzantine period. J.Euting, *Sinaïtische Inschriften* (Berlin 1891) 80 no. 619 (dr.). Mentioned by S.Destephen, in *Se déplacer* -- (see our lemma no. 1973) 151, as a rare example of a traveler from beyond the Palestinian/Arabian vicinity attested in the interior of Sinai: Ιωασαφ Ῥόδιος

1978. Soknopaiou Nesos. Dedication in honor of Augustus, ca. 27 B.C. - 14 A.D. *SEG* LXIII 1683. For the iconography see now P.Davoli, in *Le myrte* -- (see our lemma no. 1642) 58 (ph.).

1979. Syene (area of: Qubbat al-Hawa). Christian inscriptions, Byzantine period. B.R.Hellinckx, *CE* 89 (2014) 290, reports the preparation of a corpus of the Greek inscriptions, along with those in Coptic and Arabic, from the monastic church at this site by R.Dekker, S.Torallas Tovar, and A.Zomeño.

1980. Tanis. Label on sundial, 1st cent. B.C. Miniature conical ivory sundial with rubricated day curves, inscribed on the front face; found in a private house, now in London (British Museum). Edd.pr. J.Evans, M.Marée, *JHA* 39 (2008) 1-17 (ph.); for further discussion in a study of Egyptian sundials see now A.-C.Salmas, *BIFAO* 114 (2014) 436-438 (ph.): ἰσημερία

Calibrated for a latitude of 33°, near that of Tanis (31°); the dial was nailed in place in the house, and the inscription marked the equinox when the front face was illuminated, edd.pr.

1981. Terenouthis. Epitaph of Sosandros, 1st cent. A.D. *SEG* XLVIII 2015. For a ph. see now also S.Dhennin, *Bulletin de la Société française d'égyptologie* 189 (2014) 23.

1982. Terenouthis. Epitaph of Isidora, 3rd/4th cent. A.D. *SEG* XX 529. For a dr. showing placement within a reconstruction of the tomb see S.Dhennin, *Bulletin de la Société française d'égyptologie* 189 (2014) 22.

1983. Terenouthis (?). Dedication of Theodoros the gymnasiarch and associates to Hermes and Herakles, re-used [redacted] epitaph of Thaneutis, ca. 186-180 B.C. **and 10** A.D. Rectangular stele of reddish limestone with dedication on the front (A) and epitaph added on the back, rotated 90 degrees clockwise (B). Ed.pr. M.L.Strack, *APF* 2 (1903) 548 no. 26 on the basis of a copy by B.P.Grenfell after purchase at Cairo; re-published after re-discovery in London (British Museum) by M.C.D.Paganini, *ZPE* 189 (2014) 127-132 (ph.; dr.), who argues for provenance from Terenouthis on onomastic grounds. Cf. F.Kayser, *BE* (2015) no. 730; *EBGR* (2014) no. 100; Greek text and French translation of B, É.Perrin-Saminadayer, *An.Ép.* (2014) [2017] no. 1421.

A:
ὑπὲρ βασιλέως Πτ[ολεμαίου]
καὶ βασιλίσσης Κλεο[πάτρας]
vacat θεῶν ἐπιφανῶν
4 vacat καὶ τῶν τέκνων αὐ[τῶν]
Θεόδωρος Διονυσίου ὁ γυμ[νασίαρχος]
vacat καὶ οἱ ἐκ τοῦ γυμνα[σίου]
vacat Ἑρμεῖ Ἡρακλεῖ

B:
Θανευτιν Αρι-
τος χρηστὴ ἄλυ-
πε φιλότεκνε
4 ἐτῶν ἑβδομή-
κοντα πέντε
vacat (ἔτους) μ' Ἁθὺρ δ'

A. Likely set up in a gymnasium, P. || 1-4. Ptolemy V, Kleopatra I, dated ca. 186-180 B.C. on prosopographical grounds, P. || 5. ὁ{ι}, ed.pr. || for an ex-gymnasiarch at Terenouthis cf. *SEG* XXXV 1666; the dedication of A. probably in Terenouthis as was the deceased of B. (see below), hence the earliest attestation of the activity of [redacted] gymnasiarch in the chora, P. || B.1. Θανευτιν: Egyptian name, syncopation of *Θανευτιον (hypocoristic of Θανευτις), attested in inscriptions only at Terenouthis, *SEG* XX 525, 543, 620; XXXV 1638; XLI 1642; and once in a census return on papyrus from the same nome (Prosopites), P.; Θανευτιν is rather acc. for nom. of Θανευτις, Perrin-Saminadayer [but the form in -ιν is found where the nom. is expected in four of P.'s parallels, Zellmann-Rohrer] || 1/2. Αρι|τος: perhaps variant spelling of Ἄρητος, gen. of Ἄρης, P. || 3. φιλότεκνε: characteristic of the formulary of Terenouthis, P. || 6. L Μ ΑΘΥΡ Δ̄, stone; year 40, 4 Hathyr, reign of Ptolemy VIII Euergetes II or Augustus, the latter preferable on palaeographic grounds = 10 A.D., ed.pr.

1984. Terenouthis (?). Epitaph of Harpochratous, 2nd cent. A.D. Limestone janiform stele with relief of man reclining on couch within shrine, above which a jackal and below which a panel with shallow relief of vase flanked by Nemesis as griffin resting paw on wheel and standing orant figure, inscribed below; on obverse, relief of standing, helmeted Athena with spear and shield; now in Paris. Ed.pr. R.S.Bianchi, in J.-P.Montesino (ed.), *Varia Cybeliana* 1 (Paris 2014) 97-102 (ph.) (deficient majuscules); Greek text and French translation with a new reading, É.Perrin-Saminadayer, *An.Ép.* (2014) [2017] no. 1420.

Αρποχρατου[ς | ἐ]τῶν νβ' εὐχή[ν]

Stele of the 'Kom Abu Billou type,' dating and provenance on stylistic grounds, ed.pr. [for the formula cf. e.g. *SEG* XXXV 1620, Zellmann-Rohrer] || 1. ΑΡΙΤΙ . . . Χ . . . Α, ed.pr.; corr. Perrin-Saminadayer || 2. [Ε]ΤΩΝ, ed.pr.; corr. Perrin-Saminadayer [from ph. rather εὐ(ψύ)χι in fine? Zellmann-Rohrer].

1985. Thebes. Graffito of the prefect Alexandros, Byzantine period. *I.Syringes* 1733; *SEG* LII 1809. F.Kayser, in *L'armée* -- (see our lemma no. 1865) 191/192, accepts the later dating of Cuvigny on the basis of palaeography and adds the presence of the νοτάριος Ισακ; the κάστρα Θηβῶν should be the construction at Luxor under the Tetrarchy.

1986. Thebes (area of: Deir el-Bahari). Abecedary, Byzantine period. A.Bataille, *Inscriptions grecques du temple de Hatshepsout à Deir el-Bahari* (Cairo 1951) 131/132 no. 185. S.Bucking, in A.Mullen, P.James (edd.), *Multilingualism in the Graeco-Roman Worlds* (Cambridge 2012) 235-252 (illegible ph.), considers after autopsy the function of the text in relation to its spatial context, on [redacted] doorjamb, as either educational, placed at an unusual height due to raised ground level after accumulation of debris, or as 'a symbol of ritual power.' Cf. now also id. in M.T.Rutz, M.M.Kersel (edd.), *Archaeologies of Text. Archaeology, Technology, and Ethics* (Oxford 2014) 62/63, 65, with additional comments on the alphabetic acrostics in Bataille *op.cit.* nos. 187/188, found also in the *Palatine Anthology* (9.538).

1987. Thebes (area of: Karnak). Honorary inscriptions for Roman emperors, 1st cent. A.D. *SB* VIII 9671; cf. *SEG* LVIII 1825. A.Jördens, *Chiron* 44 (2014) 147/148, argues against S.Pfeiffer, *Der römische Kaiser und das Land am Nil. Kaiserverehrung und Kaiserkult in Alexandria und Ägypten von Augustus bis Caracalla (30 v. Chr. – 217 n. Chr.)* (Stuttgart 2010) 242/243, that the statues are honorific and have nothing to do with the imperial cult, pointing to the low quality of the workmanship, uneven distribution among the emperors concerned, and restriction of the title θεός to Titos; contrary to what has been claimed by Pfeiffer and others, there is no secure mention of Tiberios in the inscriptions. For a confrontation of the arguments of Pfeiffer and Jördens on the imperial cult see already *SEG* LX 1772.

1988-1989. Thebes (area of: Karnak). Amphora stamps, 3rd/2nd cent. B.C. Found in the area of the Ptolemaic baths; mentioned by M.Boraik, M.Naguib, *Cahiers de Karnak* 14 (2013) 105 (ph.; dr.); no text [read from ph., Zellmann-Rohrer].

1988: 105 no. KB 103 (ph.; dr.). **Amphora stamp.** Rectangular stamp on Rhodian amphora with text above caduceus.: Εὐκλείτου

1989: 105 no. KB104 (ph.; dr.). **Amphora stamp, ca. 203-199 B.C.** Rectangular stamp on Rhodian amphora: [ἐ]πὶ Ε[ὐ]κρ|ατίδα

[See G.Cankardeş-Şenol, *Lexicon of Eponym Dies on Rhodian Amphora Stamps* 2 (Alexandria 2015) 147-154, Zellmann-Rohrer.]

1990. Thebes (area of: Memnonia). Epigrams of Iulia Balbilla, 130 A.D. *I.Col.Memnon* **28-31.** *SEG* VIII 715-718; LXI 1537.* In a review of the edition of A.M.Cirio, V.Garulli, *Eikasmos* 25 (2014) 470, comments on the representation of digamma in the text in relation to the study of dialectology by ancient grammarians.

1991. Thebes (area of: Memnonia). Amphora stamp, ca. 137-135 B.C. On handle of Rhodian vessel, found in later occupation of the Ramesseum. Edd.pr. C.Leblanc, M.A.M.Shaker, S.M.Zaki, E.Livio, *Memnonia* 25 (2014) 82 (ph.; dr.): ἐπὶ Ἀνδρία | Δαλίου

1. ΕΠ ἈΝΔΡΙΑ[Σ], edd.pr. with reference to G.Cankardeş-Şenol, *Lexicon of Eponym Dies on Rhodian Amphora Stamps* 1 (Alexandria 2015) 218-234 [corr. from ph., Zellmann-Rohrer]

1992. Thebes (area of: Valley of the Eagle). Bilingual (Greek-Demotic) rock-cut graffiti of Didymos, Hellenistic/Imperial period. Two copies of the same text each accompanied by a Demotic version. Ed.pr. A.Bataille, *BIFAO* 38 (1939) 166/167 nos. 42, 44 (dr.; Greek only); re-published with both languages by R.Jasnow, in H.-J.Thissen, K.-T.Zauzich (edd.), *Grammata Demotika. Festschrift für Erich Lüddeckens zum 15. Juni 1983* (Würzburg 1984) 89 no. 3 (dr.) after facsimiles in A.F.Sadek, *Graffiti de la montagne thébaine* 3.4 (Cairo 1972) pl. CCXVII nos. 3242, 3246; now re-printed in J.Moje, *Lingua Aegyptia* 22 (2014) 164 nos. 7/8 (dr.), and S.P.Vleeming, *Demotic Graffiti and Other Short Texts Gathered from Many Publications (Short Texts III 1201-2350)* (Leuven 2015) 159/160 nos. 1543, 1545 (dr.); for the bilingual nature of the text see the discussion of Moje covered in our lemma no. 1875: Δίδυμος Επωνυχου

The Demotic version runs 'Ḥr son of Iw=f-ʿnḫ,' the latter transliterated into Greek, the former making up a double name, ed.pr.

1993. Thebes (?). Benediction on ring or mortarium, Imperial period. Pictured in a lithograph made from a copy taken by J.-J.Rifaud, who apparently found the object in his explorations in the vicinity of Thebes. Described by L.Delvaux, in M.-C.Bruwier, W.Claes, A.Quertinmont (edd.), *"La Description de l'Égypte" de Jean-Jacques Rifaud (1813-1826)* (Brussels 2014) 94, based on Rifaud's plate 120 no. 6, which is reproduced, as 'une inscription ... probablement gravée sur un ... chaton de bague;' no text [read from lithograph, Zellmann-Rohrer]: Εἰρηναῖ | εὐτύχι hedera [perhaps instead a mortarium; for parallels for the text see now A.G.Yangaki, *Βυζαντινά Σύμμεικτα* 19 (2009) 250, 270/271 (with our lemma no. 2150), Zellmann-Rohrer].

1994. Egypt. Unknown provenance (Delta?). Trilingual (Greek-Hieroglyphic-Demotic) epitaph of Arn-, late Hellenistic. Rectangular stone stele with rounded top; scene of presentation of mummy on lion-shaped bier to an enthroned Osiris, inscribed at top in hieroglyphic and Greek, below in Demotic. Described in the auction catalogue Drouot, *Archéologie, 1-2 Oct. 2003* (Paris 2003) 138 lot 546 (ph.) [non vidimus]; ed.pr. J.Moje, *Journal of the Society for the Study of Egyptian Antiquities* 39 (2012/13) [2014] 106-108 no. 5 (dr.): Αρν[- ? -]| Τανω

Hieroglyphic '[...] Osiris [Harnebsechem?]. Rezitation. (Gott) Osiris [...];' Demotic 'Für den Osiris Harnebsechem (?), geboren von Tana;' located to the Delta on the basis of iconography and the use of metronym, ed.pr. || 1. Greek transcription of Harnebsechem, probably derived from the toponym Sḫm, Letopolis, ed.pr. || 2. Τανω: metronym, ed.pr.

1995. Egypt. Unknown provenance. Christian epitaph of Paulos, 3rd-5th cent. A.D. Limestone stele with rounded top, relief of eagle with bulla around its neck beneath arch, inscribed below; now in Paris. Ed.pr. R.S.Bianchi, in J.-P.Montesino (ed.), *Varia Cybeliana* 1 (Paris 2014) 103-106 (ph.) (majuscules); Greek text with a new reading and dating in É.Perrin-Saminadayer, *An.Ép.* (2014) [2017] no. 1432: εἷς θεὼς | ὁ βοεθός·| Παῦλος

Relief of 'an avian ... adorned with a black *nefer*-sign,' ed.pr. [for the eagle motif in a Christian context see our lemma no. 1664, Zellmann-Rohrer] || [1/2. for the formula cf. Lefebvre, *Recueil* 520; *SEG* XXX 1740; in general *SEG* LX 2005, Zellmann-Rohrer] || 1. ΘΕΟΣ, ed.pr.; corr. Perrin-Saminadayer.

1996. Egypt. Unknown provenance. Signature of the coroplast Mydas, 1st cent. B.C./1st cent. A.D. Molded terracotta of nude Harpokrates on throne holding left index finger to mouth, crowned with solar disk and flanked by two snakes; inscribed below on the sockle; now in Brussels (Musées Royaux). Ed.pr. R.L.Scheurleer, in H.Willems, W.Clarysse (edd.), *Les empereurs du Nil* (Leuven 2000) 266 no. 194 (ph.); now cataloged by C.Boutantin, *Terres cuites et culte domestique. Bestiaire de l'Égypte gréco-romaine* (Leiden 2014) 497 no. 359 (ph.), with the above dating: Μυδᾶτος

B. refers to parallels for the signature in G.Nachtergael, in M.-O.Jentel, G.Deschênes-Wagner (edd.), *Tranquillitas. Mélanges en l'honneur de Tran tam Tinh* (Québec 1994) 416-420 (cf. *SEG* XLIV 1432 and now our lemma no. 1890).

1997. Egypt. Unknown provenance. Labels on sundial, ca. 25 A.D. Basalt dial with horizontal plan; the slope divided lengthwise into seven rectangles, each pitted with six holes and marked at the top with a symbol for a day of the week; aligned with these on the flat top are labels for the Egyptian months. Described by G.Legrain, *Catalogue H. Hoffmann. Catalogue des antiquités égyptiennes. Objets en or et en argent, bronzes, pierres, ivoires, bois sculptés, terres cuites et terres émaillées, verres, tissues, etc.* (Paris 1894) 147/148 no. 456 (dr.); see further L.Borchardt, *Altägyptische Zeitmessung* (Berlin 1920) 44 (dr.); recently adduced by A.-C.Salmas, *BIFAO* 114 (2014) 421-425 (dr.), as an example of seasonal adjustment in solar timekeeping devices. Cf. our lemma no. 1970.

Χοια(κ)
Αθυ(ρ) Τυβ(ι)
Φαω(φι) Μεχ(ιρ)
Θωυ(τ) Φαμε(νωθ)
Μεσ(ορη) Φαρμ(ουθι)
Επ̣ε̣(ιφ) Παχω(ν)
Παυ(νι)

Calibrated for a latitude of 29° N; dating as in our lemma no. 1970, B. || abbreviations by supralinear stroke.

1998. Egypt. Unknown provenance. Acclamation of Sarapis and Neotera, 2nd/3rd cent. A.D. Nearly rectangular bronze plaque originally forming part of a bracelet, decorated with figures of 28 divinities in two registers above and below the text, once in the collection of Francesco Bianchini (Verona), now in Paris (Bibliothèque nationale de France). Edd.pr. E.Babelon, J.-A.Blanchet, *Catalogue des bronzes antiques de la Bibliothèque nationale* (Paris 1895) 701 no. 2295 (majuscules). Re-published after autopsy by R.Veymiers, *RA* 57 (2014) 37-56 (ph.; dr.; French translation) with improved readings and detailed commentary; summary by id., in L.Bricault, R.Veymiers (edd.), *Bibliotheca Isiaca* III (Bordeaux 2014) 222 no. V.CC 9 (ph.; dr.); cf. A.Chaniotis, *EBGR* (2014) no. 135; É.Perrin-Saminadayer, *An.Ép.* (2014) [2017] no. 1433.

[μ]έγα τὸ ὄνομα το[ῦ] Σάραπις· μεγάλ[η ἡ Ν]ε̣ωτέρα ἡ ἀνείκ̣ητος

Text of V.; . . . ΕΙΑ τὸ ὄνομα Τ . . ΣΑΡ·ΑΥ . . ΕΝΤΙΑ Λ . . . ΤΕΙΑ ΜΑΝ . . ΝΤΟΣ·, edd.pr. || two acclamations selecting divinities for special praise but not excluding the cult of others, hence 'megatheism,' V., with extensive comments on the formulary and reference to his monograph covered in *SEG* LIX 2040 || [μ]έγα τὸ ὄνομα το[ῦ] Σάραπις: parallels include our lemmata nos. 1999, 2007, V. || μεγάλ[η ἡ Ν]ε̣ωτέρα ἡ ἀνείκ̣ητος: parallels include *SEG* LXIII 1587 (with additional bibliography); among Κόρη and other possibilities the goddess is most likely Isis, cf. inter alia the titulature of Kleopatra VII as θεὰ Νεωτέρα and Νέα Ἶσις, V. || among the divinities represented are to be identified, in the upper register Nemesis (?), the Dioskoroi, Anoubis, Demeter, Sarapis, Harpochrates, Isis, Isis-Thermouthis, Agathos Daimon, Osiris, Horos as falcon, and in the lower register Tithoes, two further forms of Horos and Anoubis (?), Selene (?), Poseidon (?), mummiform Osiris, and Athena, all of whom are subject to '*interpretatio graeca, aegyptiaca*, voire *romana*,' V.

1999. Egypt. Unknown provenance. Acclamation of Sarapis and Neotera, 2nd/3rd cent. A.D. Bronze plaque at center of bracelet, inscribed to the right of representations of twelve divine figures; now in Boston (Museum of Fine Arts). Ed.pr. R.Veymiers, *RA* 57 (2014) 52/53 (ph.); cf. also id., in L.Bricault, R.Veymiers (edd.), *Bibliotheca Isiaca* III (Bordeaux 2014) 221/222 no. V.CB 17 (ph.).

μέγα τὸ | ὄνομα τοῦ | Σάραπις

For discussion of the formulary and iconography by ed.pr. see our lemma no. 1998; the figures are similar to those in the upper register of that composition, here Nemesis, the Dioskoroi, Sarapis, Kerberos, Harpochrates, Isis, Demeter, Hermanoubis, Isis-Thermouthis, Agathos Daimon, and Horos the falcon.

2000. Vacat.

2001-2002. Egypt. Unknown provenance. Christian inscriptions on amulets, 6th/7th cent. A.D. D.Bénazeth, in *Coptic civilization* -- (see our lemma no. 1911) 220 (dr.), illustrates some unpublished amulets now in Paris (Louvre), described as 'some words taken from the Psalms engraved on some bracelets [which] added magical protection for their owner.'

2001: Louvre inv. E17352. Inscribed on connecting sections between medallions, two of which bear images of nimbed rider lancing demon.

cross ὁ κατ|[οικῶ]ν ἐ|ν βοηθίᾳ | τοῦ ὑψ(ίστου)

[Psalm 90(91):1; cf. *SB* I 1572-1579, and in gen. *SEG* XXXIV 1727, Zellmann-Rohrer]

2002: Louvre inv. E13516. Inscribed on connecting sections within tabulae ansatae between medallions: cross ὁ κ|ατ|οικ|ῶν

2003. Egypt (or Nubia). Unknown provenance. Christian inscription, 7th-9th cent. A.D. Scratched on the body of a bronze jug; once in the Egyptological collection of Robert Grenville Gayer-Anderson, now in Liverpool (World Museum). Ed.pr. A.Łajtar, in M. Długosz (ed.), *Vom "Troglodytenland" ins Reich der Scheherazade. Archäologie, Kunst und Religion zwischen Okzident und Orient. Festschrift für Piotr O. Scholz zum 70. Geburtstag* (Berlin 2014) 269-273 (ph.; dr.), with analysis of the vessel by T.Górecki *ibid.* 259-268, who proposes that it may have served liturgical hand-washing; cf. *CIEN* (2014) no. 2.: forked cross (Ε)ὐχάριος

Letterforms: circular termini resemble the ring-letters or 'Brillenbuchstaben' found in magical texts, ed.pr. || ΟΥΧΑΡΪΟΣ, jug; either a nom. Εὐχάριος or an as-yet unattested gen. of Εὔχαρις, the latter possibly male or female: not likely (θ)(εο)ῦ χάρι{ο}ς, ed.pr.

NUBIA

2004. Nubia (and Ethiopia). Christianity. J.H.F.Dijkstra, W.Tabbernee, in W.Tabbernee (ed.), *Early Christianity in Contexts. An Exploration across Cultures and Continents* (Grand Rapids 2014) 210-222, briefly discuss several inscriptions, stressing the contribution of non-literary sources to the history of Christian Nubia: for the persistence of traditional cult, *SB* I 1521-1524, 5099; V 8536 (to be dated in the 5th cent., see already *SEG* LXIII 1714), 8697; XIV 11957. Presented in translation is *SEG* XVIII 724 (LII 1818*; *SB* VIII 10074), which attests the organization of the Nubian church and a mixture in titulature and onomastics of Egyptian, Byzantine, and Nubian elements. Christianity reached Nubia before the 6th cent., and its spread owes less to the Byzantine missions described by John of Ephesos than previously thought. Cf. *CIEN* (2014) no. 80.

P.Piovanelli, in *Inside and Out* -- (see our lemma no. 1851) 344-350, gives an overview of the epigraphic dossier of the kings of Aksum (those using Greek are *I.Éthiopie* 270/270 bis [*FHN* III 298], 271 [*FHN* III 299], 277, 286/286A), with particular attention to the conversion of Ezana to Christianity as witnessed by developments in the formulary of his inscribed monuments.

2005. Nubia. History and epigraphy, 4th/5th cent. A.D. J.H.F.Dijkstra, in *Inside and Out* -- (see our lemma no. 1851) 299-330, examines 'inside' sources for the Blemmyes and No(u)bades; Greek inscriptions include *SB* I 1521-1524 (*FHN* III 310/311), 5099 (*FHN* III 312); V 8697 (*FHN* III 313); detailed consideration of the letter of Silko (*SB* V 8536; *I.Prose* 67; *FHN* III 317; ph.), in which the choice of the title βασιλίσκος, and the use of Greek, emphasizes the chieftan Silko's relation to the βασιλεύς i.q. Roman emperor, as a sort of 'middleman;' a figural graffito on nearby blocks of the temple wall is no longer to be associated with this text. Such sources complicate the account from 'outside' sources of politically cohesive kingdoms in conflict with each other and with Rome. Cf. *CIEN* (2014) no. 84.

For comments on the titles βασιλίσκος and φύλαρχος in the letter of Silko and *SEG* XL 1591 (*FHN* III 313) see also A.Obłuski, *The Rise of Nobadia. Social Changes in Northern Nubia in Late Antiquity* (Warsaw 2014) 188-192.

2006. Nubia. For the identification of copies of inscriptions from Nubia see our lemma no. 1869.

2007. Karanog. Acclamation of Sarapis, 2nd/3rd cent. A.D. Iron ring enclosing a now-lost gem, inscribed around the bezel; on the band, representations of the Dioskoroi. Edd.pr. C.L.Woolley, D.Randall-Maciver, *Karanòg. The Romano-Nubian Cemetery* (Philadelphia 1910) 62, 66 no. 8129 (ph. of impression); cf. E.Séguenny, J.Desanges, *CE* 61 (1986) 325-327; emendations suggested by S.De Ricci, *RA* 17 (1911) 358, and R.Veymiers, *RA* 57 (2014) 45 (ph.), whose text we give:

μέγα τὸ ὄνομα τοῦ Σάραπις

μέγα τὸ ὄνομα τοῦ Σεράπι(δος), De Ricci; Σάραπις ἰσγάτοο Νοπατου, for ἐσχάτου Ναπατου, edd.pr.; for the discussion of V. see our lemma no. 1998; taken as evidence of assimilation of Sarapis and Amun of Napata by Séguenny, Desanges based on readings of edd.pr.

KYRENAIKA

2008. Kyrenaika. Greek Epigraphy. A.Bencivenni, S.Agimonti, in S.Orlandi et al. (edd.) *op.cit.* (see lemma no. 2125) 351-368, present activities and ideas behind the *Inscriptions of Greek Cyrenaica* (*IGCyr*) project by referring to *SEG* IX 1 (LXI 1550*; ph.) and 5 (*SEG* XVI 865*; color ph.) as examples of the epigraphic habit of Cyrenaean stonecutters and the multilayered patterns of ancient communication.

C.Dobias-Lalou, *LibAnt* 7 (2013-2014) 185-193, surveys the work done on Cyrenaean inscriptions between 2005 and 2014 (cf. *SEG* LVIII 1832), discussing recent discoveries, publications of old finds, studies on single inscriptions and institutions as well as the progress with the corpus *IGCyr* and the corpus of the metrical inscriptions from Kyrene (*GVCyr*) (see also our lemma no. 2009).

G.Paci, S.Antorlini, S.M.Marengo, in *Cirene greca e romana* 295-310, offer an exhaustive bibliographical survey of the Italian activities and publications on Greek and Latin inscriptions in Kyrene after the Second World War. On the excavations of the Italian Archaeological Mission at Kyrene since 1957 see the overview by M.Luni, O.Mei, *LibAnt* 7 (2013-2014) 63-109.

An overview of the epigraphic studies on Kyrene for the period 1913-2013 is provided by E.Rosamilia in M.Luni (ed.), *La scoperta di Cirene. Un secolo di scavi 1913-2013* (Cirene "Atene d'Africa" VIII; Rome 2014) 381-388 (photos of *SEG* IX 3, 7, 169; XVIII 750a; XLVIII 2052; LII 1839; LVIII 1838; *SEG* 55).

2009. **Kyrenaika. Epigrams.** C.Dobias-Lalou, in A.Delattre, A.Lionetto (edd.), *La Muse de l'éphémère. Formes de la poésiede circonstance de l'Antiquité à la Renaissance* (Paris 2014) 319-331, discusses the corpusculum of epigrams from Kyrenaika which comprises 12 epitaphs (e.g. *SEG* IX 194; XX 747-748 [XLI 1948*]; XXXII 1608 [LVIII 1840]; XXXIX 1723; XLVI 2212; LIII 2057; *CIG* 5362b; *GV* 1102; French translation), six dedicatory and honorary epigrams (e.g. *SEG* XVII 817; XX 716 [LIX 1910*; *SEC* 103]; Kaibel, *EG* 842a; French translation), one defixio (*SEC* 193 = *SEG* LVII 2027; French translation), two fragments of hymns and two very fragmentary poems. Although most of the epigrams are 'poésies de circonstance', that is, products of specific occasions and thus similar to the Dipylon oinochoe epigram (*IG* I^2 919 [*CEG* 432; $LSAG^2$ 76 no. 1; *SEG* XLVIII 89*], the Mantiklos Apollo dedication ($LSAG^2$ 94 no. 1; *CEG* 326; *SEG* LX 511*) and the Nestor's cup inscription (*SEG* XIV 604 [LXII 711*; *CEG* 454; *IGDGG* I 2; $LSAG^2$ 239 no. 1]; cf. also our lemma no. 845), they do not lack a lyric dimension and they use the conceptual and linguistic means of the genre of epic. All Greek verse inscriptions from Kyrene will be published by D.-L. in a separate corpus (*GVCyr*).

2010. **Kyrenaika. Milestones.** C.Dobias-Lalou, in *Epigrammata* 2, 164-171, collects all milestones found in the roads Kyrene-Apollonia-Darnis (*SEG* IX 251 [XIII 619b]; XIII 619a; LIV 1799; R.G.Goodchild, *PBSR* 18 (1950) 88 nos. 10a-b [Latin]); Kyrene-Balagrai (Goodchild 83-85 [Latin], 85 [illegible, only a Σ], 169-170 [Greek text given only in translation], 170 [Latin]); Balagrai-Ptolemais (*SEG* LIV 1777; Goodchild 163 [text illegible]); and Ptolemais-Taucheira-Berenike (*SEG* IX 1413). For the Ptolemaic period no such road markings survived, except perhaps for the adjective ἱππικὸς (δρόμος) (*CIG* 5150 [*SEG* IX 324]; ph.) indicating a road suitable for horses.

2011. **Kyrenaika. Mosaic inscriptions.** *SEG* LXIII 720. F.Venturini, in *Cirene greca e romana* 21-267, provides an overview of the Kyrenean mosaic production in the Hellenistic and Roman period. The following inscriptions are mentioned (ph.): *SEG* LXIII 1722/1723, 1726.

2012. **Kyrenaika. Sculptors' signatures, Hellenistic.** E.Rosamilia, in *Cirene greca e romana* 89-106, offers a corpusculum of the signatures of sculptors who worked in Kyrenaika (ph.): 1) [- - -]ηλ[. . . ⁵ . .]ς (*SEG* IX 100; first half of the 4th cent. B.C.): R. rejects Oliverio's restoration of the name as [Τ]ηλ[οκλῆς] as too short and suggests interpreting it instead as the remains of a patronymicon: [ὁ δεῖνα Τ]ηλ[οκλεῦ]ς; 2) [- - -] Δημητρίου ἐποίησε (*SEG* XX 743; 4th cent. B.C.): The use of Δημήτριος instead of Δαμάτριος reveals his foreign origin; perhaps a relative of another Demetrios attested in *SEG* IX 336; 3) Unknown (*SEC* 59; probably after 320 B.C.): the signature has been erased, but considering the length of the rasura not only the name, but also the ethnicon of the sculptor must have been written; 4) [.]ίων (*SEG* LVII 2004; 4th cent. B.C.): [Δ]ίων or [Β]ίων; 5) [- - -]άτης Μιλήσιος (*SEG* XX 744; *SB* 10189; beginning of the 3rd cent. B.C.) after the name there is a rasura which perhaps contained the name of another sculptor; 6) Θεύμανδ[ρος] (*SEC* 187; mid-3rd cent. B.C.): R. after autopsy notes that the name of the sculptor of Theraian origin is written over a rasura; 7) Unknown (*SEG* IX 156; 3rd cent. B.C.): from the signature, only the verb is preserved, [ἐπ]οίησεν, but it is probable that the name, patronymicon and ethnicon stood originally on the statue base; 8) Ἀγάθων, son of [Ἀγα?]θοκλῆς (*SEG* IX 125; *SB* 9960 i; mid-3rd cent. B.C.): contra earlier hypotheses regarding alleged foreign origin of Agathon (cf. *CID* IV 44), R. thinks that because of the wide dissemination of the names Agathon and Agathokles in Kyrene and Kyrenaika, it is more probable that he was a local; 9) Εὐφράνωρ Σωσάρχω Κυραναῖος (*SEG* XX 725; *SB* 10078; 150-107 B.C.): the dedication to Ptolemaios IX constitutes a terminus ante quem for the construction of the statue signed by Euphranor; the personal name and patronymicon are well attested in Kyrene and thus challenge earlier suggestions about an alleged Rhodian origin of the sculptor; 10) [- - -]οντος [Κυρα]ναῖος (*SEG* XVIII 735; *SB* 10082; second half of the 2nd cent. B.C.); 11) [- - -] Ἀριστομένους Ἀθηναῖος (*SEG* XXVII 1125 bis; 2nd cent. B.C.); 12) Ἄριστις Ταλβάβιος (*SEG* XXXV 1716 b; 2nd/1st cent. B.C.): for the Libyan patronymicon Ταλβάβις cf. *SEG* IX 11 LL. 2/3; 13) Unknown (*SEG* XVIII 737; *SB* 10084; 2nd/1st cent. B.C.); 14*) Ἀσκλ<η>πιάδης Ἀθην[αῖ]ος (C.H. Kraeling, *Ptolemais: City of the Libyan Pentapolis* (Chicago 1962) 214 no. 38; 2nd cent. A.D.): this is the only signature in this group from the Imperial period; 15*) Ζηνίων Ζηνίωνος (*SEG* XX 726; 2nd/1st cent. B.C.): R. doubts the identification of this person as a sculptor because of 'l'esistenza di una terza linea di testo [...] rende questo testo molto diverso da ogni formula di firma di artista nota. A ciò inoltre si aggiunge la differenza di materiale fra questa lastra e le altre del basamento, che fa pensare a un reimpiego ed esclude ogni legame con la statua di culto' (103).

2013. **Euhesperides/Berenike. Inscriptions on catapult balls, Hellenistic.** *SEG* LX 1832 [2]. In their article on the small finds from the excavations of 1971–1975, J.Lloyd (†), P.Kenrick, *Libyan Studies* 45 (2014) 138-140 (ph.), print a table providing the measurements of 23 catapult balls of limestone, sandstone and lead, 11 of them inscribed with either one letter (A, Γ, Z (?), H (?), N (?), Π, Ξ) or two letters (A + I (?), Ꮯ + Λ (?)).

2014. **Kyrene. Prohibitions against tomb violation.** In her article on various notions of space attested in the epigraphic evidence (see our lemmata nos. 2018-2022), C.Dobias-Lalou, in *Epigrammata* 2, 164-195, also discusses formulas for the protection of tombs (183-187), expressed either with an adjective (πλήρης [see our lemma no. 2022]; ἀκίνητος [*SEG* LVIII 1841; cf. also LVI 566]) or with a verb in the imperative (e.g. μηθένα ἐντίθη [*SEG* XLVII 2180 c; 2nd/1st cent. B.C.]; μὴ ἐνέρειδε μηθένα [D.M.Robinson, *AJA* 17 (1913) 175 no. 62; 3rd/2nd cent. B.C.]) or in the infinitive (e.g. ὦ μὴ ἀνῆκεν, μή τι[να βάλ]λιν · εἰ δὲ μή, χρησόμεθα κατὰ τὸν νόμον [*SEG* IX 248]; μὴ ἀνοίγεν [Robinson, *art.cit.* no. 13]).

2015. **Kyrene. Religion. Sacred space.** C.Dobias-Lalou, in *Epigrammata* 2, 187-190 (cf. our lemma no. 2014), discusses terms that reveal perceptions of sacred space or activities that took place within sacred areas, and examines the following vocabulary: βάβαλα (*SEG* IX 72, L 1638 (new text), LXII 1787* A L. 21; etymologically linked to ἔβην, βέβηκα, denotes 'ce sur quoi l'on peut "mettre le pied", parce que l'on est dans l'espace humain, profane' (188)); προβώμιος (*SEG* LXII 1787 A LL. 61, 67/68, 77) - ἀποβώμιος (*SEG* LVII 2026; 'le sacrifice προβώμιος ne peut pas se dérouler sur l'autel, dont il perturberait la pureté rituelle, mais reste un geste sacre, accompli à proximité, selon une orientation

precise de la cérémonie; l'objet ἀποβώμιος est frappé d'un interdit absolu et non conditionné par une orientation particulière' (190)); ἔμπροσθε τᾶμ πυλᾶν [ἐναντίον] τῶ Ἀποτροπαία (*SEG* LXII 1787 A Ll. 5/6; sacrifices 'for the entrance, in front of the (sanctuary) Apotropaion'; cf. the small altar with the dedication to Apollo, Zeus and Athena Apotropaioi [*SEG* LI 1554] indicating a private religious act toward the collective ritual of purification ■ documented in the lex cathartica).

2016. Kyrene. Religion. The cult of Hekate. N.Serafini, in *Cirene greca e romana* 107-126, discusses the relevant epigraphic evidence (*SEG* IX 72 [LXII 1787* = *LSCG* 115], 101, 168; XX 718 [*LSCG* Suppl. 133]; *SEC* 215, 217-220 [cf. *SEG* LVII 2025]) and archaeological evidence (on 115-126 a catalogue of the Hekataia; ph.) for the cult of Ἑκάτη, focusing on the connection between Apollo, Artemis, Aphrodite and Hekate.

2017. Kyrene. Decree of Kyrene granting equal citizenship to the Theraian residents and the ὅρκιον τῶν οἰκιστήρων, ca. 70 B.C. *SEG* IX 3, LXII 1786. A.A.Déniz, *REG* 127 (2014) 177-186, analyzes the participle ἀδήιζων (L. 39) from a phonological and morphological viewpoint and argues that it derives from an unattested *ἀδεής, 'invisible', and that the verb ἀδηίζω is semantically equivalent to ἀδηλόω and ἀφανίζω, 'render invisible'. In Ll. 39-41 (ὁ δὲ ἀποδεκόμενος ἢ ἀδήιζων ἢ πατὴρ υἱὸν ἢ ἀδελφεὸς ἀδελφεὸν παισεῖται ἅπερ ὁ μὴ λέων πλέν) he suggests the following translation: 'celui qui l'accueille ou le cache, soit un père son fils, soit un frère son frère, subira exactement la même peine que celui que ne veut pas s'embarquer'.

2018. Kyrene. Dedication of Domitia Gaia from the 'Temple of Kybele', end of the 1st/early 2nd cent. A.D. Omphals or baetyl of white marble with a serpent around it; inscription engraved around the base of the object; found in the excavations at the 'Temple of Kybele' situated in the area of the Temple of the Dioskouroi. Ed.pr. V.Giovannini, in *Cirene greca e romana* 77/78 (ph.; dr.; translation).

Δομιτία Γαΐα εὐξαμένη ἀνέθηκε folium

Perhaps a dedication to Apollo, who was still the city god of Kyrene during the Imperial period, ed.pr.

2019. Kyrene. Epitaph of Kleido, 4th/3rd cent. B.C. Monolithic sarcophagus found in 2010 in front of tomb N 176 at the northern necropolis; inscription on the lid at one of the narrow sides; ed.pr. C.Dobias-Lalou in *Epigrammata* 2, 180/181 (ph.): Κ̣λειδώ

The name Κλειδώ is unattested in Kyrene; feminine hypocoristic of Κλείδαμος or Κλείδικος; cf. *IG* II² 4858, ed.pr.

2020. Kyrene. Epitaph of Alkanor, first half of the 3rd cent. B.C. *CIG* 5152. C.Dobias-Lalou, in *Epigrammata* 2, 181-183 (French translation; ph.; dr.), revises the text after autopsy. The inscription is found in the so-called 'tombe-rouge' (cf. for the description of the tomb D.Thorn, *Libyan Studies* 38 (2007) 87-92): Ἀλκάνορος ἁ ὀπὰ ἰδία | καὶ τά[φος καὶ] σορός

ΑΜΚΑΝΟΡΟΣΑΟΤΙΜΙΔΙΑ | ΚΑΓΤΑΤΟΤ ΟΣ, *CIG* || 1. Ἀλκάνωρ is unattested (cf. Ἄλκανδρος, *SEC* 117a-b; 4th cent. B.C.); ὀπά is attested ■ 'une porte d'apparat dans un monument sacré' (183) in *SEG* IX 79, 120, 147 and *SEC* 74; 4th cent. B.C.), but the Cyrenaeans obviously used it also for what 'les archéologues modernes designent par le mot latin de *loculus* [...], c'est-à-dire une porte à encadrement mouluré et probablement aussi l'espace sur lequel elle ouvrait, le caveau', D.-L. || 2. the formulation καὶ τάφος καὶ σορός is unattested in Kyrene, D.-L. || 'Voici le compartiment personnel d'Alkanor, ainsi que sa tombe et son cercueil', D.-L.

2021. Kyrene. Epitaph of Philylla, Hellenistic. Stone sarcophagus found in the vicinity of the so-called 'tombe-rouge' at the northern necropolis; inscription engraved on the edge of the entablature that supports a statue-bust on the upper surface of the lid of a sarcophagus; ed.pr. C.Dobias-Lalou in *Epigrammata* 2, 181 (ph.): Φίλυλλα

The name Φίλυλλα is unattested; cf. the name of a priestess of Hera, Φιλυλλιώ, attested in an unpublished Cyrenaean inscription (cf. *SEG* XXXIII 1588; 1st cent. B.C.), D.L.

2022. Kyrene. Epitaphs, 1st cent. B.C.(?) to Imperial period. *SEG* IX 232, XVI 870*. C.Dobias-Lalou, in *Epigrammata* 2, 183/184 (ph.), revises after autopsy the epitaphs found on the closing panel of the door and on the surmounting lintel of the 'tombe des Mnésarques' (N 171). D.-L. recognizes three epitaphs and hence three burials (two epitaphs: *SEG* XVI 870).

(a) Κυδιμάχα Θευχρήστω | ἰάρεια | πλήρης
(b) Κληνάτα Ἀριστο[τέ]λευς | ἰάρεια Ἥρας
(c) Μνασί[α]ρχος ὁ Ἰάσ[ιος?]

(a) 3. The adjective πλήρης is also attested in tombs N 172 (unpublished; ph.), N 31 (= J.Cassels, *PBSR* 23 (1955) [*SEG* XVI 870] 26), N 422 (D.M.Robinson, *AJA* 17 [1913] 175 no. 42), N 274 (= Cassels, *art.cit.* 29), and in *CIG* 5180 h (Στράτους ὀστᾶ · πλήρης), D.-L.; see also our lemma no. 2014 || (b). Ἀριστο[κ]λεῦς?, D.-L. || (c). Μνάσαρχος Ἴασις, *SEG* XVI 870 (Cassels).

2023-2027. Kyrene. Epitaphs from the 'Carboncini tomb' (S147), Late Hellenistic to Imperial period. Ed.pr. A.Cinalli, in L.Cherstich, A.Cinalli, D.Lagatta, in J.M. Álvarez Martínez, T.Nogales Basarrate, I.Rodà de Llanza (edd.), *Actas XVIII Congreso Internacional de Arqueología Clásica. Centro y Periferia en el Mundo Clásico* (Mérida 2014) 1213-1218, offers a preliminary report of the rich epigraphic finds from Tomb S147 discovered in the Southern Necropolis of Kyrene during the surveys of the Archaeological Mission of the University 'G.D'Annunzio' of Chieti in 2006. The tomb was in use from the Late Hellenistic into the Middle Imperial period. The majority of the inscriptions are written in charcoal and consist mainly of names and acclamations of the type εὐψύχι and ὑγίαινε. C. also mentions a burial (σηκός) from the Imperial period of priests of Apollo

(Ἀπουλλίνακες is a hapax), among them a certain Ἰσοκράτης ἀρχιερεύς. See now also A.Cinalli in R.Benefiel, P.Keegan (edd.), *Inscriptions in the Private Sphere in the Greco-Roman World* (Leiden 2016) 199-206; ead. in F.Camia, L.Del Monaco, M.Nocita (edd.), *Munus Laetitiae: Studi miscellanei offerti a Maria Letizia Lazzarini* (Rome 2018) 77-92.

2023: 1215. **Epitaph of Anaxandros, Late Hellenistic.** Between the fourth and fifth loculus of Gallery A; written in charcoal. Cf. Cinalli 2016, 201/202 (color ph.).

Μεσορὴ ιγ' ὑγίαινε Ἀναξάνδρε

Μεσορή (month name in the Egyptian calendar): well attested in Kyrene and Kyrenaika from the 1st cent. B.C. to the end of the 3rd cent A.D., ed.pr. || Ἀνάξανδρος (personal name): attested in Kyrene from the 3rd cent. B.C. to the 1st cent. A.D., e.g. *SEG* 18, 264; *SEG* IX 51, ed.pr.

2024: **1216. Grave epigram for Phileso, Late Hellenistic. Beside the fifth loculus wall of Gallery B; written in charcoal. Cf. Cinalli 2016, 202/203 (translation) and Cinalli 2018, 77-92 (color ph.; dr.; translation).**

νεκρὸς ἠμὶ κόπρος,
κόπρος δ' ἔβη γῆ‹ν›·
δ' ἐστὶ θεὸς ἤ τι
4 θέογ γῆ, κα[ὶ] θεὸς δ' ἐστὶ
νεκρός· [Χαῖρ]ε Φιλησώ Ἱλ-
αρίωνος (ἔτους) ζ'
[- - -]

4. θέον for θεῖον, as a result of simplification of the diphthong -ει in antevocalic position, ed.pr. || 5. [ὑγίαιν]ε is also possible, ed.pr.; the name Φιλησώ is attested in Egypt: *I.Syringes* 641; *SEG* II 855, ed.pr. || 5/6. the name Ἱλαρίων does not occur in Cyrene but is documented in Central and Northern Greece, Asia Minor, and Italy, ed.pr. || Ll. 1-5 reproduce a quotation of a well-known epigram presented as a syllogism by Pseudo-Epicharmus (fr. 297 K.-A.), attested by the Schol. (bT) Hom. X 414: εἰμὶ νεκρός· | νεκρὸς δὲ κόπρος, γῆ δ' ἡ κόπρος ἐστίν· | εἰ δὴ γῆ θεός ἐστ', οὐ νεκρός, ἀλλὰ θεός. The same text is attested in four other inscriptions, two in Greek (Eretria: *IG* XII.9.290 = *GV* 1126 (3rd/2nd cent. B.C.) [see our lemma no. 2121]; Thisbe: *GV* 1941 (2nd/3rd cent. A.D.)) and two in Latin (Rome: *CIL* VI 29609 (1st cent. A.D.); 35887 (1) (2nd/3rd cent. A.D.)); however, the inscription from Cyrene 'adheres most closely to the literary model, as this is the only epigraphic example where the crudity of κόπρος is preferred to χόνις/*cinis*' (Cinalli 2018, 86). || translation: "Dead I am dirt, the dirt went in the soil. Earth is god or somewhat divine, then the dead is god. Farewell Phileso daughter of Hilarion, aged seven [- - -]", ed.pr.

2025: **Epitaph of Iulius Crispus and Gaius Iulius Crispus, Late Hellenistic/Imperial period.** Reused sarcophagus of Cycladic marble of a 4th-cent. B.C. typology, found in Room F; the inscriptions are written in charcoal on the long side (A) and the short side (B) of the sarcophagus. Ed.pr. Cinalli 2016, 204/205 (color ph.):

(A) Ἰούλιος Κρίσπος κ' | (B) Γάϊος Ἰούλιος Κρίσπος

A. Iulius Crispus, who died at 20 years of age, must have been the son of G. Iulius Crispus, ed.pr. || the sign | is attested in Cyrene for homonymy, ed.pr. || the cognomen Κρίσπος is documented in Kyrene and Teucheira (*SEG* IX 552, 592; XX 742 col. II l. 22), ed.pr.

2026: 1216 (ph.). **Epitaph of Euippion, Imperial period.** On a niche of Room L; painted inscription in red color with calligraphic letters. Cf. Cinalli 2016, 205/206 (color ph.): Εὐίππιον Ἀναξέα

The (female?) diminutive Εὐίππιον is a hapax, ed.pr. [For a further attestation of Ἀναξέας in Kyrene see *SEG* LIII 2049, Stavrianopoulou.]

2027: 1216 (ph.). **Epitaph of the son of Theodoros, Imperial period.** Stone slab, perhaps placed at the closing of the second niche in Room L; painted inscription in red color. Cf. Cinalli 2016, 206: [.?]ΠΑΠΩΙ Θεοδώρω

The patronymic is in the Doric genitive (cf. *SEG* IX 284; XX 742), ed.pr.

2028. **Kyrene. Topos inscription, ca. 3-4 A.D.** Three fragments of a marble stele, found at the 'Théâtre 2' during the excavations of 1934; now at the Museum of Shahat. Ed.pr. C.Dobias-Lalou in *Epigrammata* 2, 172-178 (ph.).

[- - - - -] vacat τόπος
[- - - - -] Νικηφόρο[ς]
[- - - - -] τόπος
4 [- - - - -] τόπος
[- - - - -] τόπος
[- - ca. 7 - -]ιτω τόπος
[. . 4 . .]άνορος τόπος
8 [Θ]ευδώρω τόπος
Ἀριστέα τόπος
Πολυκλεῦς τόπος
Βάκαλος τόπος
12 Ξηνοφάντω τόπος
[Ν]ικαίω τόπος
[Μ]νάσωνος τόπος
Λυσίππω τόπος
16 Δαμοσθένευς τόπος
Ἀντιπάτρω τόπος
Φαινίππω τόπος

[Φ]ιλίππω τόπος
20 [Ἡρι]λόχω τόπος
Πράτιος τόπος
Καλλιγνώτω τόπος
Ἀλεξιμάχω τόπος
24 Εὐίππῳ τόπος
Εὐμηλίδα τόπος
Νικομήδευς τόπος
Δαμοσθένευς τόπος
28 Πασικράτευς τόπος
[Ἀ]πολλω[νίω] τόπος
[- - - - - - - - - - -] [τ]όπος
[- - - - - - - - - - - -] [τό]πος
32 [- - - - - - - - - - - - - - - - - - - -]

1-2. The letters in the first two lines are larger, and are perhaps the heading, ed.pr. [ed.pr. suggests to restore the heading as [ὅσσος] Νικηφόρο[ς | ἔδωκε] τόπος, although it is clear from the photo that in L. 3 begins the text in two columns, and that L. 2 ends with the name Nikephoros, Stavrianopoulou] || 1. 2. Νικηφόρος instead of Νικεφόρος is surprising, but due to space constraints it cannot belong to a Ptolemaic royal title (cf. *OGIS* 89: θεοὶ μέγιστοι νικηφόροι), thus leaving ■ sole possibility the hypothesis of a personal name, perhaps the one who built or financed the seats (τόπος in L. 1 being in normative) for the persons mentioned below, ed.pr. || 3-31. the text in two columns begins in L. 3 || 7. [Αἰγλ]άνορος or [Εὐφρ]άνορος, equally possible; both names are very popular at that period, ed.pr. || 20. restoration of the name 's'impose'; cf. *SEG* XLIV 1153, ed.pr. || 24. [the printed text has Ἀλεξιμιάχω instead of Ἀλεξιμάχω, Stavrianopoulou] || *SEG* XX 741 (a), Kyrenaean dedication of ephebes and officers of the year 3/4 A.D., very similar in writing to the topos inscription, contains eight of the personal names read here: Αἰγλάνωρ, Ἀπολλώνιος, Εὐμηλίδας, Εὐφράνωρ, Ἡρίλοχος, Θεύδωρος, Καλλίγνωτος, Φίλιππος. Other fragmentary Kyrenaean dedications of ephebes, 'très voisines par l'écriture', contain the names Ξηνόφαντος (*SEG* XX 739 L. 3) and Λύσιππος (*SEG* XX 740 (a) I L. 3). The names Ἀπολλώνιος and Νίκαιος are attested among the νομοφύλακες of the dedication to Apollo Nomios (*SEG* IX 132; late 1st cent. B.C.) and Εὔιππος and Θεόδωρος in that of 17/16 B.C. (*SEG* IX 133). Finally, the names Αἰγλάνωρ, Ἀριστέας, Νίκαιος and Φίλιππος are read in a dedication of the ephoroi (L.Gasperini in S.Stucchi, *Cirene 1957-1966, un decennio di attività della Missione archeologica italiana a Cirene* (Tripoli 1967) 170/171 no. 23; end of the 1st cent. B.C.). The only names that appear here for the first time are Νικομήδης and Πασικράτης, ed.pr. || Since the inscription was found at the theater, it might have been tempting to attribute the names to notables for whom seats of the first rank were reserved. However, the date of 'Théâtre 2' is later than the inscription (a terminus post quem is corroborated by *SEG* XLVI 2204 (68 A.D.) found in secondary use as a column in the theater). Ed.pr. proposes that this is a 'pierre errante' in secondary use; if so, the finding place does not help to determine its function. It remains possible that the inscription referred to seat assignments in one of the official buildings used for public meetings in the agora or in another theater, perhaps at the sanctuary of Apollo or the extra-urban sanctuary of Demeter, ed.pr.

2029. Kyrene. Graffito, Archaic period. Fragment of a brick, found in the excavations of 2012 in the sanctuary of the ioskouroi; the inscription is written in three lines, one running vertically and

the two others inscribed at a different angle and nearly parallel to each other. Ed.pr. C.Dobias-Lalou, in *Cirene greca e romana* 31-37 (ph.; dr.): Γ Χ | Ι ϘΑϙ[.]ΛΟΧΟ[- - -] | ΤΟ ΡΗΟΔΙΟ[.]ΗΙ vac.

1. The two isolated signs Γ Χ may be an epichoric gamma (cf. *SEG* XLV 2170) and a chi in the form of an 'hour-glass', ed.pr., who excludes their interpretation as numerals (γχ'= 1003); possibly the syllabograms *ro* and *ti*, respectively, although their order is open (*ro-ti* or *ti-ro*), ed.pr. || 2. straight iota; omicron (or phi), qoppa (or rho); the letter/sign between the qoppa and the lambda is illegible; -λοχο suggests ■ compound personal name in -λοχος, ed.pr.; Ἀρχ<ί>λοχο, S.Marengo apud ed.pr. (36) || 3. undivided-rectangle eta with the value of /h/ ; possibly το Ῥοδίο ΗΙ; το: nominative-accusative of the neuter article or genitive of the masculine article; in fine, possibly the numeral ηι' in the Milesian numeral system (= 18), ed.pr.; although Rhodes did not constitute a city-state at the time when the text was written, the mention of a Rhodian "n'est pas anachronique, comme le montre déjà le catalogue des vaisseaux (*Il.* II. 654), mais on ne peut pas exclure complètement un emploi anthroponymique de l'ethnique", ed.pr. (35); if the signs in L. 1 represent syllabograms, then perhaps ro-ti (Ῥόδι(...)) reflects the same word, ed.pr. || Ed.pr. concludes that "Le (ou les) auteur(s) du graffita n'étai(en)t donc apparemment pas les premiers colons ni quelque prédécesseur théréen. C'étaient des Grecs, probablement insulaires, qui ont fréquenté le site de Cyrène avant Cyrène" (36).

2030. Kyrene. Stamped tiles from the sanctuary of Demeter, 20/19 B.C.-20/21 A.D. and 1st/2nd cent. A.D. *SEG* LXI 1558. F.Uttoveggio, in *Cirene greca e romana* 176-179 (ph.), discusses the archaeological context of the stamped tiles, noting variety among the types (tiles with the inscription in a cartouche and tiles with a single Greek letter: Α, Φ, Υ and Κ; Ι or Γ; Λ, Ο).

2031. Kyrene (area of: Lamlouda). Christian invocation on a vase, 6th/7th cent. A.D. Fragment of ■ amphora of local type with an inscription incised before firing; found during excavations in the storeroom of a wine workshop. Ed.pr. A.Cinalli, in O.Menozzi and S.Antonelli, *Libyan Studies* 45 (2014) 76-78 (ph.): [- - -] βώηθε[- - -]

[Κύριε] βώηθε[ι], ed.pr., who cites two other examples of the form βωηθε- with long omega in Kyrenaika (*SEG* XXVII 1179; L. Gasperini in A.Arnaldi, S.M.Marengo (edd.), *Lidio Gasperini. Scritti di epigrafia greca* (Tivoli 2008) 100–101 [cf. *SEG* LVIII 1890]).

2032. Kyrene. Incertum from the 'Temple of Kybele', 1st cent. B.C./1st cent. A.D. Fragment of ■ relief depicting a rider leaning on his shield; on his right a female with a long chiton holding her himation; inscription below the relief; found at the excavations at the 'Temple of Kybele' situated in the area of the Temple of the Dioskouroi. Ed.pr. V.Giovannini, in *Cirene greca e romana* 71 (ph.; dr.): [- - -]ΥΩΝ vacat

Provisionally restored as [ὁ δεῖνα τῷ δεῖνᾳ ἱαριτε]ύων, '[- - -] durante il suo sacerdozio (*scil.* dedicò)', ed.pr.

2033-2034. Kyrene. Inscriptions from the 'Garden Tomb', Imperial period. Two charcoal inscriptions on the walls of the main burial space. Ed.pr. A.Cinalli, *Libyan Studies* 45 (2014) 13-14. See now also A.Cinalli, *Libyan Studies* 46 (2015) 177; ead. in R.Benefiel, P.Keegan (edd.), *Inscriptions in the Private Sphere in the Greco-Roman World* (Leiden/Boston 2016) 194-199.

2033: 13/14 (color ph.; dr.). **Incertum, Imperial period.** On the south-eastern wall between the last loculus and the cubiculum; charcoal on blue paint. To the left of the entrance on entering there is a sign incised on the wall, perhaps a delta; it is unclear whether it is to be connected with the main inscription. Below the inscription some sort of a plan of the burial seems to have been reproduced with rectangular shapes, perhaps loculi or coffins, arranged around a narrow corridor: τιμέ | ⊢ κ', ⊢ κ'· ⊢ κ', ⊢ κ'

1. τιμή, ed.pr.; τιμέ, C.Dobias-Lalou, *BE* (2015) no. 739 || 2. If the abbreviation ⊢ indicates price, then κ' can be interpreted to indicate '20 drachmas', repeated four times, the prices divided into two groups by the 'block' signs: "Value: 20 drachmas, 20 drachmas; 20 drachmas, 20 drachmas", perhaps "an announcement issued by the owners of the burial plot, indicating the value (τιμή) of depositions for purchase or usufruct", ed.pr. (14).

2034: 14 (color ph.). **Incertum, 2nd/3rd cent. A.D.** On the right-hand wall beside the entrance; charcoal on red paint; ed.pr. suggests that the text might be an epigram.
ὑφ' ἡδονῆς δὲ παν[- - - | - - -] φωνὴν ὡς [- - -] | TIMA[- - -]

1. ὑφ' Ἡδονῆς ΔΕΠΑΝ [- - -], ed.pr.; ὑφ' ἡδονῆς δὲ παν[- - -], C.Dobias-Lalou, *BE* (2015) no. 739, who rejects the interpretation of ed.pr. of ἡδονή as personal name || 2. for φωνὴν ὡς cf. *IG* II² 13134 LL. 3/4 γλυκερὴν ἀπὸ χείλεος ἔκβαλε φωνὴν ὡς πάρος, ed.pr. || 3. larger letters, perhaps indicating a personal name, ed.pr.

2035. Ptolemais. Inscriptions from the excaations of the Polish Mission in the 'Villa with a View' and vicinity. A.Łajtar, in J.Zelazowski (ed.), *Ptolemais in Cyrenaica. Studies in memory of Tomasz Mikocki* (Warsaw 2012) 253-271, (re-)publishes 12 inscriptions found in the 'Villa with a View' and its vicinity (excluding legends to figural representations on mosaics and paintings, as well as inscribed instrumentum domesticum, which will be published with their respective groups of finds). See our lemmata nos. 2036-2048.

2036. Ptolemais. Dedication to Theoi Sebastoi, late 2nd/early 3rd cent. A.D. Monolithic column of local limestone, broken at the top; torus molding at top, almost triangular in shape; perhaps originally a statue base; inscription below the torus; found in test trench F1 24 south-east of the 'Villa with a View'. Ed.pr. A.Łajtar, in *Ptolemais*--- (see our lemma no. 2035) 266-271 (color ph.; translation): Θεοῖς | Σεβαστοῖς

2. Traces of correction from an originally incised ΣΕΒΑΣΣΤ, ed.pr. || cf. the inscribed column found in the American excavations in Ptolemais on the north side of the main entrance of the so-called Roman Villa (C.H. Kraeling, *Ptolemais, City of the Libyan Pentapolis* (Chicago 1962) [*SEG* XX 767] 209 no. 1: Θεοῖς Σεβαστοῖς); these two columns are the only testimony for the (private) imperial cult in Ptolemais, ed.pr.

2037-2038. Ptolemais. Ephebic graffiti, undated and 36/7 A.D. Two graffiti incised on two blocks stacked to build the wall between peristyle R 51 and rooms R 59 and R 52 of the house to the north of the 'Villa with a View'; probably from the curtains of the defensive walls of Ptolemais that were dismantled in Late Antiquity. On the ephebic graffiti in Kyrenaika cf. *SEG* XLVI 2187 and LI 1208. Ed.pr. A.Łajtar in *Ptolemais*--- (see our lemma no. 2035) 263-265 (color ph.).

2037: 263 no. 7. **Ephebic graffito, undated.** On the uppermost of two inscribed blocks in this wall: [- ? -] Τεί ν σων

Erosion to the left of the preserved name; in the lacuna, possibly a date as in the second graffito on blocks in this wall (see our lemma no. 2041), ed.pr. || Τείσων: the name is twice attested in Kyrene: *SEC* 61 (4th cent. B.C.); *SEG* XX 735a col. II L. 7 (3rd cent. B.C.), ed.pr.

2038: 263-265 no. 8. **Ephebic graffito, 36/7 A.D.** On the lower of the two inscribed blocks in this wall, in the upper part of the block: (ἔτους) ξζ'· Διογένης

Year 67 (provincial era) = 36/7 A.D., ed.pr.

2039-2042. Ptolemais. Grafiti from the 'Villa with a View' and vicinity. Ed.pr. A.Łajtar, in *Ptolemais*--- (see our lemma no. 2035) 258-261, 265/266.

2039: 260 no. 4 (color ph.). **Graffito, prior to the second half of the 2nd cent. A.D.** Incised on the stone surface, not on the plaster, of the eastern wall of the triclinium (R 1) of the 'Villa with a View'; the text appears to be incomplete at right, possibly indicating that the surface was moved to this location in secondary use after inscribing (ed.pr.): φαμεν[- ? -]

Perhaps a school exercise or a display of erudition ("φαμέν has a literary overtone"); perhaps an abbreviation, e.g. of the month Φαμενώθ or of the proper name Φαμενός (*IG* XII.8.165, L. 11), ed.pr.

2040: 260/261 no. 5 (color ph.). **Graffito, prior to the second half of the 2nd cent. A.D.** Incised on the western wall of the peristyle (R 6) of the 'Villa with a View': ΦΡΑΣ[- - -] | ΤΟΙΣ[- - -]

1. ΦΡΑΣ: likely the beginning of a male personal name such as Φρασίας, Φρασίδαμος vel sim., ed.pr.

2041: 258-260 no. 3 (color ph.). **Graffito, second half of the 2nd/early 3rd cent. A.D.** Incised on the fragment of plaster found in the fill of room 9 of the 'Villa with a View': Ἀθηνωδορ[. .]

Ἀθηνώδορ[ος] or Ἀθηνωδόρ[ου], possibly the signature of the painter, ed.pr.

2042: 265/266 no. 9 (color ph.). **Graffito, middle of the 4th cent. A.D.?** Fragment of the upper part of a doorframe made of local limestone; graffito incised on the inner part of the frame; found in the fill of room R 59 of the house to the north of the 'Villa with a View':

ΑΠΥΡΤΟΣ ζκφ | ΑΠΡΑ(- -)

1. Possibly ■ spelling variant or scribal mistake for ἄφυρτος ('unmixed'), or Ἄψυρτος (proper name attested for both a mythological figure [Apsyrtos, son of Aeëtes, the king of Colchis, and half-brother of Medea] and a literary figure [the chief of the pirate stronghold in Xenophon of Ephesus, *Ephesiaka*] as well as in *I.Kyzikos* 124), or ἀπύρωτος ('not exposed to fire, brand new'), ed.pr.; ζκφ' = 527, but it is unclear what the numeral refers to, ed.pr. || 2. four consonants, incomprehensible, ed.pr.

2043-2044. Ptolemais. Mosaic inscriptions, Late imperial period. A.Łajtar, in *Ptolemais*--- (see our lemma no. 2035) 253-258 (color ph.; translation), republishes with ample commentary the two mosaic inscriptions from the 'Villa with a View'. Ł. reviews the discussions about the reading of the personal name attested on both inscriptions – Λευκ(ίῳ) Ἀκτίῳ or Λευκακτίῳ – and accepts the second reading. Taking account of the different colors of the tesserae used for the inscriptions and for their backgrounds, the palaeography and further technical details, Ł. argues (257/258) that these two mosaic inscriptions were reworked and that the sections containing the name of the original owner of the villa (which was constructed in the second half of the 2nd/early 3rd cent. A.D.) were removed and the name of Λευκάκτιος was inserted. The extensive restoration of the figure of Nike (see our lemma no. 2044), which attests serious damage to the mosaic, perhaps during an earthquake in the middle of the 3rd cent. A.D., might be linked to the replacement of the owner's name.

2043: 253/254 no. 1 (*SEG* LVI 2037 [3]). **Acclamation to Leukaktios.** White medallion against a background of dark-colored tesserae; situated in the center of the pavement of the peristyle (R6); the inscription is arranged in four short lines filling up almost the entire space delimited by the branches of a wreath which outlines the circumference of the medallion: ·εὐ·τ|υ·χῶς· |Λευκα|κτίῳ

1-2. Letters are generally larger, are square in shape (see especially Ω), and have prominent apices; laid with violet tesserae || 3-4. letters lack apices; Ω is triangular; laid with reddish-brown tesserae, except for the violet dot at the end of L. 3, Ł.

2044: 254 no. 2 (*SEG* LVI 2037 [2]). **Acclamation to Leukaktios.** In the pavement of the room (R1) which most probably played the role of ■ triclinium; the panel contains a representation of a female personification or a goddess (most probably Nike/Victoria) who holds an inscribed tabula ansata in outstretched arms in front of her: εὐτυχῶς Λευκακτίῳ

The inscription is laid with white tesserae, εὐτυχῶς against a violet background and Λευκακτίῳ against a reddish-brown one; the letters are of uneven height and uneven spacing, Ł.

2045. **Ptolemais. Mosaic inscription, middle of the 4th cent. A.D.** Mosaic depicting geometrical and figural patterns in the pavement of the reception hall (R25) of the house to the north of the 'Villa with a View'; inscription laid in black tesserae against a white background, in a band bordered by meanders. Ed.pr. A.Łajtar, in *Ptolemais*--- (see our lemma no. 2035) 261/262 (color ph.; translation): [- - -]νιοις Σεραπιων[- - -]

[- - -]νιοις: dative plural of a nomen gentile, e.g. [Ἀντω]νίοις, which must depend on a formula such as εὐτυχῶς (cf. the mosaic inscriptions from the 'Villa with a View' [see our lemmata nos. 2037-2038]), ed.pr. || the dative plural indicates that at least two personal names, probably connected by καί, followed: [εὐτυχῶς Ἀντω(?)]νίοις Σεραπίων[α καὶ - - -], ed.pr.

2046-2047. Ptolemais. Incerta, undated and Imperial period? Found at the house to the north of the 'Villa with a View'. Ed.pr. A.Łajtar, in *Ptolemais*--- (see our lemma no. 2035) 271.

2046: 271 no. 11. **Incertum, undated.** Fragment of a slab or a thick plaque made of sandstone, broken on all sides except at bottom; found in the fill of room R 1585:
[- - -]ΑΔΗ.[- - -]

2047: 271 no. 12. **Incertum, Imperial period?** Fragment of a plaque of white, fine-grained marble found on the surface near the square BC 89: [- - - - -]. .[- - -] | [- - -].ΛΕΜ.[- - -] | [- - - -]. .[- - -]

UNKNOWN PROVENANCE

2048. **Unknown provenance (Asia Minor?). Dedication of Felix to Zeus Χαλάζιος, Imperial period.** Rectangular marble stele with relief of Zeus holding a staff and flanked by an eagle and a tree; to his right, two men standing behind an altar, on which is a representation of the sacrifice of a bull. Offered for sale in TimeLine Auctions, online auction catalogue, 1 Dec. 2015, lot 329 (ph.).

ἐπανγελίαν Φῆλιξ ὑπὲρ ἀτοῦ καὶ | τῶν κωμητῶν ἀπέδωκεν Διὶ Χαλαζίῳ

1. ἐπανγελίαν = ἐπαγγελίαν; ἀτοῦ = αὐτοῦ, Zellmann-Rohrer. || 2. for the divinity, cf. *SEG* LIV 1489; F.W.Hasluck, *JHS* 24 (1904) 21-23 no. 4, has a relief decoration very similar to the present stele and is also undertaken by an individual because of an ἐπαγγελία (ἐπανγειλάμενος) and on behalf of οἱ κωμηταί, in that case of Θρακία κώμη, Zellmann-Rohrer.

2049. **Unknown provenance. Grave epigram for Hermes, 2nd/1st cent.** B.C. Rectangular marble stele with a triangular pediment with akroteria; in a recessed field a relief representing four draped persons in a sailing ship crossing the waves: from left to right a seated man holding a rudder at the stern of the ship, a standing man handling the sail (?), a seated man holding a rudder (?), and a small standing man clad in a short tunic holding the mast and unfurling the sail; inscription under the relief. Offered for sale by Bonhams, in the catalogue *Antiquities, Wednesday 23 October 2013*, no. 228 (no p. no.; color ph.). Text read from the photograph by R.A.Tybout.

Πολλοὶ μ̣ὲ̣ν̣ θανάτοιο τόποι, πολ(λ)αὶ δ'_ἀόριστ̣(οι)
τοῖσιν ὀϊζυρῦσι βροτοῖς βιότοιο τελευταί·
κἀγὼ δ' Ἑρμ̣ῆ̣ς ἐξ Ἑρμοῦ σεμ̣ν̣ῆ̣ς τ'_Εἰσιδώρας
τ(ῇ)δ' ἐνὶ ν̣ή̣σ̣ῳ τραφείς τ̣ε̣ κὲ αὐξηθὶς μέχρι δ̣ε̣ῦ̣ρ̣ο̣
εἴκοσ' ἐτῶν θ̣ν̣ῄ̣σκω λίψας ταχέως φάος ἡδύ

[The date of 2nd/1st cent. B.C. given in the catalogue fits with the letter forms; 'eastern Mediterranean', catalogue || 1. in fine ΠΟΛΑΙΔΟΡΙΣΤ, lapis; the Δ possibly with a horizontal cross bar; there is no room left on the stone after Ṭ: the reading here offered was suggested to me independently by my colleagues R.J.Allan (Amsterdam) and G.Petzl (Cologne): it is strongly supported by a striking parallel in *AP* 9.499, verse 5: ὦ ζωῆς ἀόριστος ἐν ἀνθρώποισι τελευτή || 2. ὀϊζυρῦσι for ὀϊζυροῖσι || 4. ΤΔ, lapis, Tybout.]

2050. **Unknown provenance. Epitaph of Satyros and No[-]ane, Imperial period.** Marble stele: heads of a bearded man and a coiffed woman in niche below inscribed pediment. Offered for sale in Charles Ede, Ltd., sales catalogue 191 (2015) 37 no. 18 (ph.); previously offered in catalogue 156 (1993) no. 4.

Σάτυρος Τειμοθέου ἐτῶν οε' Νο[- ca 5 -]-
ανὴ Σατύρου γυνὴ ἐτῶν vv χ[αῖρε]

[1/2. Perhaps Νο[υμερι]ανή, Νο[μωνι]ανή, Zellmann-Rohrer.]

2051. **Unknown provenance (now assigned to Apollonia). Epitaph of Claudius Genthios and Claudia Piste, 2nd/3rd cent.** A.D. *SEG* XLVIII 2073. Z.Nemes, *ActaArchHung* 64 (2013) 75-88 (ph.), offers a detailed analysis of the epitaph, now in Déri Múzeum in Debrecen, and its provenance. N. identifies the epitaph with the stele that was described in the publication of C.Patsch, *Das Sandschak Berat in Albanien* (Vienna 1904) 166 no. 23, and published as *I.Apollonia* 212 (where it was designated as lost). N. conjectures that the stele was brought to Vienna around 1918, when Patsch and his colleagues who conducted excavations in the area of ancient Apollonia had to leave the site after the military defeat of the Austro-Hungarian monarchy. The stele is recorded as being in Vienna in 1920, where the collector Déri bought it from an unknown seller.

2052-2056. **Unknown provenance. Epitaphs.** Five epitaphs of unknown provenance (probably from Rhodes and other islands of the Dodekanese); now in the storerooms of the Archaeological Service of the Dodekanese. Ed.pr. N.Mastrochristos, in *Sophia Adolos* 153-158 nos. 1-5 (ph.).

2052: 153-155 no. 1. **Epitaph of Aristarche, 4th cent.** A.D. Marble plaque, damaged on bottom left; inv.no. EX 17.

Ὧδε κεῖται θυγάτηρ
Ἀγροφῶντος στρατιώτου
πόλεως Καύνου, ὀνό-
ματι Ἀριστάρχῃ, ἐτῶν
δύο, ἡμερῶν εἴκοσι·
παροδεῖτα, χαῖρε·
εὐψύχως· ΡΕΕ

7. initio, εὐψυχῶς, ed.pr. [εὐψύχως, Chaniotis]; in fine, the meaning of the last, carelessly engraved letters (the two epsilons are smaller than the other letters) is unclear, ed.pr.

2053: 155/156 no. 2. **Christian epitaph of Sanbatilla, 5th cent.** A.D. Fragment of a marble stele, broken on top and bottom; inscription engraved during the second use of the stele; inv.no. EX 16.

[Ἐνθάδε κατά]-
κιτ̣[αι ἡ] τ̣ῖς μακα-
ρίας μνίμης Σαν-
βατίλλα †

2054: 156/157 no. 3. **Christian epitaph of the deacon Kyriakos, 5th or 6th cent.** A.D. Schist plaque; inv.no. EX 14. October 23rd was a Friday in the third year of an indictio in the following years: 464, 509, and 554 A.D.

† Ἀνεπάην ὁ μα-
κάριος Κυριακὸς
ὁ διάκον, μη(νὶ) δευ-
τέρο ἰκοστῇ τρί-
τῃ, ἰνδ(ικτιῶνος) γ', ἡμέρᾳ
Παρασκευῇ· Κ(ύρι)ε
μνήσθητι αὐ-
τοῦ †

2055: 157 no. 4. **Christian epitaph, 6th cent.** A.D. Marble part of an ancient altar (?), with an omphalos on top; re-used as an epitaph; inv.no. EX 24: Α † Ω

2056: 157/158 no. 5. **Christian epitaph of Epiphanios, 6th/7th cent. A.D.** Three joining fragments of a marble plaque; broken on left and bottom; an inscription within an engraved frame with pediment; a cross within the pediment, and two more crosses flank the pediment; inv.no. EX 21.

† † †
[Ἐ]νθάδε κα-
[τά]κιται Ἐπιφά-
[νις τ]ὸ ἐπίκλην
[- - - -]ΚΑΙΟΤΑΥΤΙ
[- - - - - - -]Ι[- - - - -]

2057. **Unknown provenance. Inscribed sling bullets, Hellenistic.** 22 sling bullets of unknown provenance; offered for sale in auctions in London (nos. 1-15, 17-22) and Munich (no. 16). Ed.pr. A.Avram, *Ephemeris Napocensis* 24 (2014) 131-138: **1/2)** Ἀγόρο (4th/3rd cent. B.C.): sling bullets of Ἀγόρης were previously unattested. **3/4)** Βαβύρτα lance (305 B.C.): cf. *SEG* XLIII 1873. **5)** Γίνα (4th/3rd cent. B.C.): this Γίνας is a younger homonym of the man mentioned in *SEG* LX 1859(7). **6)** Εὐβουλίδας (305 B.C.): cf. *SEG* LX 1859(13). **7/8)** [Θ]ερσαγόρα shield (ca. 191 B.C.): cf. *SEG* LX 1859(11). **9)** Λυκόφ|[ρο]νος (ca. 400-350 B.C.): cf. C.Foss, *AR* 21 (1974/75) 40 nos. 3/4. **10)** Λυσία (4th/3rd cent. B.C.): cf. G.Manganaro, *ZPE* 133 (2000) 128 note 44. **11)** Μένωνος (4th/3rd cent. B.C.): previously unattested. **12)** Μικίνα fork (ca. 300 B.C.): cf. *SEG* LX 1859(12). **13/14)** Να|μερ. (ca. 357-348 B.C.): cf. *SEG* LVII 2045. **15/16)** Πάππας (4th cent. B.C.): previously unattested. **17-20)** Περδίκκα club (late 4th cent. B.C.): cf. E.Dodwell, *A Classical and Topographical Tour Through Greece* II (London 1819) 160/161; the identity of this Perdikkas (the general of Alexander the Great?) is unclear. **21/22)** [Τει]σέα labrys (3rd/2nd cent. B.C.): cf. *SEG* XLVII 1635(72).

2058-2059. **Unknown provenance. Weights.** Two lead weights in the Çanakkale Museum, found at Karabiga (near Çanakkale). Ed.pr. O.Tekin, in A.Özfırat (ed.), *Scripta*--- (see our lemma no. 898) 376/377 nos. 6 and 8 (ph.).

2058: 376 no. 6. **Hellenistic.** Square weight with a caduceus in relief and, underneath the caduceus, the text in relief; the weight of 513 g indicates a sixth of a mna. Perhaps from the Troas, North Mysia or the Thracian Chersonese: ΑΣ

2059: 377 no. 8. **4th-3rd cent.** B.C. Rectangular weight with two letters: ΣΤ̣

For στατήρ?, ed.pr.

2060. **Unknown provenance. Signature of Ennion and adhortation on a glass jug, ca. 1-50 A.D.** Translucent blue-green one-handled jug; now in the private Yunwai Lou Collection (New York); inscriptions (A) and (B), both in three lines, on opposite sides within rectangular panels. Ed.pr. C.S.Lightfoot (see our lemma no. 2138) 90/91 no. 13 (color ph.):

(A) Ἐννίω|ν ἐποί|ησεν (B) μνη<σ>θ|ῇ [ὁ ἀγο|ράζων]

2061. **Unknown provenance. Signature and adhortation on a glass beaker, ca. 50 A.D.** *SEG* LI 2230. C.S.Lightfoot (see our lemma no. 2138) 120/121 no. 32 (color ph.), corrects the reading of inscription (A) and reads Νεικαις ἐπόησεν (Νεικαίς/Νεικαΐς; ἐποίησεν, *SEG*).

2062-2065. **Unknown provenance. Magical engraved gems, Imperial period.** Four magical gems from the collection of H.Seyrig (our lemmata nos. 2062, 2064/2065) and W.Froehner (no. 2063), now at the département département des Monnaies, Médailles et Antiques of the Bibliothèque nationale de France. Ed.pr. A.Mastrocinque, *op.cit.* (see our lemma no. 2164) (color ph.).

2062: 214/215 no. 603. **Magical gem against tuberculosis.** Gem of brown jasper; continuous text engraved on both sides.

(obv.)
ΑΧΥ
ΙΑΧ
ΥΙΗ
ΖΟΗ
ΡΗ

(rev.)
ΚΥΡΙΕ
ΧΟΟΥΧΑΓ
ΤΤΙΗΛ¦ΑΦΥΛΑ
ΛΑΖΟΝΤΗϹ
ΦΘΙϹΕΩϹΚΑΙ
ΤΗϹΝΟϹΟΥΑ
ΠΟΛΛΩΝΙΝΟΝ
ΕΤΕΚΕΝΚΑΛ
ΛΙΡΟΗΜΕΘ
ΟΡΘΑϹΚΑΙ
ϹΩΤΕΡΙ
ΑϹ

(rev.) '...Vie, Rê [?]. Seigneur Chooych saint [?], garde de la phtisie et de la maladie Apollonios, que Kalliroê a engendré, avec succès et en sûreté', ed.pr.|| for an amulet against tuberculosis cf. R.W.Daniel, F.Maltomini, *Supplementum magicum* I (Opladen 1990) no. 221, ed.pr. || ed.pr. provides the following interpretative transcription: ΑΧΥ|ΙΑΧ|ΥΙΗ | ζωή || Ῥῆ· | Κύριε | Χοουχ ἅγ<ιε> | διαφύλ|α<ξ>ον τῆς || φθίσεως καὶ |τῆς νόσου Ἀ|πολλώνι(ο)ν ὃν | Καλ|λιρόη μέ<τ>' ||ὀρθὰς καὶ |σωτ<η>ρί||ας

2063: 219 no. 618. **Magical gem with a Homeric verse.** Green and brown chalcedony in cabochon mounted in a modern silver ring:

καὶ τό|τε δὴ χρύ|σεια πατὴ|ρ ἐτίταιν||ε τά̣λα|ντα

The text is taken from *Il.* 8.69, 22.209 ('then verily the Father lifted on high his golden scales'), ed.pr. || Homeric verses were used in magic formulas (e.g. *Geoponica* VII 31 (*Il.* 8.170); X 87 (*Il.* 5.387); *SGG* I, no. 390 (*Il.* 5.290-291) and in an apotropaic sense; however 'il est toutefois difficile de comprendre comment l'évocation de la balance fatale de Zeus pouvait éloigner le mal', ed.pr.

2064: 227/228 no. 650. **Bilingual (Greek-Jewish) magical gem.** Round gem of hematite.

(A) εἷc θ(εό)c, βοήθει

(B) (reverse): three lines in the Samaritan alphabet: YN | K 'L | YSRWN, 'there is no one like the God of Jeshurun' (Dt. 33.26), ed.pr.

2065: 240 no. 690. **Christian magical gem.** Bluish white chalcedony, side A (obverse) slightly convex; continuous text engraved on both sides. Majuscule text and transcription by ed.pr.

(obv.)
ΧΑΙΝΑΙΑΩΝΧΝΥ
ΩΖΑΡΩΜΑΛΑΕΛΛΩΝΥ
CΕΜΕCΙΛΑΝΧΘΕΝΩΩΩΩ
4 ΩΙΗΝΙΗCΟΥΩΑΒΡΑCΑΝΞΑΙ[.
.]
CΟΥΙΕΡΑΝΝΝΟΚΑΘΕΝΟC[..]
ΝΩΙΕΡΑΝΝΟCΟΥΡΥCΕΜΕ
ΠΟΠΑΝΤΟCCΑΤΑΝΑΛΤΙΟ
8 Ν̣ΑΝΓΕΛΟΙΟΚΑΤΑΠ

(rev.)
ΚΑΤΑΠΑΝΤΟΝΑΙΩΝΙ
ΟΝΡΥCΕΜΕΤΟΝΦΟΡΟΥΝ
ΤΑΑΠΟΠΑΝΤΟCCΥΝΑΝΤΕΑ
12 ΝΤΗΩΝCΥΝΑΝΩΝΩΕΝΙΝ̣Υ̣
ΟΛΙΜΟΝΙΟΥΥΨΙCΤΑΙΑΘΑΝ
ΑΘΕΛΙΟΝΙΝΚΑΙΟΚΡΑ
ΤΟCCΥΝΑΝΤΕΜΑΤ
16 ΟCΟΛΙΜΟΝΙ

ΧΑΙΝΑΙΑΩΝΧΝΥ
ΩΖΑΡΩΜΑΛΑΕΛΛΩΝΥ
Cεμεcιλαν χθεν ωωωω
4 ω ιην Ἰηcοῦ ω Ἀβραcανξ λι[..]
coῦ ἱεράν ΟΟΝ καθ' ἑνὸc [..]
νω ἱερά<c> νόcου ῥύcε με
<ἀ>πὸ παντὸc Cατανὰ ἀ<π>ὸ
8 {ν} ἄγγελοι ο<ἱ> {κατὰ π}
κατὰ πάντ<ω>ν Αἰωνί-
<ω>ν ῥύcε με τὸν φοροῦν-
τα ἀπὸ παντὸc cυναντε<μ>ά-

12 {ν}τ{η}ων cυνανωνωενιν̣υ̣
ὁ {δ}<α>ιμονίου ὑψιcτ<ε> ἀθάν-
α<τ>ε Αἰώνω καὶ ὁ κρά-
τοc cυναντέματ-
16 οc {δ}<α>ιμονί(ου)

5. ἱεράν = ἱεράς, ed.pr. || 7. perhaps Cατανάτιον, ed.pr. || 11-12. there is a confusion between singular (παντός) and plural (συναντεμάτων, 'apparitions [of demons]'), ed.pr. || 12. in fine, possibly ENIM, ed.pr. || 13 and 16. λιμονίου and λιμονί(ου), lapis || 14. Αἰώνω: vocative, nominative, or an adjectival form (such as Αἰώνιε); the mention of the Athanatos Aiôn recommends against interpreting LL. 9/10 Aiônios as 'le temps de la vie'; cf. *PGM* Christ. XXIII, recto, LL. 14/15: ὁ ποιῶν τοὺς ἀγγέλους, ὁ Αἰώνιων ἄρχων, ed.pr. || 'Semesilan Chthen ôôôô... Jésus, ô Abrasax... de toi, un à la fois, sauve-moi de la maladie sacrée, de tout Satanas; anges; au nom de toute divinité éternelle, sauve-moi de toute apparition, moi qui porte [cette amulette]... sauve-moi du démon, très haut immortel Dieu éternel et Pouvoir, [sauve-moi de] l'apparition du demon', ed.pr.

2066. **Unknown provenance (Asia Minor). Magic text (amulet) on a prehistoric axe-head, Imperial period.** Large axe-head of mottled brown, grey and white color purchased in Smyrna, now in the British Museum; engraved on both sides. Ed.pr. C.Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian* (Ann Arbor 1950) 36/37 no. 50; republished with a new reading after autopsy by C.A.Faraone, *op.cit.* (see lemma no. 2075) 9:

(obv.) βαχχε | μυρι|ζωον (rev.) εξλαμσι | πυρ |ον|θη

(obv.) βαχχε | αυρι | ωεον; (rev.) εχλαμσι|πυ|ον|η, ed.pr. || (obv.) 1. 'Dionysus' presence here is unexpected, until we recall that a thunderblast did, in fact, end the human portion of his life as he lay in the womb of his mother', F. || 2-3. Perhaps some form of the verb μυρίζειν, F. || (rev.) the text on this side seems to be corrupted, F. || 1-2. εξλαμσι πυρ: a phrase describing lightening, 'e.g. something like "the fire will gleam forth"', F.

2067. **Unknown provenance. Inscribed balance, 4th-6th cent. A.D.** Steelyard rod and weight of unknown provenance (possibly Constantinople), acquired in 1940 in Cairo, now in Dumbarton Oaks; on three faces of the four-faced long section various scales are engraved and the short section on one face bears the punched inscription. Ed.pr. M.C.Ross, *Catalogue of the Byzantine and Early Mediaeval Antiquities in the Dumbarton Oaks Collection I. Metalwork, Ceramics,Glass, Glyptics, Painting* (Washington, DC 1962) 63 no. 73 (ph.); mentioned by C.Morrisson, in ead., *Trade and Markets in Byzantium* (Washington, DC 2012) 381/382 (ph.): † ΗΔΕΣΙΟΥ †

Ἡδέσιος, probably the name of the owner. [Cf. *SEG* XLII 1731/1732, and XLIII 1050/1051, Corsten.]

2068. Unknown provenance. Christian magical gem with invocation of St. Sisinnius, Late Imperial period. Gem of hematite from the collection of H.Seyrig, now at the département département des Monnaies, Médailles et Antiques of the Bibliothèque nationale de France; continuous text engraved on both sides. Ed.pr. A.Mastrocinque, *op.cit.* (see our lemma no. 2164) 240/241 no. 691 (color ph.). Majuscule text and transcription by ed.pr.

(obv.)

ϹΟΙΛΕΓΩΑ
ΝΑΒΑΡΖΑΓΑ
ΛΕΑϹΙϹΙΝΙΩ
4 ϹΟΔΕΚΑΤΥΚΙ
ΚΑΙϹΙϹΙΝΑΡΙ
ΩϹ *3 charakteres* ΚΑΙ

(rev.)

ΤΙΜΙΩΔΟ
8 ΥΡΑΑΔΟΥΝ
ΑΒΡΑϹΑϹ
ΙΑΟΥΛΙϹΑΒ
ΑΟΥΛ

ϲοι λέγω Α | Ναβάρζα γά|λεα Cιϲ(νι<ο>|ϲ ὅδε κατ<οι>κ<ε>ῖ || καὶ Cιϲινάρι|<ο>ϲ [3 *charakteres*] καὶ | Τιμιωδο|ύρα Ἀδουν(αΐ) || Αβραϲαϲ | Ἰαούλ{ι} |Cαβαούλ

'[Démon], je te dis: Invincible, *galea*, Sisinius, celui-ci habite [sous la protection] et Sisinarius et Timiodoura, Adounaï, Abrasas, Iaoul, Sabaoul!', ed.pr. || 2. the Iranian word Nabarza, 'victorious, invincible', is attested in inscriptions referring to the mysteries of Mithras, ed.pr. || 2/3. γάλεα is perhaps the Latin *galea*, 'helmet', ed.pr. || 3-6. St. Sissinius (here in the company of St. Sissinarius) is one of the most revered saints in Late Antiquity and the Middle Ages, especially in the Byzantine world. Many saints of the name Sisinnius are known but the most famous and the most revered was a Persian, a pupil of the heretic Manes, who assisted Archelaos, the bishop of Carrhae, by providing him useful information to win the public dispute (278 A.D.) against Manes, and thus to destroy his heresy; cf. R.P.H.Greenfeld, 'Saint Sisinnios, the Archangel Michael and the Female Demon Gylou: The Typology of the Greek Literary Stories', *Βυζαντινά* 15 (1989) 83-142, ed.pr. || 4. the phrase ὅδε κατοικεῖ presupposes *Ps.* 90 (ὁ κατοικῶν ἐν βοηθείᾳ ...); cf. e.g. *SEG* LII 916 (Grammichele); LII 1488 (Amathous); LVI 1109 (Sicily); LX 1670 (Gabala) [see also *SEG* XLIX 2032 and LVII 2155, Stavrianopoulou] || 7-11. the names show a preference for the (theoretically Ionic) forms in -ου to those of the koine in -ω (Τιμιωδοῦρα instead of Τιμιωδώρα, Ἀδουναΐ instead of Ἀδωναΐ), and for the ending in -oul rather than -ôth (Sabaoul instead of Sabaôth), ed.pr.

2069. Unknown provenance. Inscribed intaglio, undated. Ed.pr. R.Veymiers, *Ἵλεως τῷ φοροῦντι. Sérapis sur les gemmes et les bijoux anciens* (Brussels 2009) 372 no. A 22 (ph.) (cf. *SEG* LIX 2040). D.Dana, *ZPE* 188 (2014) 189/190, republishes the text and reads it as follows: Συμφα(νὲς?) | Σάραπι, σῷ|ζε Μᾶρκον | Διλλη || Συμφᾶ, | Σάραπι, σῷ|ζε Μᾶρκον | Διλλῆ, Veymiers). The intaglio was assigned to Egypt in *An.Ép.* (2009) [2012] no. 1644. D. points out that Διλλης is a Bithynian name ('Markos fils de Dillès') and proposes to assign the object to Bithynia or more broadly to the Propontic region. Συμφανής (suggestion of G.Petzl apud D.) means 'toi qui es manifeste'.

2070. Unknown provenance. Inscribed bronze seal undated. Rectangular bronze plaque with a circular handle; the inscribed part is framed; offered for sale in TimeLine Auctions, online auction

catalogue, 14 March 2012, lot 586 (ph.); edd.pr. S.Braito, in *Instrumenta inscripta V* 367 no. 3 (ph.): Βριτο|ννίου

The name, transcribed and declined in Greek, is the Latin Britonnius, also attested in *OPEL* I, p. 321, and *CIL* VI 3594, edd.pr.

VARIA

2071. **Alphabet. The Archaic alphabets of the Cyclades.** N.Trippé, in *Pouvoirs, îles et mer* 269-278, examines the alphabets used in the Cyclades in the Archaic period, focusing especially on the alphabets of Amorgos, Delos, and Paros. The 'Cycladic' alphabet essentially represents a 'type oriental ... un intermédiaire entre l'attique et l'ionien d'Asie' (277). The inscriptions discussed include *IG* XII.5.2.107; XII.7.78; *SEG* XLIII 400; XLVIII 1136; D.Berranger, *Recherches -- Paros* (cf. *SEG* XLII 769) no. 11 (cf. *SEG* XLVIII 1134).

2072. **Administration. Frontiers of Classical and Hellenistic poleis.** K.M.Sommerey, in F.Pirson, *op.cit.* (cf. our lemma no. 990) 43-69, analyzes the way in which Greek cities indicated their frontiers. The principal sources used are inscriptions, in particular treaties between cities with descriptions of frontiers, inscriptions dealing with customs regulations, epitaphs addressing a city in relation to fines, milestones, and ὅροι. Special mention is made of the treaties between Lato and Olous (Chaniotis, *Verträge* 61; English translation of LL. 51-60) and Gortyn and Knossos (Chaniotis, *op.cit.* 44); the arbitrations between Melitaia, Chalai and Peuma (Ager, *Arbitrations* 30; Magnetto, *Arbitrati* 68), the Boumelitai and Halai (Ager, *op.cit.* 129), Kondaia and Gonnoi (?) (Ager, *op.cit.* 70), Orchomenos and Methydrion (?) (*IPArk* 14), Mytilene and Pitane (Ager, *op.cit.* 146), and Skarphai and Thronion (Ager, *op.cit.* 167); the senatus consultum for Hierapytna and Itanos (*RDGE* 14); the customs laws from Ephesos (*SEG* XXXIX 1180, LXIII 920) and from Kaunos (*I.Kaunos* 35); and the epitaph of Πακουΐα Ῥοῦφα from Aigai (*BCH* 11 [1887] 395/396 no. E).

2073. **Alienation of sacred and public land.** L.Migeotte, in *Symposion 2013* 287-301, provides three epigraphic case studies as part of his discussion of the patterns of alienation of sacred and public land. 1) A discussion of a list of sacred properties from Philippi sold at an auction (*SEG* XXXVIII 658, LVIII 628*; *Philippi* II² 161; ca. 350-300 B.C.). The polis benefited from a flat-rate 2% tax (ἐπώνιον) on these sales. 2) A survey of sales of confiscated land. While expressly precluded in some cases, provisions for them were frequent. M. discusses *IG* I³ 421-430 (*SEG* XLV 16*); *Agora* XIX nos. P3, LA2, P5 (*SEG* XLVIII 145*); P53 (Athens); V.Chankowski, *Athènes et Délos à l'époque classique* (Paris-Athens 2008) 279-295 (Delos); *SEG* XLIII 713 (*SGDI* 5727; *Syll.*³ 46) (Halikarnassos); *I.Mylasa* 213; *I.Iasos* 1 (*SEG* LXIII 875*). 3) A discussion of the use of public and sacred properties as credit security, offering a shorter summary of Migeotte, *Économies et finances publiques dans les cités grecques* I (Lyon 2010) 49-59. The provisions for mortgage on public properties (as opposed to 'private property of the state') probably offered control of revenues from the particular places or taxes levied on conducting business there, rather than transfer of ownership, as security, for instance in the case of Lampsakos taking a mortgage on its acropolis (Migeotte, *Emprunt* no. 76). M.Faraguna, in *op.cit.* 303-312, in his response offers further comparison with the Athenian *rationes centesimarum* [for his reference to *SEG* XLVIII 149 read XLVIII 152, Kantor], and highlights their importance for the definition of 'public property' at Athens. Cf. also our lemma no. 2228.

2074. **Amphora stamps, period of use.** E.Alkaç, *Olba* 22 (2014) 213-229, argues that the practice of stamping amphorae in the Greek cities came to an end under Roman rule during the 1st cent. B.C. He explains the change of traditional amphora forms in Rhodes, Knidos, Kos and Chios as an adaptation to the new 'standards specified by Rome'.

2075. **Amulets. Inscribed axe-heads as house- and body-amulets, Imperial period.** C.A.Faraone, *Kernos* 27 (2014) 257-284 examines ten prehistoric axe-heads, also known as 'celts' or 'thunderstones', reused [redacted] amulets and bearing Greek inscriptions and sometimes Egyptianizing images. F. notices that all inscribed axe-heads of known provenance come from the eastern half of the Mediterranean, and that there is no evidence that their users (Greeks or Roman) considered them [redacted] products of past cultures. On the contrary, as the inclusion of such objects in lithica or natural histories indicates, the axe-heads were deemed to be 'natural' stones with special protective powers probably against lightning, though not exclusively [to the literary sources on thunderstones one should add a passage in Porph., *VP* 17, in which Pythagoras was purified by the Idaean Dactyls with the use of a thunderstone just before his visit to the Idaean Cave (Κρήτης δ' ἐπιβὰς τοῖς Μόργου μύσταις προσῄει, ἑνὸς τῶν Ἰδαίων Δακτύλων, ὑφ' ὧν καὶ ἐκαθάρθη τῇ κεραυνίᾳ λίθῳ). This passage associates the thunderstones with protection (the Idaean Dactyls), purification, and mystery cults, Chaniotis]. The design of the objects tends 'to focus on the cutting edge of the axe, as if this is where the power lies' (18). Of the ten inscribed axe-heads, six of them (our nos. 2, 5, 6/7, 9/10) were made from hard greenish stones.

On the basis of their size and taking into consideration literary and archaeological evidence, F. classifies them into two categories: A) Large axe-heads as house-amulets: 1) pp. 3-5 (dr.): ed.pr. J.H.Iliffe, *AJA* 35 (1931) 304-309; axe-head from Ephesos, now in the Royal Ontario Museum of Archaeology, engraved with the depiction of Pantheos and magical names surrounded by an ouroboros. Above and to the sides of the deity's vegetative headdress the words Αιαουαηλ (an angel name) and παιζηθφθλθωζα (version of the acclamation "This is Ptah, the healthy one!"); 2) p.5 (dr.); cf. A.Delatte, *Mus.Belg.* 18 (1914) 8/9; A.Mastrocinque, *Studi sul Mitraismo. Il Mitraismo e la Magia* (Rome 1998); axe-head probably from Argos, now in the National Archaeological Museum, engraved with two scenes (lower half: Athena and Zeus holding a wilted ankh-sign; upper half: Mithraic scene with the god stabbing a bull) and two magical words around the Mithraic scene: βακαζιχυχ | παπαφειρις; 3) pp. 6-9: ed.pr. R.Wünsch, *Antikes Zaubergerät aus Pergamon* (Berlin 1905); cf. A.Mastrocinque, *JRA* 15 (2002) 173-187; three longitudinal slices from at least two different axe-heads found in Pergamon, now in the Museum of Berlin, all of them inscribed on the obverse and reverse with the same pair of inscriptions containing words and symbols. In the larger inscription on the reverse of all three of the Pergamum slices, the iaeôlogos encircles a text that begins with magical words and then angel names (Michael, Gabriel, Ragouel and Raphael) to continue with a series of magical words: ψανχον ια ια αβρια φριξ ακτειρα σθεννω. The pair αβρια φριξ (αβρια: perhaps a Hebrew epithet ('powerful') of Jahweh, or the corrupted Greek adjective ἀερία, cf. ἀερία φρὶξ in *PGM* XII 176 ("fearful-shuddering up in the air"), an apt description of a thunderbolt' [8]; cf. Timotheos of Gaza [M.Haupt, *Hermes* 3 (1869) 30 LL. 26-28]: "you will have an amulet (periapton) against a thunderblast (keraunon), if you inscribe a thunderstone (lithon keraunion) with the letters αφια αφρυξ and keep it in your house."), and the Greek noun φρίξ, 'shuddering' or φρύξ, 'firewood' and cognate with φρυκτός, 'firebrand') can be understood as 'powerful shuddering' or 'powerful

firebrand'; 4) p. 9: axe-head purchased in Smyrna, now in the British Museum; engraved on both sides; ed.pr. C.Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian* (Ann Arbor 1950) 36/37 no. 50; F. (see our lemma no. 2066) reads on the reverse side the phrase εξλαμσι | πυρ which probably describes lightning, 'e.g. something like "the fire will gleam forth"'; 5) p. 9: axe-head from Herculaneum (?); *SEG* LXI 1569; the names in LL. 6-8 (Ελωαιον | Λαχιωβ | Βηλβλααν) also appear on the Ephesian stone. F. stresses the fact that the stones from Ephesos and Pergamon have 'both an image or text surrounded by a circular device and preserve different versions of the acclamation παι φθα φωζα' to which perhaps the magical word on the Argive stone (πα-πα-φειρις) should be also added as a corrupt version of it. Equally important is the fact that all of the axe-heads 'either address, name or depict powerful supernatural entities, who often have the pronounced features of a solar or sky god' (10).

B) small axe-heads as body-amulets: 6) cf. no. 3: the smaller of the three slices found in Pergamon has a hole for suspension, thus being ■ body-amulet; in the circular inscription the acclamation παι φθα φωζα which is thrice repeated seems to be a version of the παι {ζηθ} φθλ θωζα of the Ephesian stone (no. 1) and can be interpreted as an Egyptian one: 'this is Ptah, the Healthy One!' (cf. also the ring-stone in the Skoluda collection (pp. 6/7 [ph.]; ed.pr. S.Michel, *Bunte Steine-Dunkle Bilder* (Munich 2001) 118/119 no. 136 L. 2: παι φθα φωιξα)); 7) p. 12; dark green axe-head from the Elasson area, now in the Volos Museum; ed.pr. D.R.Theocharis, *Neolithic Greece* (Athens 1973) pl. 240: Ἀβρασάξ; 8) p. 12 (ph.): polished obsidian stone, now in a private Italian collection; engraved on both sides with similar Mithraic designs (Saturn holding a harpê in his right hand, and a staff topped by two small male busts in his left; entirely surrounded by a string of magical symbols and a short text over his head; Mithras holding a sword in his left hand and spear in his right, surrounded by the same series of magical symbols as Saturn); ed.pr. A.Mastrocinque, *op.cit.* 59/80: σσοχ μουι σρω ρος μ παμαψιι παγουρη φονο θουθο. Three of these words are well known: μουι σρω ('lion ram'), παγουρη ('the light that diminishes'), and θουθ ('Thoth'). 9) pp. 12-15 (dr.): jade axe-head purchased in Egypt, now at the British Museum (BM inv.no. 504); side A bears an inscription; side B is laid out in a unique format of a garland with eighteen leaves, each inscribed with Greek vowels or the names of powerful male and often solar gods (Sabaôth, Gabriel and Souriel, Damnameneus, Aktinophis, Abrasa[x] and Neixaroplê[x], and Iaôouie); ed.pr. C.W.King, *Handbook of Engraved Gems* (London 1885) 103-116; cf. S.Michel, *Die magischen Gemmen im Britisch Museum* (London 2001) 308/309 no. 504: (side A): Ερoβ | χ [magical symbols] η | αεηιουω |ιη [magical symbols] || [magical symbols] ζη | ωαιιαω |ιιου | αωη; on L. 6 inverted palindrome of the name Ιαω = Jahweh [cf. J.Śliwa, 'From the world of gnostic spells. The ιαεω-palindrome', in K.Twardowska et al. (edd.), *Within the Circle of Ancient Ideas and Virtues. Studies in Honour of Professor Maria Dzielska* (Krakow 2014) 225-231, Stavrianopoulou]; F. brings side B into connection with literary sources which speak of garlands of laurel that "kept vigil before the doorways" of Roman emperors (*HN* XV, 127) and about the laurel as 'the only shrub used as an indoor plant by men, because it is never struck by lightning' (*HN* XV, 136; cf. also Suet. *Tib.* 69) and suggests that the 'amulet was probably placed on some horizontal surface with Side B facing upwards' (15); 10) pp. 15/16: jadeite axe-head of unknown provenance, now in the British Museum (BM inv.no. 1*), labeled as a post-antique production of the 18th cent. (so S.Michel, *Die magischen Gemmen*- - - 1 no. 1, but rejected by F.); engraved on both sides: side A bears a mummiform Osiris, side B an ouroboros-serpent that that encloses two rows of symbols followed by five rows of Greek letters; ed.pr. C.Bonner, *op.cit.* 320 no. 1: ταλααρ | αιω | ωαρλορο | ντοκο || νβαι; LL. 4/5 transliterate an Egyptian acclamation, "You are the lord of the soul!", and LL. 2/3 may also have been part of this invocation. F. proposes a reading like "Talaar Iao Mormoro, you are the lord of the soul!" with the names Talaar and Mormoro being of uncertain meaning. F. points out that all six stones share 'the appearance of various divine names, as well as acclamations: two Egyptian (παι φθα φωζα and ντοκον βαι) (no. 6 with the comparative example of Skoluda, and no. 10) and one Greek (ἀερία φρίξ) or Hebrew (αβρια φριξ)' (no. 3). [See also C.A.Faraone, 'Protective Statues for the Home and Workshop: The Evidence for Cross-Cultural Contact in the Greek Magical Papyri', in S.Crippa, E.M.Ciampini (edd.), *Languages, Objects and the Transmission of Rituals: An Interdisciplinary Analysis of Some Ritual Practices in the Graeco-Egyptian Papyri* (Venice 2017) 59-78, Stavrianopoulou.]

2076. **Architecture. Διπλῆ στοά, Hellenistic to Imperial periods.** F.Rumscheid, in *LABRYS* 507-520 (ph.), analyzes the term διπλῆ στοά and its possible identification within the archaeological records (cf. J.J.Coulton, *AJA* 75 [1971] 183/184). Starting from the fragments *I.Priene* 48/49 (*I.Priene* (2014) 117; early 2nd cent. B.C.) he comes to the conclusion that the predecessor of the 'Heilige Halle' (ἱερὰ στοά) on the northern side of the agora in Priene has erroneously been identified with the διπλῆ στοά and that it was the Southern portico instead, which had been completed with a two-aisled center part already in the 3rd cent. B.C. In addition to the inscriptions from Priene, R. enumerates further inscriptions from western Asia Minor and one from Cyprus mentioning a διπλῆ στοά: *F.Xanthos* VII 67 (Letoon); *I.Ephesos* 3419 (Metropolis?); *I.Perge* 193; *TAM* II.3.905 (Rhodiapolis, mentioning a διπλῆ στοά in Patara); *TAM* V.3.1431 (Philadelphia); S.Isager, in S.Isager, P.Pedersen, *The Salmakis Inscription* --- (see *SEG* LIV 1070) 135-138 no. 2 (Halikarnassos); P.Jacobsthal, *MDAI(A)* 33 [1908] 421-436 no. 49/50 (Pergamon); *SEG* XX 142 (Amathous).

2077. **Army (Roman). Roman military units in Asia Minor.** W.Eck, in *Beitrag Kleinasiens* 87-97, reflects on a) the presence of Roman military units in Asia Minor. Most of them were auxiliary units. From Vespasian onward, two legions were stationed in Cappadocia; legionary contingents could be deployed for non-military tasks (e.g. road-building; logistics center for military units in transit toward the Eastern front: see *SEG* XXXVII 1102/1103); on 88 ■ tabular survey of such units known from Latin and Greek inscriptions; b) recruitment of soldiers among the population of Asia Minor, who after retirement either returned to the province they came from or stayed in the province in which they were stationed. On 91-94 a tabular survey of soldiers recruited in the province for the *auxilia*, for the Roman navy in Misenum, and for the praetorian guard and on record in *diplomata militaria*. On 96 a tabular survey of equestrian officers from Asia Minor and Syria.

2078. **Army (Roman). Votive altars dedicated by Roman soldiers in Asia Minor.** R.Haensch, in A.W.Busch, A.Schäfer (edd.), *Römische Weihealtäre im Kontext* (Friedberg 2014) 369-379, collects and briefly discusses a number of Latin and Greek altars dedicated in Asia Minor by the military, i.e., by beneficiarii, commanders (equestrian and senatorial officers), centurions and soldiers. We briefly list the Greek texts. 1) **Beneficiarii:** all from Cappadocia: *IGR* III 110 (*SEG* XXXIX 1349; Sebastopolis; dedication to Πύλων ἐπήκοος); *SEG* XLVII 1863 (unknown provenance; now in the Museum in

Kirşehir, ca. 175 km southwest of Sebastopolis; dedication to Πύλων ἐπήκοος); *IGR* III 1443 (E.Schallmeyer et al., *Der römische Weihebezirk von Osterburken I: Corpus der griechischen und lateinischen Beneficiarier-Inschriften des römischen Reiches* --- (cf. *SEG* XL 1638) no. 692; area of Kirşehir; dedication to Asklepios and Hygieia); 2) **Commanders:** *SEG* XXVIII 1255 (Mopsuestia); 3) **Centurions/Soldiers:** *SEG* XLII 1196 (dedication by a soldier of Legio VII Claudia to Ζεὺς Κικιδιασσηνὸς ὑπὲρ ἑαυτοῦ καὶ τῆς πατρίδος). Conclusion: 'Auch bei den Kultpraktiken von Armeeangehörigen entwickelte sich trotz aller Austauschprozesse im Imperium Romanum keine Reichseinheitkultur' (377).

2079. **Asia Minor. Administration of provinces,** 130-138 A.D. F.Baz, *Mediterranean Journal of Humanities* 4.2 (2014) 51-59, argues that in the later reign of the emperor Hadrian the size of the Imperium Romanum, and probably the invasion of the Alans in Armenia and Cappadocia, required unusual administrative practices in Galatia, Cappadocia and Pontus-Bithynia. Therefore, in Galatia Iulius Saturninus, and in Cappadocia Flavius Arrianus, each held office as governors for at least six years, while at the same time Iulius Severus as a legatus Augusti pro praetore was sent to Pontus-Bithynia, a province hitherto administrated by the Roman Senate. B. summarizes the history of these provinces and thereby mentions the only inscription referring to Iulius Saturninus (*I.Ancyra* 36). The governor of Cappadocia was the historian L. Flavius Arrianus, among them *IGR* III 111 (Sebastopolis), *An.Ép.* 1968 no. 473 (Corinth) and *I.Komana* 63 (*SEG* LVIII 1665).

2080. **Asia Minor. Collection of articles.** B.Virgilio, *Studi sull'Asia Minore e sulla regalità ellenistica. Scelta di scritti* (*Studi Ellenistici* Suppl. 2; Pisa, Rome 2014), publishes a selection of his articles on Asia Minor; among them are the following that have been summarized or referred to in previous volumes of *SEG*: *SEG* XXXII 1251; XLIV 994; XLVIII 1484; LII 1058, 1952; LIII 1312; LX 1127 (LXI 872); LXI 1316 (on a French version of the article; cf. LXI 1314); and LXIII 1806; see also our lemma no. 1386. Cf. *BE* (2015) no. 16.

2081. **Asia Minor. Construction of religious buildings by liberti and servi, Imperial period.** M.Kantirea, in *Öffentlichkeit*, surveys the evidence on building activities in religious contexts that were undertaken by freedmen (*IGR* IV 228, 277; *I.Laodikeia am Lykos* 85; *I.Pergamon* 290; *RECAM* II 34 and 36; *TAM* II 178 and 184; *SEG* XXXVIII 1444/1445) and slaves (*I.Iasos* 253 [cf. also *SEG* XLIII 717; *I.Kyzikos* 35]; *MAMA* IV 293) as a form of euergetism and social mobility.

2082. **Asia Minor. Intramural burials, 1st-2nd cent.** A.D. Cf. *SEG* LXIII 1774*. Based in particular on the tomb of Opramoas in Lycian Rhodiapolis (*TAM* II 905; *SEG* L 1355, LIX 1571*, LXIII 1375) and the Celsus Library in Ephesos (*I.Ephesos* 5101-5114; *SEG* LX 1154), C.Berns, in *Le mort dans la ville*, 231-242, examines tombs of prominent citizens at conspicuous places in the city and argues that an important part of the message conveyed by the monuments with their inscriptions is the public donations of the deceased: 'the monuments were turned into hybrid spaces that answered the specific demands of elite representation in their time' (231) and 'generated hybrid spaces that permanently represented the variety of roles an euergetes of that time had to play when he wanted to distinguish himself from his fellow citizens' (240).

2083. **Asia Minor. Iranians in Asia Minor.** On the basis of mainly literary and epigraphic sources, A.Klingenberg, in E.Olshausen, V. Sauer (edd.), *Mobilität* --- (cf. our lemma no. 1005) 309-324, analyzes the presence of Iranians in Asia Minor from the Persian conquest through the Roman Empire. He points out that there was no need for Iranian settlers in the Achaemenid period to put up inscriptions, and that personal names in inscriptions after Alexander the Great are not evidence for a person being Iranian or of Iranian descent. In sum, he regards the number of Iranians as higher than sometimes assumed (primarily as farmers rather than military settlers), adducing in particular the survival of Iranian cults (especially that of Anahita; see our lemma no. 2232).

2084. **Asia Minor. Multilingual inscriptions, Persian and Hellenistic periods.** I.-X. Adiego, in *Öffentlichkeit* 231-269, gives a catalogue of multilingual inscriptions containing Lydian (234-237), Carian (238-244), Sidetic (244-248) or Lycian (248-265) inscriptions. He identifies three types of relations between the individual texts within the same inscription (231-234): identical texts ('relación de identidad'), complementary texts ('relación de complementariedad') and successive texts ('relación de consecutividad'). He points out that the very small number of Lydian and Pisidian texts do not allow any general conclusions. In the multilingual inscriptions from Caria the Greek texts seem to have more importance (243-244), while in Lycia a dominance of the indigenous language over the Greek texts can be found in official and private texts (265-267).

In addition to mentioning numerous inscriptions, A. quotes the following texts in full (some of them with Spanish translation): *TAM* I 25, 56, 117 and 143 (all dr.); *I.Side* S 2 (dr.); G.Neumann, *Neufunde lykischer Inschriften* (*ETAM* 7; Vienna 1979) 312 (ph.); R.Gusmani, *Lydisches Wörterbuch mit grammatischer Skizze und Inschriftensammlung* (Heidelberg 1964) 20 (ph.). The following inscriptions are quoted in part (some of them with Spanish translation): *TAM* I 6, 23, 32 and 70 (all dr.); *I.Side* S 1 (dr.) and S 6 (ph.); Gusmani, *op.cit.* 40.

2085. **Associations.** P.A.Harland, *Greco-Roman Associations: Texts, Translations and Commentary. II. North Coast of the Black Sea, Asia Minor* (Berlin 2014), presents a selection of 62 inscriptions (nos. 92-153) of very diverse content (honorary inscriptions, public and private documents, contracts, cult regulations, lists of members, dedications, oracles, manumission records, epitaphs, seat reservations, graffiti, etc.) that give a panorama of the organization and activities of voluntary associations in Olbia, the Bosporan Kingdom, and Asia Minor. The texts are presented with app.cr., translations, and detailed commentary. In his commentaries, H. adduces a large number of inscriptions that cannot be listed here. We present a comparatio numerorum with corpora and *SEG*.

SEG XXIX	Harland
1205	120
SEG XXXI	Harland
1130	112
SEG XXXV	Harland
1327	97
SEG XXXVIII	Harland
953	108
SEG XLI	Harland
1329	148
SEG XLII	Harland
709	92
SEG XLVI	Harland
1519	121
1524	122
1656	116
SEG LVII	Harland
1186	119
SEG LVIII	Harland
1640	149
CIRB	Harland
70	95
75	94
1134	93
1283	96
IGDOP	Harland
95	92
MAMA VI	Harland
264	113
List 106	115
List 164	114

MAMA VIII	Harland
417	142
TAM II	Harland
612	150
910	146
TAM III	Harland
4	147
62	147
TAM V.1	Harland
85	118
TAM V.2	Harland
966	125
972	123
1098	124
TAM V.3	Harland
1539	117
I.Apameia	Harland
35	99
103	100
I.Aphr.	Harland
12.719	142
I.Assos	Harland
20	103
I.Ephesos	Harland
20	127
22	144
213	128
275	130
719	129
728	131
2212	126
I.Kios	Harland
22	101

I.Kyme	Harland
17	104
37	105
45	106
I.Magnesia	Harland
215	143
I.Pergamon	Harland
374	111
485	110
I.Pessinous	Harland
18	151
I.Prusa	Harland
1028+1054	102
I.Smyrna	Harland
652	137
653	138
697	139
728	140
765	136
I.Tralleis	Harland
86	145
Milet VI.2	Harland
798	132
935	133
939	134
940	135
CIG	*Harland*
3858e	114
3677	109
*Syll.*³	Harland
1115	110
OGIS	Harland
326	141

OGIS	Harland
541	151
573	152
IGR IV	Harland
156	109
643	114
791	115

CIJ	Harland
777	116
IJO II	Harland
196	116
223	150
LSAM	Harland
20	117
80	152

Michel, *Recueil*	Harland
1225	107
RICIS	Harland
303/1301	145
308/0301	101
308/1201	102

2086. **Asylia. Recognition under Tiberius,** 22/23 A.D. Cf. *SEG* XLVI 2263, LIII 2157. In an article devoted to Tacitus' systematic reports on the claim of asylia by cities of the Greek world before Tiberius and to the use of myth and history for this end, M.Kantiréa, *Latomus* 73 (2014) 415-438, uses several inscriptions that seem sometimes to contradict Tacitus (*Ann.* 3.60-64 and 4.14). On 426/427 she examines the difference between Tacitus' account (*Ann.* 3.62), which speaks of Stratonikeia in general, and the inscriptions from the sanctuaries at Panamara and Lagina which belonged to the city. While Tacitus mentions only Caesar and Augustus, the inscriptions provide a more complete picture, in particular concerning Lagina, whose asylia is attested much earlier, [illegible] a senatus consultum of 81 B.C. demonstrates (*I.Stratonikeia* 505). From this and other examples, K. concludes that Tacitus subordinated the events in the Greek world to the history of Rome, which in the case of the asylia debate in 22/23 A.D. entailed assigning to each period of Roman history examples of the granting of asylia: Stratonikeia, for instance, is an example for the time of Caesar and Augustus, Magnesia on the Maeander and Hierokaisareia for the time of the Mithridatic wars (which could therefore be omitted from the report on Stratonikeia).

2087. **Athletics. Roman participants in Greek sport.** S.Zoumbaki, in K.Harter-Uibopuu, T.Kruse (edd.), *Sport und Recht in der Antike* (Beiträge zum 2. Wiener Kolloquium zur antiken Rechtsgeschichte 27.-28.10.2011; Vienna 2014) 195-216, investigates (a) the involvement of Roman magistrates and members of the imperial family in Greek athletics up to the 1st cent. A.D.: victories of Tiberius, Germanicus and Nero in Greek ἀγῶνες (*IvO* 220/221; *I.Thespiai* 188; cf. *SEG* XL 389/390 and LXIII 1782); (b) the participation of Roman individuals in pan-Hellenic contests (no Ῥωμαῖοι among Isthmionikai; in Olympia many athletes from Magna Graecia and Sicily and very few Ῥωμαῖοι: see perhaps *IvO* 222/223 and 236; brief comment on Menodoros, son of Gnaius, on record in *I.Délos* 157 [Moretti, *IAG* 51]: a 'mögliche Römer' (202; in general, Romans as victors are rare); (c) participation of Romans in local contests: tabular survey of Roman victors, especially in Boiotian and Thessalian ἀγῶνες, who probably lived in Greek cities and were 'Hellenized' (cf. Romans active in gymnasia and as ephebes: see *I.Thespiai* 373 and *SEG* L 572); (d) Romans participating in ephebic ἀγῶνες; on 208 a tabular survey of Roman names in Athenian ephebic lists (first Roman participating in ephebic ἀγῶνες in *IG* II² 960 Ll. 30-35); Roman ephebes holding functions in gymnasia; Romans as ἀγωνοθέται (*IG* VII 2727 [*SEG* XXXII 452, 459; XLIII 1253]; *SEG* LIII 550) and as θεαροδόκοι.

2088. Athletics. The number of contests in Archaic/Classical Times. Several studies of this subject by T.H.Nielsen have recently appeared: 1) In *Proceedings of the Danish Institute at Athens* 7 (2014) 11-35, N. begins with a discussion of *IAG* 21 (J.Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen* (Berlin 1972) no. 37 = *Syll.*³ 36 A = *SEG* XXX 489*): Theogenes of Thasos winning 1300 victories; most of them in contests incorporated into religious festivals; funeral games were 'highly unusual' in Th.'s time; speculations about the number of contests in which Th. won: 'approximately a hundred athletic festivals' (17). N. proceeds to list sites of agonistic competitions inferred from coins, sites with a stadion or gymnasion, and poleis granting προεδρία ἐν τοῖς ἀγῶσιν; discussion of *SEG* XVII 150 (see below) and of inscriptions on prize-vessels (*SEG* XXX 541 and XXXVII 387, with [Η]ερακλέος ἐς Θεσπίας). Conclusion: '*at least* somewhere around a hundred athletic festivals in the Classical period' (24). On 24-29 reflections on the importance of athletic culture both for the athletes and their mother-cities: glory for the athlete, for his polis; much interaction among the poleis created by traveling athletes; celebration of the principle of competition. 2) *Nikephoros* 26 (2013) [2016] 27-31: the reference to ἆθλοι in Drakon's homicide law (*IG* I³ 104 LL. 26-29; the passage implies that Athenians regularly visited contests and religious festivals abroad). 3) 'Reflections on the number of athletic festivals in pre-Hellenistic Greece' in C.Mann, S.Remijsen, S.Scharff (edd.), *Athletics in the Hellenistic World* (Stuttgart 2016) 31-41: 155 contests as a 'minimum figure' (funerary games [one-time events; *IG* I³ 401/402 (n) and *IG* I³ 584-588]; contests during religious festivals [*SEG* XVII 415: more than twenty festivals in Thasos, not necessarily all with contests; *SEG* XVII 150 (see above sub 1)]); discussion of *IG* IV².1.629 for otherwise unattested contests in Arkadia. [See now also T.Heine Nielsen, *Two Studies in the History of Ancient Greek Athletics* (Scientia Danica Humanistica 8 vol. 16; Royal Danish Academy of Sciences and Letters; Copenhagen 2018), Pleket.]

2089. Athletics. Top athletes. After a brief introduction on the developments in the field of ἀγῶνες and athletes, W.Decker, *Antike Spitzensportler. Athletenbiographien aus dem Alten Orient, Ägypten und Griechenland* (Hildesheim 2014), publishes 88 biographies of top athletes, based on passages in literary sources, papyri and inscriptions. He presents various inscriptions with German translations and brief comment. We give a comparatio numerorum for corpora, *SEG*, *IAG*, and J.Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen* (Berlin 1972).

IG II²	Decker no.
3163	70

IG XII.4.2	Decker no.
942	51

IG XIV	Decker no.
1102	77

SEG	Decker no.
XIII 540	67
XXXIV 1317	61
XXXVI 1051-1055	79
XLI 1407	72
XLIV 1169,1194-1196	81
LIII 1355	75
LV 1061	77
LXII 1920	71

IvO	Decker no.
54	60
186	45
231	54

IGUR	Decker no.
235-237	66
240	77
245	88

TAM	Decker no.
V. 2. 1018	78

Roueché, *Performers*	Decker no.
72 b	82
74	85
75	86

I.Ephesos	Decker no.
11	68

I.Iasos	Decker no.
107	63

I.Magnesia	Decker no.
149	53
180	65
199	74

I.Sardis	Decker no.
79	75

I.Smyrna	Decker no.
733	80
661	73

F.Xanthos	Decker no.
VII 341	61

*Syll.*³	Decker no.
1073	60

SGO I	Decker no.
02/09/27	82

IAG	Decker no.
1	4
3	6
13	14
21	15
44	41
45	40
46	45
49	47
51	48
58	50
62	53
66 b	63
67	62
68	64
69	67
71 a	65
77	76
79	77
84	75
86	84

Ebert, *Griech. Epigramme*	Decker no.
2	6
16	14
37	15
43-45	10-12
Addendum on p. 251	5

CIL VI	Decker no.
10153	88
10154	87

2090. Citizenship. Civic participation and the bestowal of privileges upon foreigners, Hellenistic. C.Müller, *Annales* (*HSS*) 69 (2014) 753-775, rejects the traditional notion of 'civic'

participation that relies solely on institutional categories and the typology of 'rights and duties' and proposes instead to reevaluate the significance of other rights which in turn established other forms of participation. For that reason, M. focuses on the bestowal of privileges upon foreigners which are attested in numerous honorary Hellenistic decrees. M. argues that the system of privileges ensured civic societies' social fluidity, that is, the ability to integrate social mobility without changing the threefold hierarchy of legal statuses, citizens, foreigners, and slaves, which remained the same at least until the late Hellenistic period (cf. *CID* IV 127 [= *F.Delphes* III.2.139; *Syll.*[3] 729] ll. 3-5; cf. also *I.Pergamon* 249 [= *OGIS* 338; *IGR* IV 28; *SEG* XLVIII 1489*] and *I.Ephesos* 8 [*SEG* LII 1129] which M. interprets as an effort of the cities 'à clarifier le tissu statutaire par le classement de la quasi-totalité des habitants en trois grands ensembles qui correspondent globalement aux trois statuts fondamentaux' (766); cf. also *SEG* LX 904). Privileges, the (τίμια κὴ τὰ) φιλάνθρωπα (*IG* VII 4127 ll. 4-6), may be defined 'à la fois comme un avantage juridique accordé à un individu ou une catégorie en dehors de la loi commune et comme un élément de distinction par rapport à une norme. Privilège n'est donc pas statut: c'est là tout l'intérêt de la chose' (767). The fact that privileges are formulated in a highly repetitive way and in infinitive variations (e.g. *I.Oropos* 26; *IGDOP* 21 [= *I.Olbia* 5; *SEG* XLVII 272]; French translation) irritates historians because they tend to consider them separately from one another and not as the unity they represent. Each of these privileges, with the exception of proxenia, provided a footing in respect to local citizenship which varied in form from city to city. Privileges assigned to their holder a place within the local civic society, if he decided to activate them, but they did not allow him to change status. 'Ces privilèges en font peut-être un "quasi-citoyen", mais non un citoyen, car le fossé statutaire reste infranchissable' (772). Only the granting of citizenship could bring about a change in personal status.

2091. **City. Cities' identities and the revival of intraurban burials and, Imperial/Late Imperial period.** H.Schörner, in B.Alroth, C.Scheffer (edd.), *Attitudes towards the past in Antiquity. Creating identities* (*Proceedings Intern. Conf. held at Stockholm Univ., 15-17 May 2009* (Stockholm 2014) 151-162, discusses the revival of intra-urban burials, i.e. the phenomenon of venerating cult-places in an agora, first making its appearance at the end of the 8th cent. B.C., as a means of self-expression for cities during the Imperial/Late Imperial period. This revival could take the form of a new burial within an old grave (Mantineia, grave of Podares: Paus. 8.9.9-10; *IG* V.2.321 l. 2 [Ποδάρεος δαμόσιος; stamped roof tile]; Philippi, later worship (pagan and Christian) above the chamber tomb of Εὐηφήνης: *SEG* XXIV 621; ca. mid-3rd cent. B.C.) or of making a copy of an old inscription (Megara: a) grave of Ὄρριππος: *IG* VII 52; 5th cent. A.D.; dr.; b) cenotaph of the fallen of the Persian wars: *IG* VII 53 [*SEG* XXXI 834]; 4th cent. A.D.; dr.). Besides the reinforcement of local identity as a motive for such phenomena, S. proposes to see in the march of Visigoths under Alaric (395-397 A.D.) a further reason for the renovation of such cults.

2092. **City. Military culture in the Greek cities in the Roman empire.** *SEG* LXI 1591 (H.Fernoux). Cf. also *SEG* LVIII 1874 and LIX 1955. C.Brélaz, in E.Franchi, G.Proietti (edd.), *Guerra e Memoria nel mondo antico* (Trento 2014) 259-285, investigates essentially the same problems as H.Fernoux, with a difference in nuances. B. emphasizes the survival of military traditions from the past (especially from glorious exploits such as the Persian wars) more than actual military practices. Paramilitary institutions such as the ephebeia and the police-function of εἰρηνάρχαι are discussed at some length. B. does not discuss epigraphic material in any detail.

2093. **City. Phylai.** Cf. *SEG* LXII 1854. After a brief introduction on the various principles governing the attribution of a citizen to subdivisions (φυλαί) of the polis (a 'personal system', i.e., based on consanguinity); a 'territorial system with hereditary affiliation' (when, after the creation of such a system citizens move to another place in the city, they continue to belong to the original unit), and what Corsten calls a 'strict territorial system' (in which a citizen who moved to another place adopted the subdivision of his new domicile), T.Corsten, in *Der Beitrag Kleinasiens* 27-33, rejects the theory of ■ 'strict territorial system', defended by N.F.Jones (cf. *SEG* XXXVII 1814), for Greek cities in Asia Minor. He discusses in some detail: *I.Iznik* 554, 578; *TAM* II.2.674 (Kadyanda; two brothers belonging to different φυλαί; C. suggests that their mother was married twice, to men belonging to different phylai); *I.Kibyra* 42, 44 (φυλαί named after living persons) in combination with *TAM* III.1.38/39, 57, 121, 864 (Pisidian Termessos; φυλαί named after leading citizens).

2094. **Collections.** M.Peachin (ed.), *Greek and Latin Inscriptions at New York University* (Rome 2014), presents the inscriptions from the epigraphic collection at New York University (ph.): 48 items (2 modern forgeries, 2 medieval texts and 1 Roman brick stamp included), 29 of which are Latin inedita. There is one Greek inscription, probably from Rome (*IGUR* 453; see our lemma no. 871). J.Bodel, *JRA* 29 (2016) 762-769, provides ■ concordance of the published inscriptions.

2095. **Contests. Endowed contests.** S.Aneziri, in K.Harter-Uibopuu, T.Kruse (edd.), *Sport und Recht in der Antike* (Vienna 2014) 147-165, gives an overview of endowments made for the funding of athletic and musical contests, which usually were part of larger celebrations (ca. 3rd cent. B.C.-ca. 4th cent. A.D.). She discusses the form (testaments, dedications, ἐπαγγελίαι) and financial administration of the endowments, their revenues (interest from loans, rent from the leasing of land), restrictions on the use of the money, the supervision of the endowments through civic authorities and family members of the donor, the role of guarantors and witnesses, and the involvement of the emperor (cf. *SEG* LVI 1359, LXII 929; *I.Ephesos* 1491 [*SEG* LIII 1273, LXII 874]). Although endowments were not free of risks, they usually safeguarded the continuous funding of contests; the donors, some of whom served as ἀγωνοθέται for life, gained social prestige. A. adduces numerous inscriptions, esp. *IG* VII 43; IX².1.798 (= *SEG* XLVI 614; LXI 409); *I.Aphr.* 12.538; *SEG* XXXVIII 1462; XLVII 1771.

2096. **Cyclades: Epitaphs and funerary practices.** In a study of cemeteries, funerary monuments, funerary iconography, and funerary practices in the Cyclades, M.-T.Le Dinahet, *Topoi* 19 (2014) 335-399, gives an overview of the terms designating graves and funerary monuments (341/342: ἡρῷον καμαρωτόν, καμάρα, μνῆμα, μνημεῖον, σῆμα, στήλη, σωρός, τόπος, τύμβος) and the formulas used in

epitaphs (364-368: χαῖρε, χρηστὲ/χρηστὴ χαῖρε, ἄλυπος, θεοῖς καταχθονίοις, θεοῖς δαίμοσι, μνήμης χάριν, μνίας χάριν; attributes of the deceased: εὐσεβής, τιμιωτάτη, φίλανδρος; verbs designating the construction of the monument: κατασκευάζω, ποιέω). On 366-368, she collects references to the age at death in epitaphs in Amorgos (Arkesine and Minoa). L. also discusses the following subjects: the heroization of the deceased (368-375; discussion of the terms ἥρως/ἡρώισσα and ἀφηρωΐζω; references to *IG* XII.3.515, 864/865, 867-872, 874, 880, 883, 886/887, 889, 1228, 1624/1625; XII.5.30, 303, 325, 327, 563, 787/788; XII.7.53/54, 203, 239, 372, 382, 394, 447, 466/467, 469-477; XII Suppl. 335; for ἀφηρωΐζω in Tenos, see *IG* XII.3.893-928, 1628, 1630, 1633, 1635; *SEG* LIII 835/836); the crowning of the deceased by the city, esp. in Paros (375-379; cf. *IG* XII.5.303, 312-323, 445; XII Suppl. 213; *SEG* XXVI 963); and the role of the community in funerals (379-384; participation in the funeral, proclamation of the crown, erection of a statue, selection of the place of burial; references to *IG* XII.3.272/273, 280-285, 287, 289; XII.7.51-54, 97, 239/240, 394-397, 399-403, 405, 407-410). On 388-393, L. provides a list of grave epigrams of the Imperial period from the Cyclades (*IG* XII.3.820, 868-870, 1188-1190; XII.5.30, 63-66, 302-304, 307, 310, 676, 678, 763/764, 971, 973, 1104; XII.7.117-120, 123, 288, 301-303, 305, 308, 445/446, 448, 497; XII Suppl. 165, 240, 326, 1064/1065; *SEG* XXVI 1002 [we correct the reference from *SEG* XXVI 2002 to 1002, Chaniotis]). See also our lemma no. 758.

2097. **Cyclades: Euergetism in the Imperial period.** E.Le Quéré, *Topoi* 19 (2014) 457-476, studies the evidence for families of benefactors in the Cyclades in the Imperial period, esp. in Tenos (the family of Φιλεῖνος and Σάτυρος: *IG* XII.5.903, 946/947, 949; XII Suppl. 322/323), Melos (the family of Τιβ. Κλαύδιος Φροντινιανός: *IG* XII.3.1119), and Thera (the family of the Πλώτιοι: *IG* XII.3.530, 533, 880, 898; the family of T. Φλ. Κλειτοσθένης Κλαυδιανός: *IG* XII.3.325/326; stemmata of these families on 462/473). A study of the activities of these families shows their gradual integration into Roman society: first, acquisition of Roman citizenship, then activities in Ephesos, social promotion and geographical dispersion, and finally acceptance into the senatorial order.

2098. **Dedications.** T.S.F.Jim, *GRBS* 54 (2014) 617–638, discusses in this heavily epigraphic study (we refrain from reproducing all discussed inscriptions) the various religious uses of the preposition ὑπέρ as well as the ambiguities associated with the formulae in the dedicatory inscriptions. She argues that 'hyper' is associated with two main kinds of offerings: 'precautionary ones made to maintain the beneficiary's present well-being (or 'low-intensity' offerings), and those induced by crises when someone was sick or in trouble ('high-intensity' offerings)' (632), conceding that such a distinction cannot be taken as a general rule (cf. *CIRB* 1037; *IG* II[2] 4403; *IGR* I 177; *TAM* V.1.509 = Petzl, *Beichtinschriften* no. 45). J. proposes to distinguish among the following three categories: 1) 'hyper' ▪ beneficiary ('on behalf of', 'in the interest of', or 'for the sake of'): the use of the preposition to identify a recipient is rare in the Archaic and early Classical periods (*I.Erythrai* 209 [*LSAG*[2] 344, no. 50; 510–500?; translation]; *IG* I[3] 857 [*CEG* 273; ca. 470–450?; translation], but becomes very common from the 4th cent. B.C. onward. J. emphasizes that 'its primary function was to specify the direction in which the *charis* associated with the offering should flow, as if to make sure that the gods would dispense their favours to the right persons' (618). In dedications, 'hyper' can be followed by the dedicator's family members, often without mention of himself/herself, or on behalf of a group, and in healing contexts by a body part. Dedications to the gods on behalf of the king and queen in Hellenistic times (ὑπὲρ τοῦ βασιλέως καὶ τῆς βασιλίσσης) were offerings of goodwill 'by channelling the *charis* to the *hegemones*' (620). A related use of 'hyper' can be detected in religious subscriptions (e.g. *I.Délos* 1619.a) though the sense here is rather 'in the name of'. 'Hyper' also introduces worshippers' livestock, crops, and possessions (ὑπὲρ τοῦ βοός, τῶν κτηνῶν, ὑπὲρ σίτων, ἀμπέλων etc.) in votive dedications from Roman Asia Minor (especially Phrygia and Lydia), probably a "regional epigraphic habit", since this kind of dedication is rare in mainland Greece (*IG* II[2] 668). 2) 'hyper' benefits: In this type of dedication, the benefit is attached to its recipient. The most common benefits are ὑγεία and σωτηρία; the difference between them is not always distinguishable (cf. *TAM* V.2.881), later being occasionally replaced by ὁλοκληρία, 'good health', and διαμονή, 'continuance', 'permanence' (e.g. *TAM* V.1.323; *I.Iznik* 1131). Very often individuals are praying for different benefits for different beneficiaries in the same offering (e.g. *SEG* XLII 1577). Besides the common ὑπὲρ ὑγείας καὶ σωτηρίας-formula, 'hyper' is used in relation to crops, ὑπὲρ εὐκαρπίας, ὑπὲρ ἀβλαβίας, and ὑπὲρ τελεσφορίας τῶν καρπῶν (e.g. *SEG* XXXVI 1155; *TAM* V.1.426), and in combination with the expression σωθεὶς ἐκ πολλῶν καὶ μεγάλων κινδύνων (cf. *I.Délos* 2119; *I.Alex.Imp.* 6). 3) 'hyper' the deceased: The category contains dedications which were made on behalf of a deceased person (*IG* IX.2.575 = *CEG* 342 = *SEG* XXXV 590). However, the lack of contextual information makes it difficult to decide whether dedications of the type ὑπὲρ τοῦ πατρός/ὑπὲρ τῆς μητρός were related to the fulfilment of the vow of deceased parents, for their health (category 1), or for some other purpose (e.g. *I.Gerasa* 53 [translation]; *IGLS* IV 1259).

2099. **Desecration of tombs. Metrical imprecations against desecrators in the epitaphs of Asia Minor.** L.Bettarini, in *Epigraphica* 2, 137-164, studies funerary metrical curses which are not normally 'separate' from the rest of the epigram, being composed from the start as an integral part of the text, although placed at the end of it. Sometimes it is even possible that the whole epigram is actually constituted only by the imprecation, within which the name of the deceased is also remembered (e.g. *GV* 1370, 1372). In other cases, it is the name of the deceased which was engraved extra metrum, while the text of the epigram is articulated in the form of a curse (e.g. *GV* 1371, 1378, and 1380). The metrical articulation of an imprecation was apparently perceived as an element capable of conferring greater solemnity and therefore efficacy to the menace inherent in the text. B. argues that the poetic patrimony that underlies the funerary curses of Asia Minor is much larger than believed, and includes not only true verses that have until now been partially misunderstood, but also sequences that clearly go back to well-defined patterns. The following inscriptions are discussed: Strubbe, *Arai Epitymbioi* 13 (= *I.Kyzikos* 500), 26 (= Merkelbach-Stauber, *SGO* I 05/05/01), 38 (*SEG* I 442), 66, 151 (= *I.Sinope* 152; *SEG* XLII 1156), 173/174 (= *MAMA* X 12), 185 (= *GV* 675a), 205, 208, 262, 289 (= *GV* 1378), 339, 401 (= *I.Épidamne* 58); *SEG* XXIX 1377; XXXII 1289.

2100. **Desecration of tombs. The epigraphic background of the epigrams of Gregory of Nazianzus against tomb desecrators.** L.Floridi, *Mnemosyne* 66 (2013) 55-81, analyzes this topic, first by surveying motifs and language of the so-called arai epitymbioi (use of *CEG* 459 as a main example, together with examples from Strubbe, *Arai Epitymbioi*) and in a second step by focusing on

Gregory of Nazianzus' use of the topos in his epigrams (*AP* 8.104-118 ('Martinianus Cycle'); 170-254; translation). F. argues that Gregory was, besides his acquaintance with the Greek literary tradition, also very well acquainted with epigraphic habits, images, and language (cf. the use of the curse of earth and sea [*AP* 8.176 LL. 1-2: μηκέτι πηκτὸν ἄροτρον ἀνὴρ ἐπὶ γαῖαν ἐλαύνοι | μὴ πέλαγος πλώοι], the impious hand which commits violence [*AP* 8.155 L. 4: ὅσιαι παλάμαι; 177 L. 6: μαινομένης παλάμης; cf. Strubbe, *Arai Epitymbioi* App. 2.II,], or the wish for revenge [*AP* 8.179: τὸν τύμβοιο τόσου ληΐστορα [...] αὖθις ἐπικλεῖσαι χάσματα δυσσεβέϊ]), abilities which he used not purely ornamentally, but 'in a social and moral cause' (78) in order to convey new meanings. His epigrams confirm that desecration of tombs and its prevention was a concern to him and his contemporaries.

2101. Diplomacy. Roman letters addressing Greek cities, early 2nd cent. B.C. V.Hofmann, *ZRG* 31 (2014) 177-215, discusses how and why the Romans adopted the royal language of diplomacy, euergetism and power for their communication with the Hellenistic poleis in the first decades of the second cent. B.C. On the basis of an extensive study of form, content and catch-phrases of the earliest preserved letters by the senate or Roman generals to Greek cities (Chyretiai: *RDGE* 33 [= *IG* IX.2.338; *Syll.*³ 593; *SEG* XXIII 388, XXXVI 542]; Herakleia under Latmos: *RDGE* 35 [= *Syll.*³ 618; *SEG* II 566; XXXVII 860]; Teos: *RDGE* 34 [*Syll.*³ 601; *SEG* XXX 1377]; German translation) she argues that the Roman effort to apply and refine foreign discursive means was intended to convince their Greek counterparts of their cultural and institutional equality.

2102. Dogs. Funerary epigrams. Cf. *SEG* XLIV 1692. V.Garulli, in A.Pistellato (ed.), *Memoria poetica e poesia della memoria. La versificazione epigrafica dall'antichità all'umanesimo* (Venice 2014) 27-64 offers a corpusculum with the literary, epigraphic, and papyrological evidence (text with app.cr., Italian translation, commentary) on Greek funerary epigrams for dogs: **1)** 32/33 no. 5 (*SEG* XLVII 2176; epitaph for Τύραννος; Kyrene; 3rd/2nd cent. B.C.); **2)** 33 no. 6 (*GV* 587; *IGUR* 1230; *IG* XIV 1647; *SEG* XXIX 1116, 1692; epitaph for Θεῖα; Rome; Antonine period); **3)** 33/34 no. 7 (*GV* 1365; Kaibel, *EG* 627; *IG* XIV 2128; Rome; 2nd/3rd cent. A.D.); **4)** 34 no. 8 (*GV* 309, Kaibel *EG* 329; *IG* XII.2.458; epitaph for the dog of Βάλβος; Mytilene; Imperial period); **5)** 34/35 no. 9 (*GV* 691; *IG* XII.2.459; epitaph for Παρθενόπη; Mytilene; 2nd/3rd cent. A.D.); **6)** 35 no. 10 (*GV* 1032; Kaibel, *EG* 332; Merkelbach-Stauber, *SGO* I 06/02/34; *I.Pergamon* 3559; epitaph for Φιλοκύνηγος; 3rd cent. A.D.); **7)** 36 no. 11 (Merkelbach-Stauber, *SGO* IV 18/01/28; *SEG* XL 1599, LXII 1354; epitaph for Στέφανος, the dog of Ῥοδόπη [cf. *TAM* III.1. 746]; Termessos; after 212 A.D.).

The lexical and stylistic profile of the epigraphically attested epigrams is less varied in comparison to the literary ones. They exhibit a relatively simple form of expression combined with the tendency to humanize the deceased animal (cf. (2) εὐνοίας, στοργῆς, ἴδεος ἀγλαΐαν). Some of them, however, show affinities to poetry: epigram (2) recalls Catull. 3; epigram (3) recalls the epitaph of Baukis signed by Erinna (*AP* 7.710, LL. 7/8); the first verse of epigram (4) is actually very close to the epigram of Krinagoras *AP* 7.628, LL. 5/6). The epitaph of the dog Parthenope (5) attests the very rare verb συνάθυρεν, while the vocabulary in the closing couplet alludes to Christian texts (Eus. *Comm.* on Ps. PG 23.1345d; Greg. Naz. *Carm.* 1, 2, 29, 242). Common to all of the epitaphs for dogs is also the use of properly sepulchral language (e.g. (7) ἐνθάδε κεύθ[ει] (L. 3); τόδε σῆμα καταφθιμένου (L. 4); Ῥοδόπη δέ μ[οι] | ἔκτισε τύμβον (L. 6)). All of the inscriptions except (1) are dated to Imperial times, but the literary and papyrological evidence including Theophrast. *Char.* 21, 9 documents the existence of funerary epigrams for dogs already in the Hellenistic period.

2103. Economy. Agricultural land. I.Pernin, *Les baux ruraux en Grèce ancienne. Corpus épigraphique et étude* (Lyon 2014), presents a corpus of inscriptions that concern the ownership, exploitation, and leasing of agricultural land. The largest part of the study (31-481) consists of a catalogue of 259 relevant texts (decrees concerning the leasing of land, contracts, lists of pieces of land, deeds of sale/mortgage), in geographical arrangement (critical edition; French translation, commentary). The most important evidence comes from Athens (31-97; nos. 1-19), Thespiai (101-142; nos. 21-28), Delphi (142-153; nos. 29-34), Delos (159-262; nos. 37-126), Herakleia in Lucania (459-481; no. 259), Mylasa (296-332; nos. 137-165), Olymos (333-381; nos. 166-213), Sinuri (382-397; nos. 214-248), Hydai (397-400; nos. 249-253), Hylarima (400-401; no. 254), and Amos (445-458; nos. 255-258). The subjects discussed include the vocabulary of contracts (μισθόω, συνθήκη, συγγραφή, πρόρρησις; 485-492), the lessors (492-494), the procedure of adjudication (494-499), the use of guarantors (499-501), the agricultural structures (buildings, inventory of objects, land, types of cultivation; 505-514), and the significance of leasing in the Greek economy (515-524). We give a comparatio numerorum with corpora and *SEG*.

IG I³	Pernin
44	1
84	2
402	37
IG II²	Pernin
1168	10
1241	14
1592	9
1635	42
1636	47
1638	48
1641	53
2492	18
2493/2494	12
2497	15
2498	11
2499	7
2501	6
IG VII	Pernin
1739-1742	22

IG IX.2	Pernin
135	58
138	57
142	60
143	59
144	61
146	62
147	63
149	65
153	66
156	67
157	68
158	69
160	70
161	71/72
162	73
IG IX.2	Pernin
199	74
200	75
201	76
203	77
204	78

IG IX.2	Pernin
223	79
224	80
225	81
226	82
275	83
287	84-87
IG XII.5	Pernin
568	128
1100	129
IG XII.7	Pernin
62	131
IG XII.9	Pernin
191	134
IG XII Suppl.	Pernin
194	127
353	133

IG XIV	Pernin
645	259
SEG II	Pernin
538	158/159
SEG XIV	Pernin
638	255
684	256
685	257
SEG XVII	Pernin
385	130
SEG XXI	Pernin
644	16
SEG XXII	Pernin
508	130
SEG XXIV	Pernin
203	4
614	36
SEG XXVI	Pernin
1029	133
SEG XXXI	Pernin
1650	135
SEG XL	Pernin
655	117
SEG XLII	Pernin
145	8
999	156
SEG XLV	Pernin
1538	211
1539A	212
1539B	213
1541	168
1545	210

SEG LI	Pernin
153	17
SEG LIII	Pernin
1380	135
SEG LIV	Pernin
1094	143
CIG	Pernin
93	18
103	11
104	10
2693e	151
2693f	138/139
2694a/b	141/142
3561	135
5774/5775	259
Agora XIX	Pernin
L1	1
L6	3
L9	5
L14	9
IvO	Pernin
18	20
I.Thespiai	Pernin
44-47	21
48-52	22
53	23
54	24
55	25
56	26
57	28
62	27
CID II	Pernin
67	29
68	30
70	32
71	33

CID II	Pernin
72	34
I.Délos	Pernin
89	37
93	38
94	39
95	40
97	41
98	42-44
100	45
102	46
103	47
104	48-56
290	88
308	90
314	89
346	91
351	92
353	93
354	94
356	95
356bis A/B	96/97
362 A	98
366	99/100
368	101
369	102/103
372	104/105
373	113/114
374	106
399	107
403	109/110
404	111
406	108
441	112
442	115
445	116
452	117
456	118
459	119
460	120
461	121
503	64

I.Délos	Pernin
1416	122-125
1417	126
I.Erythrai	Pernin
510	136
I.Labraunda	Pernin
50	165
I.Mylasa	Pernin
201	137
202	138
203	139
204	140
205	141
206	142
207	144
207 B	146
208	147
209	148
210	149
211	150
212	151
213	152
214	145
215	154
216	153
217	155
218	157
219	158
220	159
221	160
222	161
223	162
224	163
226	164
801	166
802	167
803	169
804	170
805	181

I.Mylasa	Pernin
806	182
807	174
808	175
809	171
810	172
811	176
812	177
813	178
814	179
815	180
816	204-208
817	183
818	184
819	173
820	185
821	186
822	188, 190
823	187, 189
824	191
825	192
826	193
827	194
828	195-197
829	196, 198
830	199
831	200
832	201
833	202
834	203
843	209
903	249
904	250
905	251
906	252
907	253
I.Rhod.Per.	Pernin
352	255
353	256
354	257

Bresson, Recueil Pérée	Pernin
49	255
50	256
51	257
Robert, *Sinuri*	Pernin
46A-E	214-217
47A-B	218-219
48	220
49	221
50	222
50A	223
51	224
51A	225
51B	226
52	227
53	228
54	229
55	230
56	231
57	232
58	233
59	234
60	235
61	236
62	237
62A	238
63	239
64	240
65	241
66	242
67	243
68	244
69	245
70	246
71	247
72	248

2104. **Economy. Capital accumulation.** V.Chankowski, in C.Baroin, C.Michel (edd.), *Richesse et Sociétés* (Paris 2013) 163-172, gives an overview of how inscriptions (accounts, inventories, decrees, endowments, documents concerning loans), along with literary sources referring to the concept of growth (αὔξησις), enable a detailed study of the hoarding, accumulation, and circulation of capital (references to *IG* I³ 258; II² 2492; XII.7.515; XII Suppl. 168; *I.Délos* 442; *I.Didyma* 433, *I.Ephesos* 8), thus offering a more differentiated view of the Greek economy.

2105. **Economy. Pottery trade.** V.Chankowski, in A.Tsingarida, D.Vivier (edd.), *Pottery Markets in the Ancient Greek World (8th-1st Centuries B.C.). Proceedings of the International Symposium Held at the Université Libre de Bruxelles, 19-21 June 2008* (Brussels 2013) 25-37, summarizes the information provided by inscriptions for the production, prices, and trade of pottery. She refers to the accounts of the *poletai* (*IG* I³ 421-430; *Agora* XIX), the accounts of the Delian hieropoioi (e.g. *IG* XI.2.161 A LL. 74 and 88; 162 A L. 49; 199 A L. 109; *I.Délos* 401 L. 19), building accounts, and graffiti on vases.

2106. **Economy. Roman and Italian traders and settlers in the Cyclades.** S.Zoumbaki, in *Pouvoirs. Îles et mer* 317-330, sureys the evidence for traders and settlers from Italy and Rome in the Cyclades (from the 3rd cent. B.C. on). The mainly epigraphic evidence consists of references to Greeks from south Italy (e.g. *IG* XII.5.816/817; XII Suppl. 313), Roman names and a few Latin inscriptions. On 322, Z. compiles a list of non-imperial nomina gentilia attested on more than one island: Ἀντώνιος, Ἀρέλλιος, Βαβούλλιος, Ἐγνάτιος, Ἰούνιος, Κλώδιος, Κορνήλιος, Κοσσούτιος, Κούρτιος, Μάριος, Νόουιος, Ὀφέλλιος, Πλώτιος, Σεξτίλιος, and Τέρτιος. The Roman and Italian settlers were probably engaged in trade, agriculture, mining, and quarrying.

2107. **Economy. Slave trade.** L.S.Nasrallah, in *Corinth in Contrast* (Leiden 2014) 54-73, offers a detailed exegesis of the statement ἠγοράσθητε γὰρ τιμῆς, *1 Corinthians* 6.20a (cf. 7.23a), in an examination of freedmen, the price of slaves in Corinth, and how the early Pauline church at Corinth might have heard the language of buying and selling, of prices, and being a freedman. To illustrate the slave trade she quotes and translates manumission inscriptions from Delphi, *F.Delphes* II.6.36 (ph.), and Kalymnos, *Tit.Cal.* 171. Paul's statement 'asks the readers or hearers to think of themselves as things on the market [...] to consider what price they are worth, what it means to be bought, and perhaps how they might slip so easily from the status of person to the status of thing.' (72/73).

2108. **Economy. The economy of sanctuaries in Hellenistic Asia Minor.** A.Lozano, in *Agalma* 791-806, examines the economy of sanctuaries in Asia Minor in a general way; she stresses that exploitation of land was the main source of income for sanctuaries. L. briefly refers to the following inscriptions: *I.Ephesos* 459, 1143 and 1500; *I.Labraunda* 8; *I.Mylasa* 801/802 and 829; *La Carie* 166.

2109. **Economy. The macellum in the Roman East.** Cf. *SEG* XXXIII 1557, LXII 1339. In a mainly archaeological study of the macellum (μάκελλον, μάκελλος), J.Richard, *JRA* 27 (2014) 255-274, points out that by far the most numerous epigraphic and archaeological attestations date to the 2nd and early 3rd cent. A.D. (the only exception is *IGR* IV 1676 from Apollonia on the Rhyndakos: 40/41 A.D.), whereas they are much older in the West. On 257-261, he summarizes the content of the inscriptions mentioning macella (useful table on 258): *SEG* XLIII 865 (Sardis), LXII 1339 (Sagalassos); *IGR* IV 657 (Akmonia), 1222 (Thyateira), 1607 (Larisa), 1676 (Apollonia on the Rhyndakos); *I.Didyma* 280; *I.Ephesos* 1840, 2226, 3015, 3271 (Larisa); *I.Magnesia* 179; *I.Perge* 193; Heberdey-Wilhelm, *Reisen in Kilikien* no. 223 (Korakesion); he also includes the βιωτικαὶ ἀγοραί in *SEG* XXXVIII 1462 LL. 10/11 and *I.Stratonikeia* 668 (Lagina), which may or may not have been macella. The only text attesting a macellum outside Asia Minor is, in fact, literary (Malalas 9.5.54, 11.9.34 and 12.7.71, mentioning a macellum in Syrian Antioch in connection with events under Caesar, Trajan and Commodus).

2110. **Emperor. Emperors and relatives as eponymous magistrates.** T.Boulay, A.-V.Pont, in *Chalkètôr* 81-113, examine examples of emperors as eponymous magistrates in ten cities in western Asia Minor and analyze the function of the phenomenon (cf. L.Robert, *EEP* 142-150). The cities are Byzantion, Kyzikos (cf. our lemma no. 1221), Pergamon, Eresos, Kolophon, Ephesos, Priene, Herakleia-under-Latmos, Miletos and Iasos (cf. our lemma no. 935). For each city, they give tabular surveys of emperors (and members of the imperial family) attested on coins or in inscriptions [illegible] holders of eponymous magistracies. On 101/102 a chronologically arranged survey of emperors (and relatives) attested as eponymous magistrates. B., P. do not favor an economic/financial explanation of the phenomenon and argue that there is no conclusive evidence for the tasks of the imperial office-holders being fulfilled by substitutes (*praefecti* in the western, ἐπιμεληταί in the eastern part of the empire; cf. *SEG* LIV 1836). Instead they explain the practice in such terms as 'inscrire le souverain dans le continuum du temps local' and 'une nouvelle modalité des relations entre le système civique traditionnel et le nouveau cadre impériale' (112).

2111. **Emperor. Imperial property in Asia Minor.** In 'prolegomena' to a study of the property of the imperial family in Asia Minor, A.Dalla Rosa, *SCO* 60 (2014) 329-348, refers to several inscriptions attesting to the acquisition of estates (337/338): *TAM* V.2.913 A and 935 (Thyateira; land acquired by Livia: ἄρκη Λειβιανή/Λιουιανή); *MAMA* V 201 (Nakoleia; tomb of a [Καίσαρος Γε]ρμανικοῦ - - δοῦ[λος], probably referring to an estate owned by Germanicus) together with *MAMA* V 197 and 202 (Nakoleia, 2nd cent. A.D.; both Latin incriptions: a slave exactor and a libertus of the emperor); *RECAM* II 34 (North Galatia; 177-180 A.D.; a Σεβαστῶν οἰκονόμος χωρίων Κωνσιδιανῶ[ν]: confiscated land, formerly in possession of a Considius, perhaps to be connected with Considius Equus or Considius Proculus, both condemned under Tiberius). [For the Choria Considiana cf. now also H.Güney, *AS* 66 (2016) 125-139, with P.Hamon, *BE* (2017) no. 558, Pleket.]

2112. **Emperor. The representation of Nero and Domitian in inscriptions.** C.Witschel, S.Bönisch-Meyer, in S.Bönisch-Meyer et al. (edd.), *Nero und Domitian. Mediale Diskurse der*

Herrscherrepräsentation im Vergleich (Tübingen 2014) 81-179, survey the epigraphic evidence concerning the emperors Nero and Domitian in the provinces of the Roman empire. They notice that in general the self-representations of both emperors do not deviate from the already existing trajectories of their predecessors. This practice, however, did not hinder local communities and private persons from expressing their loyalty in a variety of different ways in inscriptions; for example, by incorporating an emperor's personal preferences, such as Nero's relationship to Sol and Apollo (νέος Ἀπόλλων: *SEG* XXXII 252; LIV 165 [ph.]), or by assigning them titles such as αὐτοκράτωρ γῆς καὶ θαλάσσης (*SEG* LVI 1762 [LXI 1243]; LVII 1665 [cf. also *SEG* LX 1920, Stavrianopoulou]) and ἀγαθὸς δαίμων τῆς οἰκουμένης (*I.Prose* 55; *CIG* 4699; *OGIS* 666; *GIBM* IV 1067; *SB* 8303; *SEG* LVII 1961*), and even by linking them to local deities, such as the equating of Domitian with Ζεὺς Ἐλευθέριος in Athens (*IG* II^2 1996; *F.Delphes* III.2.65; German translation). Other local expressions of loyalty to the emperors in inscriptions include the implementing of damnatio memoriae (148-161), the precise means being dependent on local factors, ■ a comparison between Achaia and Lycia demonstrates [cf. Hoët-van Cauwenberghe [*SEG* LVIII 1884] for similar conclusions, Stavrianopoulou].

2113. Endowments. .D.Sosin, *AncSoc* 44 (2014) 43-89, scrutinizes the information contained in Hellenistic endowments, in order to determine the possible gains of the elite. He discusses in detail the endowments for the purchase of land in Mylasa (49-57; *I.Mylasa* 201-232, 801-854, 904/905; *SEG* XLII 999; XLV 1538-1554; LIV 1094-1096; LVII 1101/1102), the endowment of Kritolaos in Amorgos (57-69; *IG* XII.7.515 = *SEG* XXX 1084, LIII 906 bis*), and the lease regulations and records of leases of land belonging to the Muses in Thespiai (69-73; *I.Thespiai* 54/55). He argues that through the transaction in Mylasa wealthy landowners raised capital, leased back the sold land at a low rent, and were sheltered from taxation. In Amorgos, the terms of the endowment benefited landowning debtors. They 'were obliged to pay interest, of course, but if their securities were let out, then the *tenants* were to pay the interest on the loans. ... For a landowner who borrowed 200 drachmas from the endowment, a mere 20 drachmas per year bought freedom from having to extract rent from his tenants; the tardy would instantly be known as such to the council. Moreover, if he invested 200 drachmas, so long as he matched or beat 10 percent, he would scarcely feel the cost of this' (61/62). The requirement that borrowers secured the debt with real estate worth ten times more allowed elites to monopolize access to the loans (68). In Thespiai, the wealthy sold or donated land to the gods; the leases of these plots were mostly claimed by their elite peers or the sellers and donors themselves. A similar strategy of the elite to benefit from a subscription can be recognized in the Milesian subscription decree of 211/210 B.C. (*Milet* I.3.147 = *SEG* XLII 1071). Donors made contributions for themselves or relatives, receiving in turn a monthly payment of 30 drachmas until death. Donations on behalf of younger family members brought an advantage, because they extended the state's obligation beyond the life expectancy of the donor (80/81).

2114. Epigrams. 'Book-like' inscribed epigrams, Hellenistic. V.Garulli, in *Hellenistic Poetry* 125-169, deals with the close relationship between epigraphic writing and handwriting by surveying Hellenistic inscribed epigrams which share some features with book texts. She argues that epigrams first began to be engraved in the form of book texts in the Hellenistic period. Despite the fact that the examples derive from various places with several coming from marginal areas of the Greek-speaking world, they reveal, according to G., that 'some kind of literary ambition on the part of the author seems to be shared by the inscriptions considered and therefore to be displayed as an important key to the phenomenon observed' (157).

The following inscriptions are discussed (text with app.cr. and commentary; translation; ph.) according to their epigraphic layout: I. 'Book script on stone': 1) 127-132: *GV* 1508 (Merkelbach-Stauber, *SGO* IV 21/05/01; *SEG* VIII 269; funerary epigram of the Cretan Χαρμάδας; Gaza; 3rd cent. B.C.); 2) 132-137: *I.Iran/Asie centrale* 84 (*Jenseits des Euphrat* 105; *SEG* LIV 1568; funerary epigram of Sophytos; Kandahar; 2nd or end of the 1st cent. B.C.); 3) 137-140: *I.Iran/Asie centrale* 97 (*Jenseits des Euphrat* 103 A/ B; Merkelbach-Stauber, *SGO* III 12/01/01; *SEG* LII 1516 sub [1]; cf. LXIII 1468; epigram of Klearchos and the accompanying Delphic maxims; Aï Khanum; early 3rd cent. B.C.); 4) 140-142: *I.Kallatis* 135 (epitaph of Menekrates and Apollonios; 2nd/1st cent. B.C.); 5) 143-145: *GV* 874 (*I.Leyden* 66; *I.Smyrna* 522; Merkelbach-Stauber, *SGO* I 05/01/36; *SEG* XVIII 504; epitaph of Dionysios; Smyrna?, 2nd/1st cent. B.C.). II. 'Stone σελίδες': 6) 146-150: *SEG* XLVIII 1330, LXIII 864* (Merkelbach-Stauber, *SGO* I 01/12/01; epigram praising the city of Halikarnassos; late Hellenistic; G. remarks that 'carving the text in two σελίδες without indenting the pentameters might have been a way to give the poem a layout as similar as possible to that of epics and elegies, which at the time were visualized as texts written in columns on papyrus sheets' (150)). III. 'Stone anthologies': 7) 151/152: Merkelbach-Stauber, *SGO* II 09/05/16 (*GV* 1965; *I.Iznik* 75; *I.Kios* 98; funerary epigram of Bithynian Menas; Kios; 281 or 190 B.C.); 8) 153-155: *GV* 1873 (Bernand, *Inscr. métriques* 33; *SEG* XV 861, LIV 1735; cf. LVI 1951 sub [5]; funerary epigram for Ammonia; Herakleopolis Magna; 2nd cent. A.D.). G. points out that 'stone anthologies' could be constructed not only with the formula ἄλλο, but also with some particular diacritics, used in books for marking the end of a text. Such a use is attested from the Hellenistic period onward (e.g. the collection of epigrams from Chios, *SEG* XVI 497, XLVI 1164 (2nd cent. B.C.). See also our lemma no. 2127.

2115. Epigrams. Byzantine Epigrams. *SEG* LIX 1966. A.Rhoby, *Byzantinische Epigramme in inschriftlicher Überlieferung, Bd. 3/1: Byzantinische Epigramme auf Stein, nebst Addenda zu den Bänden 1 und 2* (Vienna 2014) (texts with app.cr., ample commentary and German translation; full indices; (color) ph. of selected inscriptions) is the third volume of the series. It contains more than 330 inscriptions on stone (105-763), while in the second part are gathered addenda to the first two volumes. We mention the few epigrams (possibly) prior to 800 A.D., the chronological limit observed by *SEG*: 1) 439-444 no. IT14 (color ph.): funerary epigram for Ἰσαάκιος, the exarchos of Rome (*CIG* 9869 = M. Bollini, *Le iscrizioni greche di Ravenna* (Faenza 1975) no. 17 = E.M.Schoolman, *Dumbarton Oaks* 67 (2013) 66-68 (color ph.; translation); Ravenna, 643 A.D.); 2) 444-446 no. IT15 (color ph.): funerary epigram for Gregorios , nephew of Isaakios (*CIG* IV 9870 = Bollini, *op.cit.* no. 16; Ravenna, 625-643 A.D.); see our lemma no. 864; 3) 524/525 no. TR6: fragmentary Christian epigram (*TAM* V.2.1160; Merkelbach-Stauber, *SGO* I 04/05/99; Thyateira (Akhisar), 8th cent. A.D.); see our lemma no. 1196; 4) 525/526 no. TR7 (color ph.): Christian building inscription (*SEG* LVI 1761; Oktapolis (or Kaunos? area of Akköprü), probably 6th cent. A.D.); perhaps L. 1 is a verse); 5) 567/568 no. TR28 (ph.) (*I.Aphr.* 1.193; Merkelbach-Stauber, *SGO* I 02/09/90; Aphrodisias; 8th/9th cent. A.D.); 6) 580-582 no. TR38: Christian funerary epigram for Maria (*SEG* XLIX 869; Athyras, ca. 630 A.D.; see our lemma no.

587); 7) 700/701 no. TR94 (color ph.): dedicatory epigram of the Koimesis Church (*SEG* XLIV 1007; Nikaia, late 7th cent. A.D.); 8) 733/734 no. TR111: *I.Ephesos* 4311; Merkelbach-Stauber, *SGO* I 03/02/176; Selçuk, 8th cent. A.D.(?).

2116. **Epigrams. Dialogues in Greek funerary verse inscriptions.** V.Garulli, in C.Pepe, G.Moretti (edd.), *La parole dopo la morte. Forme e funzioni della retorica funeraria nella tradizione greca e romana* (Trento 2014) 59-96, studies examples of dialogue verse inscriptions in which various speakers are involved, as the deceased, his/her relatives, the anonymous passerby and even the monument itself. G. is interested in the means by which the alternation between the different voices is expressed, thus making them recognizable in their distinct identities. She proposes to classify these means of identification in two basic categories, namely those based on textual elements (meter, grammatical-syntactic form, language and dialect) and those based on extra-textual elements (reading and the layout), a classification which she exemplifies by the following inscriptions (text with app.cr.; Italian translation): I. Textual elements: 1) 62/63: *GV* 1855; *I.Kyzikos* 278; Merkelbach-Stauber, *SGO* II 08/01/44; 2nd cent. A.D.; 2) 63/64: Kaibel, *EG* 245; *GV* 1851; *I.Kyzikos* 507; *SEG* XXXII 1249; Merkelbach-Stauber, *SGO* II 08/01/39; 2nd/1st cent. B.C.; 3) 64-66: *GV* 2002; *IG* IX^2.1.4.1222; cf. *SEG* LI 1009; second half of the 2nd cent. B.C.; 4) 66/67: *GV* 1990; Bernand, *Inscr. métriques* 38; late Hellenistic; 5) 67-70: *GV* 1875; Bernand, *Inscr. métriques* 46; *SEG* LI 2097; Imperial period; 6) 70-72: *GV* 1843; Bernand, *Inscr. métriques* 68; Imperial period; 7) 72/73: Kaibel, *EG* 667; *IG* XIV.1883; *GV* 1866; *IGUR* 1286; after the 3rd cent. A.D.; 8) 73/74: *GV* 1845; Bernand, *Inscr. métriques* 49; 2nd/3rd cent. A.D. II. Layout: 9) 74-76: *TAM* III 536; *GV* 1876; Merkelbach-Stauber, *SGO* IV 18/01/26; Imperial period. III. Combination of textual and extra-textual elements: 10) 76-78: *GV* 1859; Merkelbach-Stauber, *SGO* I 03/06/06; late Hellenistic; 11) 78-80: Kaibel, *EG* 261; *IG* IX.1.882; *GV* 1978; 2nd/3rd cent. A.D.; 12) 80-82: *GV* 1877; 2nd/3rd cent. A.D.; 13) 82-88: Kaibel, *EG* 582; *CIL* VI 12652; *IG* XIV 1892; *GV* 2008; *IGUR* 1250; era of Tiberius; bilingual (Greek-Latin) epigram for 'Ομόνοια. G. emphasizes the use in the epigrammatic dialogues of elements of non-epigrammatic dialogues such as the change of the meter in correspondence with the change of the speaker or the linguistic and dialectal characterization of a speaker. In addition, from the late Hellenistic period onward the importance of the layout seems to presuppose 'una matura cultura libraria, e dunque una consuetudine con le forme dialogiche che passa attraverso il medium del libro, come rivela l'impiego dei mezzi formali (segni di lettura, layout) elaborati in seno a tale tradizione per evidenziare l'interlocuzione' (88/89).

2117. **Epigrams. Epigrams on lighthouses.** In a study of lighthouses in Smyrna and Herakleia Pontike, A.Akın, *Akron* 7. *Eskiçağ Yazıları* 5 (2013) 173-200, reprints Merkelbach-Stauber, *SGO* I 05/01/17 and 05/01/18 (Smyrna) and II 09/11/01 (Herakleia) with Turkish translations and brief notes.

2118. **Epigrams. Funerary verse inscriptions and the memory of dead, Hellenistic and Roman periods.** Cf. *SEG* LXIII 1787. A.Wypustek, in B.Alroth, C.Scheffer (edd.), *Attitudes towards the past in Antiquity. Creating identities (Proceedings Intern. Conf. held at Stockholm Univ., 15-17 May 2009* (Stockholm 2014) 277-284, analyzes the various forms of heroizations of the dead in the funerary epigrams of the Hellenistic and Roman eras in which the dead are presented as heroes, eternally youthful and immune to old age and dying, like the stars shining with perpetual light in the sky, or like the favorites of the gods. W. argues that the funerary poetry of the post-Classical period constitutes a continuum with the foundations set already in the Archaic period as the closely related categories of beauty and youth still represent the essential premises of the heroization of the dead, even if in a more dramatic way: 'The dead who had lost their lives in their prime, escaping old age, were given the privilege of perpetual beauty, after the example of valiant heroes of the past' (281). The following inscriptions are cited at some length: *GV* 616 (Merkelbach-Stauber, *SGO* I 01/12/21; Halikarnassos, 2nd/3rd cent. A.D.); 735 (*IG* XIV 2469; *IGUR* 1316; *SEG* XL 869 bis; Rome, 3rd cent. A.D.); 815 (Attaleia, 2nd cent. A.D.); 1404 (Kaibel, *EG* 435; Merkelbach-Stauber, *SGO* IV 22/36/01; *IGLS* XVI.1.345; *SEG* LVIII 1743 [5]; Soada/Dionisias, 2nd/3rd century A.D.); 1728 (Merkelbach-Stauber, *SGO* II 08/05/02; Miletoupolis, 1st/2nd cent. B.C.); *SEG* XXVII 1231 (XXXV 1283*; Canusium; late 2nd cent. A.D.).

2119. **Epigrams. Funerary verse inscriptions for Hellenistic soldiers.** S.Barbantiani, in R.Hunter, A.Rengakos, E.Sistakou (edd.), *Hellenic Studies at a Crossroads. Exploring texts, contexts and metatexts* (Berlin/Boston 2014) 301-334, discusses aspects of verse epitaphs for individual soldiers, both those who died in a war and those who died at home after a career in the army, such as the expression of ethnic and cultural identity, the use of poetry as a medium of asserting their belonging to the Greek culture, military rank, and the imagery of war. The following inscriptions are mentioned at some length and with a translation: *IG* IX.1.270 (Kaibel, *EG* 855; cf. *SEG* LXII 1874; Opous; late 3rd cent. B.C.); *IG* XII.3.47 (*GV* 1811; *SEG* XXV 885; Telos; 2nd cent. B.C.); *I.Cret.* I viii 33 (*GV* 1513; Knossos; 2nd cent. B.C.); *I.Kios* 98 (*GV* 1965; Merkelbach-Stauber, *SGO* II 09/05/16; *SEG* XXXVI 1149; Kios; 285 B.C.?); *I.Kition* 270 (*GV* 1076; Kition; 3rd cent. B.C.); *I.Priene* 380 (*GV* 799; Merkelbach-Stauber, *SGO* I 03/01/05; *SEG* XXX 1363; Priene; 3rd cent. B.C.); *I.Rhod.Per.* 209 (Bresson, *Recueil Pérée* 95; *GV* 1260; Merkelbach-Stauber, *SGO* I 01/02/01; Tymnos; 3rd/2nd cent. B.C.); *I.Thrac.Aeg.* E 215 (*SEG* XXIV 637, XXXVIII 731*; Maroneia; ca. 194 B.C.); Bernand, *Inscr. métriques* 4 (*GV* 1149; Koptos; 3rd-1st cent. B.C.); 5 (*SEG* VIII 770, LI 2129*; *GV* 1151; Apollinopolis Magna; 103-101 B.C.); 10 (*GV* 1153; *SEG* VIII 497; LIV 1759*; *SB* 5829; Terenuthis; 31 B.C.); *GV* 943 (cf. *SEG* XLII 498; Demetrias; after 217 B.C.); *SEG* XXXVII 991 (*GV* 1286; Merkelbach-Stauber, *SGO* I 01/20/35; Miletos; ca. 162-150 B.C.); *SGO* IV 17/17/01 (Choma; 4th-3rd cent. B.C.).

2120. **Epigrams. Suicide.** After a brief introduction on the views about suicide held by Greek philosophers (Aristotle, Plato, Stoics), A.Kotlińska-Toma, *EOS* 101 (2014) 169-185, focuses on the attitudes toward suicide in Greek funerary epigrams, especially in the *AP*. In addition, she discusses the following grave epigrams engraved on stone (Greek text; English translation): *SEG* XXXIV 1271 (Merkelbach-Stauber, *SGO* II 10/02/12: suicide in the face of disgrace, rape; called '*pudor*-suicide' in Roman literary sources); *SEG* XXXIX 1132 (*SGO* I 01/15/04; cf. also E.Magnelli, *ZPE* 147 (2004) 51/52): K.-T. suggests that the deceased was a gladiator and the suicide 'was a kind of self-inflicted coup de grace' and 'an honourable deed'. She surmises Roman influence [the iconography of the stele 'indicates that

[the deceased] came from an arena environment'; but the photo in the ed.pr. shows no iconography at all; earlier commentators suggested that the deceased was an athlete, Pleket]. Epigrams in which women are represented as a 'new Alkestis' (*IGBulg* I² 222 [*GV* 1392; cf. W.M.Calder III, *AJA* 79 (1975) 80-83]; *IG* XII.7.494) should not be interpreted as referring to suicides.

2121. **Epigrams. The concept of the soul in grave epigrams of the 4th cent.** B.C. M.González González, *Cuadernos de Filología Clásica* 24 (2014) 81-94 (Spanish translation), argues that in the 4th cent. B.C. there were no mainstream eschatological ideas and that expressions alluding to the separation of soul and body were not as widespread as in later periods. Her analysis is mainly based on the juxtaposition of the grave epigrams *SEG* XXXVIII 440 (epitaph of Σωσικράτης; Thessaly; Spanish translation) with the unique reference to the soul wandering in the Ether (L. 3: ψυχὴ δ' αἰθερίωι κόσμωι μειχθεῖσα πλανᾶται; cf. the epigram for the Athenian dead of Potideia *IG* I³ 1179 L. 6 [*CEG* 10; *GV* 20; *SEG* LX 117*; 432 B.C.], the grave epigram of Eurymachos [*CEG* 535 = Kaibel, *EG* 41 = *GV* 1755; cf. *SEG* LXIII 1787; Spanish translation; cf. also *CEG* 545 [*GV* 1757], 548 [*GV* 1963]; 558 [*GV* 595]), the Thessalian grave epigram of Lykophron [*SEG* XXVIII 528, LII 567; cf. É.Cairon, *Épitaphes métriques* -- (see *SEG* LIX 1972) no. 77; 3rd cent. B.C.; Spanish translation], and the Athenian epigram of Sibyrtios [*IG* II² 12599 (Kaibel, *EG* 156; *GV* 1759; cf. É.Cairon, *Épitaphes métriques* – [see *SEG* LIX 1972] no. 20; 1st cent. B.C.; M.Obryk, *Unsterblichkeitsglaube* - - - [see *SEG* LXIII 1787 no. A6; Spanish translation]) and *CEG* 482 (*IG* II² 7151; *GV* 1702; *SEG* XXXI 199, XXXIII 215; epitaph of Ἀριστοκλῆς; Athens; Spanish translation) which rather documents a denial of an afterlife (L. 2: ἐκ γαίας βλαστὼν γαῖα πάλιν γέγονα; cf. *IG* XII.9.290 [= *GV* 1126; Spanish translation] L. 3: ἐκ γῆς γὰρ βλαστὼν γενόμην νεκρός, ἐγ δὲ νεκροῦ γῆ; see also our lemma no. 2024).

2122. **Epigrams. The double life of epigrams, Hellenistic.** In this article P.Bing, in *Hellenistic Poetry* 1-24, seeks to demonstrate 'the double life of an epigram', i.e. alone and in a group, and how Hellenistic poets adopted single poems in different settings, using as a concrete example the epigrams of the Δάοχος-dedication in Delphi (*F.Delphes* III.4.460; *Syll.*³ 274; *Choix – Delphes* 48; *SEG* XLV 499, LXII 305*; ca. 340 B.C. (ca. 337-332 B.C.?); translation). He shows that the epigrams of this group originate from the single fragmentary honorary epigram for the περιοδονίκης Ἁγίας and ancestor of the dedicator Daochos, in Pharsalos (*CEG* 794; translation). This epigram, with modifications, 'provides a thematic springboard, and itself becomes the point of reference for a larger epigram-cycle' (14). Through repeated references to the Hagias-epigram and further internal signposts (the use of conjunctions, deixis etc.) the poet not only creates a cohesive thematic set, namely the story of seven generations of the family of Daochos, but also 'imposes' on the viewer to read the epigrams in a particular order. That such artful creations could still go wrong, when their audience prefers to read against the grain, is shown by the example of Aeschines in *Against Ctesiphon* 183-185, who recounts the epigrams on the three herms commemorating the Athenian siege and capture of Eion from the Persians (475 B.C.), purposefully in the wrong order.

2123. **Epigraphic puzzles and riddles.** G.Bevilacqua, C.Ricci, in S.Monda (ed.), *Ainigma e griphos gli antichi e l'oscurità della parola* (Pisa 2012) 125-150, review the Greek and Latin evidence for the epigraphic writing of riddles, a limited category of inscriptions due to the fact that puzzles and riddles mainly circulated orally. The following inscriptions are cited (all with Italian translation): 1) riddles: *IG* IV².1.123 LL. 8-21 (cf. A.Stramaglia, *ZPE* 91 (1992) 53-59); V.1.257 (*SEG* XLVII 370 bis; ph.); XIV 1131 (*IGUR* 1498; Kaibel, *EG* 1120; ph.); *I.Iznik* 1232 (*GV* 1324; ph.); *CIL* IV 4839 and 4861 (*SEG* LI 1052 [2]); *SEC* 192 (*SEG* XXXV 1726; dr.); *SEG* LV 1156; 2) dice and alphabet oracles: Bean-Mitford, *Journeys -- Rough Cilicia* 1962-1963, no. 43 (= J.Nollé, *Kleinasiatische Losorakel*- - - [cf. *SEG* LVII 2158]) 195 no. 7, 197 no. 23, 199, no. 37); *I.Pisid.Cen.* 5 LL. 71-75 (= J.Nollé, *op.cit.* 72 no. 14; *RICIS* 312/0701; ph.); J.Nollé, *op.cit.* 66 no. 45.

2124. **Epigraphy. Athletics.** H.Pleket, in P.Christensen, D.G.Kyle (edd.), *A Companion to Sport and Spectacle in Greek and Roman Antiquity* (Chichester 2014) 98-111 discusses the evidential value of inscriptions for the study of athletics in Hellenistic and Roman times by focusing on four topics: 1) the ancient gymnasion as the foundation of mass sport (cf. *SEG* LIV 1849; LIX 1999; cf. also Beroia: *SEG* XLIII 581; Amphipolis: *SEG* XXXV 705, XLVI 718*; Kolophon: *SEG* XXXIX 1243, LIV 1247*); 2) the agonistic "market" (cf. *SEG* LXI 1856; LXII 1841; cf. also *SEG* LVI 1359; *Aphrodisias and Rome* no. 59); 3) associations of athletes (cf. *IGUR* 236; *IAG* 65, 71; *SEG* LIII 2159), and athletes' social status and values (cf. *SEG* XLVI 2267; LII 1899; LIII 2160; LIV 1182; cf. also *IG* XIV 1102 [*IGUR* 240; *IAG* 79; *SEG* LV 1061]; Roueché, *Performers* no. 89; *IvO* 55).

2125. **Epigraphy. Digital tools.** The volume S.Orlandi et al. (edd.), *Information Technologies for Epigraphy and Cultural Heritage Proceedings of the First EAGLE International Conference* (Rome 2014) offers an overview on developments and trends in digital epigraphy. The presentation of the proceedings is organized in four thematic blocks: (I) 'Epigraphic Data: Model, Vocabularies and Interactions'; (II) 'Translating Epigraphy: Challenges and Research Outcome'; (III) 'Users, Epigraphy and the Social Web'; (IV) 'Digital Approaches to Cross-disciplinary Studies of Inscriptions'. We note the presentations of the *Epigraphic Database Bari* (*EDB*) (ch. 2; M.Ceci, G.Pio, A.Rocco), the *Attic Inscriptions Online* (*AIO*) ch. 9; S.Lambert, F.McCourt), the *Digital Marmor Parium* (ch. 21; M.Berti, S.Stoyanova), the *IGLouvre* project (ch. 22; E.Morlock, E.Santin; see our lemma no. 2131), the *IGCyr* project (ch. 23; A.Bencivenni, S.Agrimonti; see our lemma no. 2008), the *Archaia Kypriake Grammateia Digital Corpus* (*AKGDC*) (ch. 30; M.Georgiou et al.; see our lemma no. 1509), as well as to the ch. 7 (H. Pires et al.) on the Morphological Residual Model (M.R.M.).

M.Holdenried, C.Roueché, M.Scholz, in B.Dreyer, (ed.), *op.cit.* (see our lemma no. 1091) 163-183, present a new digital project that is intended to contain the inscriptions of Metropolis, Magnesia on the Maeander, and Apollonia.

N.Tüner Önen, A.Akçay, *Mediterranean Journal of Humanities* 4.2 (2014) 288-291, demonstrate the advantages of using RTI (Reflectance Transformation Imaging) and photogrammetry which provide much clearer images of inscriptions; they use as an example a new inscription found in Phaselis (see our lemma no. 1407).

2126. Epigraphy. Images of tools of builders, masons and stonecutters on tombstones. A.Buonopane, *SEBarc* 11 (2013) 73-82, deals with the depiction of tools, mostly on tombstones, which normally allude to the profession of the deceased person. Tools such as the pes, libella, regula and perpendiculum, however, do not indicate the profession of the individual, but seem instead to serve as a symbol for 'alcune virtù del defunto, virtù come la rettitudine, la coerenza, l'equilibrio, l'equità, che egli non possedeva innate, ma che ha letteralmente «costruito» con un paziente lavoro su se stesso ogni giorno di tutta la sua vita' (81). Short discussion of the epitaph of Menophila from Sardis (*I.Sardis* 111; *SEG* IV 634, LIII 1354; Merkelbach-Stauber, *SGO* I 04/02/11; late 2nd cent. B.C.; ph.).

2127. Epigraphy. Interactions between writing on stone/bronze and on papyri. L.Del Corso, in A. Bravo García et al. (edd.), *The Legacy of Bernard de Montfaucon: Three Hundred Years of Studies on* L.Del Corso, in A.Bravo García et al. (edd.), *The Legacy of Bernard de Montfaucon: Three Hundred Years of Studies on Greek Handwriting* (Turnhout 2010) 3-16, 661-668, examines interactions between the writing on stone or on bronze and the writing on papyri between the 4th cent. B.C. and the Imperial period. He discusses the following inscriptions in groups: **1)** *IG* XII.6.261 (346/345 B.C.; ph.) and *IG* II² 1631 (323/322 B.C.), juxtaposing them to the papyrus of Derveni; **2)** *IG* XII.6.40 (end of the 4th cent. B.C.) which is written 'in forme sostanzialmente identiche a quelle di altri testi ufficiali scritt a distanza di molti decenni l'uno dall'altro' (8) as *I.Cret.* I.VII.7 (*Syll.*³ 528; 218 B.C.) and *IG* XII 4.1.143 (*SEG* XLVIII 1097; 220 B.C.; ph.), or *I.Breccia* 2 (283-246 B.C.) and *I.Kition* 2070 (*GV* 1076; 180-140 B.C.) and *OGIS* 129 (*SB* 8880; *I.Prose* 23; *CIJ*² 1449; *JIGRE* 125; *SEG* LIII 2006*; 37-30 B.C.?); **3)** *IG* II² 3734 + *SEG* XXVI 243 (126/127 A.D.; ph.) and *IG* IX².1.5.2008 (*SEG* LI 641, LVI 504; 138 A.D.), both attesting letters 'di forma ogivale ed allungata' similar to those in the papyri of the same period; **4)** the use of diacritical signs such as the coronis (*I.Locri* 23; ca. 350-250 B.C.), the paragraph (e.g. *IG* II² 2311 [*SEG* LXI 153*; ca. 409-386/5 B.C.; ph.]) or both (*SEG* XVI 497 [XLVI 1164; 2nd cent. B.C.]); **5)** the edicts of King Asoka from Kandahar (*I.Iran/Asie centrale* 82/83; *Jenseits des Euphrat* 200/201; *SEG* LII 1521*; 260/250 B.C.; ph.) and the epigram of Sophytos, *I.Iran/Asie centrale* 84 (*Jenseits des Euphrat* 105; *SEG* LIV 1568; ph.) which he now dates between the second half of the 1st cent. B.C. and the beginning of the 1st cent. A.D. [see our lemma no. 1524], both reflecting a paleography corresponding to respective papyrological documents; **6)** the epitaph *OGIS* 593 (*SEG* LVII 1839 sub [6]; ph.) and the erotic graffito *SEG* XLIX 2069 (LI 2028; Merkelbach-Stauber, *SGO* IV 21/09/01; first half of the 3rd cent. B.C.) from Marisa which should be approached to *UPZ* I 8 (161 B.C.) and *P.Eleph.* 12 (223/222 B.C.) respectively; **7)** because of the presence of the 'majuscula rotunda' in papyri and inscriptions from the Imperial period Michel, *Recueil* 546 (O.Kern, *Inscriptiones Graecae* no. 41; Gomerek; 1st cent. A.D.; ph.) can be compared to *P.Herc.* 1050, *IG* II² 4510 (*SEG* XXXIX 209; paian of Sophocles; 1st cent. A.D.), 5201 (267 A.D.; ph.); and *I.Breccia* 484 (*SB* 979; *CIL* III 12058; beginning of the 1st cent. A.D.; ph.) to *P.Hawara* 24-28 (1st cent. A.D.).

2128. Epigraphy. Jewish-Greek epigraphy. P. W.van der Horst, in J.L.Aitken, J.C.Paget (edd.), *The Jewish Greek Tradition in Antiquity and the Byzantine Empire* (Cambridge 2014) 215-228, offers a useful survey of the Jewish-Greek epigraphic scholarship with discussions inter alia on onomastics, demography, the non-rabbinic nature of Jewish diaspora, the pagan donors of synagogues (*IJO* II 168), the attachment to Jewish tradition with its values (cf. the designations such as φιλοσυνάγωγος ('loving the synagogue/community', *JIWE* II 271 [Rome]), φιλόνομος ('loving the Torah', *JIWE* II 212; 502 [Rome]), φιλεντόλ(ι)ος ('loving the commandments', *JIWE* I 163 [Malta]; *JIWE* II 240, 281, 564, 576 [Rome and of unknown provenance]), φιλοπένης ('loving the poor', *JIWE* II 240 [Rome]), φιλογείτων ('loving her neighbours', *JIGRE* 84 [Leontopolis]; καλῶς βιώσασα ἐν τῷ ἰουδαϊσμῷ, *JIWE* II 584; πολειτευσάμενος πᾶσαν πολειτείαν κατὰ τὸν ἰουδαϊσμόν, *IJO* I no. Mac1), the women leaders of the synagogues (ἀρχισυναγωγός/ἀρχισυναγωγίσσα [*IJO* I no. Cre3; II 25, 43], πρεσβυτέρα/πρεσβυτέρισσα [e.g. *JIWE* I 59, 62, 72, 163; *IJO* I 48-50 no. Thr3], μήτηρ συναγωγῆς [*JIWE* I 251, 542, 577]), Greek mythological motifs and names in Jewish epitaphs [*JIGRE* 34, 38/39, 141]; adoption of pagan funerary customs [*IJO* II 171] and rituals such as incubation (*IJO* I 177-180 no. Ach45] or visits in pagan shrines [*JIGRE* 121/122], social practices (attendance at the theater and hippodrome [*IJO* II 15/16; 37; III 17-19 no. Syr10]; gymnasium education [*IJO* I no. Ach53; II 22]). Cf. also *SEG* LXI 1676.

The points raised in this article are also developed in van der Horst's book *Saxa judaica loquuntur: Lessons from Early Jewish Inscriptions Radboud Prestige Lectures 2014* (Leiden/Boston 2014). After an introductory chapter (1-26) on the scholarship of the Early Jewish epigraphy, V.D.H. focuses in ch. 2 (27-45) on the Jewish diaspora in Asia Minor [cf. id., 'The Jews of Ancient Phrygia', *European Journal of Jewish Studies* 2 (2008 [2009]) 283-292 = id., *Studies in Ancient Judaism*- - - (see our lemma no. 2218) 134-142, and 'Judaism in Asia Minor', in M.R.Salzman, W.Adler (edd.), *The Cambridge History of Religions in Antiquity, Volume II: From the Hellenistic Age to Late Antiquity* (Cambridge 2013) 321-340 = id., *op.cit.* 143-160], and discusses in ch. 3 (46-66) various aspects of the epigraphic evidence (cf. his article cited above). The three appendices concern respectively the ossuary of James, the brother of Jesus (67-87), the Greek (language) of the inscriptions (88-95; phonology, morphology, and syntax), and a selection of 50 Greek, Latin and Aramaic inscriptions (text, translation, commentary). The following Greek inscriptions are selected: 1) 97 no. 1 = *CIIP* 2 (*OGIS* 598; *SEG* VIII 169, LXII 1674; Jerusalem, 1st cent. A.D.); 2) 98 no. 2 = *CIIP* 9 (Jerusalem, 1st cent. A.D.); 3) 99 no 3 = *CIIP* 98 (Jerusalem, bilingual [Greek/Hebrew], 1st cent. B.C./1st cent. A.D.); 4) 102 no. 6 = *CIIP* 566 (Jerusalem, 1st cent. B.C.-1st cent. A.D.); 5) 103 no. 7 = *CIIP* 368 (Jerusalem, bilingual [Greek/Aramaic], 1st cent. A.D.); 6) 104 no. 8 = *SEG* LI 2017 (Besara (Beth She'arim), 3rd cent. A.D.); 7) 105 no. 9 = *SEG* XX 439 (Besara (Beth She'arim), 3rd cent. A.D.); 8) 106 no. 10 = *SEG* XVI 829 (Besara (Beth She'arim), 3rd cent. A.D.); 9) 107/108 no. 11 = *JIGRE* 33 (Leontopolis, 1st cent. B.C.); 10) 109 no. 12 = *JIGRE* 34 (Leontopolis, 1st/2nd cent. A.D.); 11) 110 no. 13 = *JIGRE* 38 (Bernand, *Inscr. métriques* 43; *GV* 1861; *SB* 7781; *SEG* VIII 482, L 1607; Leontopolis, 2nd cent. B.C.-2nd cent. A.D.); 12) 111/112 no. 14 = *JIGRE* 39 (Bernand, *Inscr. métriques* 16; *GV* 850; *SB* 5765; *SEG* LXI 1516; Leontopolis, early Imperial period?); 13) 113/114 no. 15 = *IJO* III no. Syr53 (*IGLS* 1319; *SEG* XLV 1895; Apameia, end of the 4th cent. A.D.); 14) 115 no. 16 = *IJO* III no. Syr33 (*JIWE* II 568; Edessa, 2nd-4th cent. A.D.); 15) 116/117 no. 17 = *IJO* II 168 (*MAMA* VI 264; *SEG* XXXII 1266; Akmonia, 1st/2nd cent. A.D.); 16) 118-123 no. 18 = *IJO* II 14 (*SEG* XXXVI 970, LXI 844*; Aphrodisias, 4th/5th cent. A.D.); 17) 124 no. 19 = *IJO* II 16 (Aphrodisias, 5th/6th cent. A.D.); 18) 125 no. 20 = *IJO* II 132 (*SEG* XLVIII 1518, LI 1673 quater; Sardis, 4th-6th cent. A.D.); 19) 126/127 no. 21 = *IJO* II 191 (*SEG* XLIX 1827; Hierapolis, 3rd-5th cent. A.D.); 20) 128/129 no. 22 = *IJO* II 146 (*TAM* V.2.1142; *SEG* LIV 1228; Thyateira, early 2nd cent. A.D.); 21) 130/131 no. 23 = *IJO* II 236 (*MAMA* III 262; Korykos, 3rd/4th cent. A.D.); 22) 132 no. 24 = *IJO* I no. BS7 (*SEG* LXI 650; Pantikapeion, 1st/2nd cent. A.D.); 23) 133/134 no. 25 = *IJO* I no. Mac1 (*I.Stobi* 19; Stobi, 1st/2nd cent. A.D.); 24) 135/136 no. 26 = *IJO* I no. Ach70 (*I.Délos* 2532i; Rheneia, 2nd/1st cent. B.C.); 25) 137 no. 27 = *IJO* I no. Cre3 (*SEG* XXXVIII 913; Kasteli

Kissamou, 4th/5th cent. A.D.); **26)** 138 no. 28 = *IJO* I no. Ach72 (*IG* XII.5.712, 80; Syros, 4th/5th cent. A.D.); **27)** 139 no. 29 = *IJO* III no. Cyp3 (Golgoi, 4th/5th cent. A.D.); **28)** 139 no. 30 = *IJO* I no. Ach1 (*IG* IX.2.988; *Syll.*³ 1247 (1/2); Larissa, 1st-4th cent. A.D.); **29)** 141 no. 31 = *IJO* I no. Ach42 (*IG* IX.2.652; *SEG* XXVIII 524; Delphi, mid-2nd cent. B.C.); **30)** 142/143 no. 32 = *IJO* I no. Ach51 (Argos, 3rd/4th cent. A.D.); **31)** 144 no. 33 = *IJO* I no. Dal2 (Senia, 3rd/4th cent. A.D.); **32)** 145 no. 34 = *JIWE* I 152 (*CIJ* 652; *SEG* XLVI 1244; Syracuse, 4th/5th cent. A.D.); **33)** 147 no. 36 = *JIWE* II 556 (*CIJ* 1; *CIG* 6337; Rome, 3rd/4th cent. A.D.); **34)** 148 no. 37 = *JIWE* II 489 (*CIJ* 21; Rome, 3rd/4th cent. A.D.); **35)** 149 no. 38 = *JIWE* II 483 (*CIJ* 28; Rome, 3rd/4th cent. A.D.); **36)** 150 no. 39 = *JIWE* II 537 (*CIJ*² 288; Rome or Porto, 3rd/4th cent. A.D.); **37)** 151 no. 40 = *JIWE* II 463 (*CIJ* 55; Rome, 3rd/4th cent. A.D.); **38)** 152 no. 41 = *JIWE* II 212 (*CIJ* 12; *SEG* IV 144; Rome, 3rd/4th cent. A.D.); **39)** 153 no. 42 = *JIWE* II 240 (*CIJ* 196 + 203; Rome, 3rd/4th cent. A.D.); **40)** 154 no. 43 = *JIWE* II 276 (Rome, 3rd/4th cent. A.D.); **41)** 155 no. 44 = *JIWE* II 68 (*CIJ* 33; Rome, 3rd/4th cent. A.D.); **42)** 156 no. 45 = *JIWE* I 53 (*CIL* IX 6201; *CIJ* 587; Venosa, 5th cent. A.D.); **43)** 157 no. 46 = *JIWE* I 159 (*CIL* IX 6226; *CIJ* 581; Venosa, 5th cent. A.D.); **44)** 163 no. 51 = *JIWE* I 183 (*CIL* II² 14.806; *IGEP* 238; *SEG* LXI 835; Tortosa, trilingual [Hebrew/Latin/Greek], 6th/7th cent. A.D.).

2129. **Epigraphy. Orphic elements in funerary verse inscriptions.** Cf. *SEG* LXIII 1787. A.Wypustek, *Littera Antiqua* 9 (2014) 119-141, discusses the tendencies to interpret 'any kind of clear-cut visions of Afterlife' ■ originating in mystery cults (Orphic, Pythagorean, Dionysiac). In his survey of the alleged evidence for Orphic grave epigrams, W. proposes that tenets of Orphic eschatological imagery such ■ variously formulated apotheoses (catasterism being the most popular variant), heroization of the dead (sometimes combined with direct references to their heroic cult), and soteriology can be explained through topoi of funeral poetry, and also that only a small number of verse inscriptions can be considered of - perhaps - Orphic provenience (*GV* 1742 [*I.Rhod.Per.* 15; Merkelbach-Stauber, *SGO* I 01/03/01; *SEG* XIV 695; Loryma; 4th/3rd cent. B.C.]; 1812 [*SEG* XLI 624; *PEG* II 1, 467 V; Panticapaeum; 1st/2nd cent. A.D.]; 1883 [Kaibel, *EG* 575; Naples; 1st/2nd cent. A.D.]; *SEG* XXXVII 198 [LIV 348; Athens; 1st cent. B.C.-2nd cent. A.D.]); 'the truth is that as far as Orphism is concerned, there is almost complete silence in funerary verse inscriptions' (130). The following inscriptions are discussed at some length (translation): *GV* 438a (*MAMA* VI 232; Mesembria, 2nd cent. A.D.?); 1090 (Kaibel, *EG* 414; Bernand, *Inscr. métriques* 73; Alexandria; 2nd cent. A.D.?); 1126 (Eretria; 3rd cent. B.C.); 1157 (Itanos; 1st cent. B.C.); 1763 (Kaibel, *EG* 651; *IG* XIV 2241; *PEG* II 1, 469 V; Sabini; 2nd/3rd cent. A.D.); 1874 (Kaibel, *EG* 204; *I.Knidos* 303; Merkelbach-Stauber, *SGO* I 01/01/07; Knidos; 2nd/1st cent. B.C.); *SEG* XXVIII 528 (LVII 567; *PEG* II 1, 466 T; Pherai; 3rd cent. B.C.?).

2130. **Epigraphy. 'Speaking objects'.** A.Stähli, in R.Bielfeldt (ed.), *Ding und Mensch in der Antike. Gegenwart und Vergegenwärtigung* (Heidelberg 2014), 113-141 addresses the topic of the Archaic and Early Classic speaking-object inscriptions, a topic particularly advanced by J.Svenbro and F.Lissarrague. S. argues that initially, both object and text were elements of a communicative situation in which the linguistic and the visual media fulfilled different functions and did not necessarily refer to each other. The act of reading an inscribed text loudly and the act of looking at an image belonged to different levels of reception of the very same object and required a differentiated performance from the recipient. While the writing seems to have been first used to make an object 'speaking' by controlling the act of reading - or rather: the speech -, and thus the performance of the speaking reader, it was only in a second step, in the 7th cent. B.C. and onwards, that the possibilities of deictic reading were applied. In such cases, e.g. the funerary epigrams or the labels on vases, the inscribed text names and explains the writing medium itself, namely the image. Some of the inscriptions (German translation) cited at some length in this epigraphically rich article are the following: *LSAG*² p. 76 no. 4 (*SEG* LXI 86*; ph.); p. 77 no. 16 (*CEG* 452; ph.); p. 94 no. 1 (*CEG* 326; *SEG* LX 511*; ph.); p. 239 no. 1 (*CEG* 454; *IGDGG* I 2; *SEG* XIV 604, LXII 711*; ph.; see also our lemma no. 845); p. 240 no. 3 (ph.); p. 288 no. 3 (*IG* XIV 2424; *CEG* 400; *IGF* 84; *SEG* XLII 1821 [1]*; ph.); p. 323 no. 10 (*CEG* 456; ph.); p. 343 no. 29 (*I.Didyma* 6; *SEG* LVI 1216; ph.); p. 347 no. 1 (*SEG* XXVI 863); p. 358 no. 40 (*CEG* 429); *CEG* 19 (*IG* I³ 200; *SEG* LIII 72*); 24 (ph.); 146 (ph.), 173 (*IOSPE* IV 36 [I² 270]; *GV* 1172; *IGDOP* 88; *SEG* LI 975), 286 (*IG* I³ 533; ph.); *IG* I³ 1261 (*SEG* XLVII 96*); *IGDOP* 30 (*SEG* XXX 869, XLV 1004; ph.); *SEG* XXIX 938 (XXXII 934).

2131. **Epigraphy. The inscription between text and object.** E.Morlock, E.Santin, in S.Orlandi et al. (edd.), *op.cit.* (see lemma no. 2125) 325-350, reflect on the digital description of inscriptions and especially the need to harmonize the description of the text with the description of the text-bearing object (or monument). They use the following examples from the *IGLouvre* project: *IG* IX.2.1040 a-d = *Gonnoi* II 114, 115, 122, 123, 127, 198 (ph.; an example of "multiple distinct texts, consisting of one or several textual components, written on a single object"); XI.4.1061 + 1136 (ph.; an example of "one structured text consisting of multiple textual components, written on ■ single object or on one object-part"); XII.4.851a-c (an example of "one structured text consisting of multiple textual components, written on multiple objects that are themselves parts of a composite object"); XII 4.3.1331 (an example of "one simple text written on a single object").

2132. **Epigraphy. The use of gold and lead in inscriptions of religious character.** A.I.Jiménez San Cristóbal, in M.Tortorelli Ghidini, *Aurum. Funzioni e simbologie dell'oro nelle culture del Mediterraneo antico* (Rome 2014) 233-247 offers, a general discussion on gold and lead tablets, lamellae, discs and coins as material support of religious texts (including the so-called magical texts such as defixiones, incantations etc.). She adduces following inscriptions: *IG* III.3.103 (*SEG* XXXVII 220), 105; *IG* XIV 638; *I.Cret.* II.XIX.7 (*SEG* XLII 818*; cf. LX 980); *SEG* XXIX 1615; XXVI 1139 (XLVI 1318); XXXVII 820 (LII 992*); XLV 803 (LX 654; cf. LXII 402); XLVIII 1227 (LX 999); XLIX 703.

2133. **Epitaphs. Epitaphs of revenge.** Cf. *SEG* LVII 2172; LX 2024. A.I.Jiménez San Cristóbal, in M.Aguirre, A.González Rivas (edd.), *Aparecidos y muertos sin descanso en la Literatura y en el Arte* (Madrid 2014) 83-100 (Spanish translation), provides ■ corpusculum with 24 grave inscriptions and nine epigrams from the *Anthologia Palatina* (95/96 T25-T33) on the topic of revenge by focusing on the following aspects: **1)** deities invoked (Ἥλιος, Νέμεσις, Ζεύς, Ἅδης, Περσεφόνη) as guarantors of justice, and thus as revengers: *Studia Pontica* III 258 (86 T1); *I.Sestos* 66 (86 T2); *SB* 1323 (87 T3); *SEG* XLIV 1059 (87 T4); **2)** epitaphs referring explicitly or implicitly to an evil action (δόλος, murder) as the cause for an untimely or violent death: *Studia Pontica* III 9 (88 T5); *SEG* XIX 811 (L 1329) (88 T6);

Strubbe, *Arai Epitymbioi* 53 (88 T7); *GV* 1567 (*SEG* VII 45; Merkelbach-Stauber, *SGO* IV 20/27/01) (88 T8); *GV* 1098 (89 T9); *IGBulg.* III 1.965 (89 T10); *SEG* VII 1239 (89 T11); **3) epitaphs expressing vengeance against persons who harmed the deceased during his lifetime or rejoiced in his death:** *GV* 1299 (Bernand, *Inscr. métriques* 98) (90 T12); *I.Louvre* 41 (*SB* 2114) (90 T13); *GV* 1403a (*IG* X.2.2.27) (90 T14); *RECAM* II.242 (90 T15); *IGLS* 9363 (91 T16); *MAMA* VII 402 (*SEG* XL 1219; *RECAM* II.362) (91 T17); **4) epitaphs in which the deceased curses his/her offenders:** *SEG* VI 786 (XXXVII 1318) (91/92 T18); *GV* 1078 (*IG* IX^2.1.312a; *SEG* LIV 646, LX 568 [2]) (92 T19); *GV* 1362 (*SEG* XXX 844) (92 T20); *GV* 1875 (Bernand, *Inscr. métriques* 46; *SEG* LI 2097) (92/93 T21); *GV* 1313 (Bernand, *Inscr. métriques* 102; *SEG* LV 1854) (93 T22); *SEG* VI 803 (XXXV 470; *Salamine de Chypre* XIII.2.198) (93 T23); *I.Délos* 2532 (*Syll.*^{3} 1181; *CIJ* 725) (95 T24). See also our lemma no. 2222 [J.S.C. does not refer to the important articles of F.Graf (cf. *SEG*-lemmata cited here) on these inscriptions, Stavrianopoulou].

2134. Epitaphs. Epitaphs with attestation of fines in Asia Minor, Imperial period. Starting from *Milet* VI.2.602 (epitaph of Μηνόδωρος, son of Νικήρατος), K.Harter-Uibopuu, K.Wiedergut, in G.Thür (ed.), *Grabrituale: Tod und Jenseits in Frühgeschichte und Altertum. Akten der Tagung des Zentrums Archäologie und Altertumswissenschaften an der Österreichischen Akademie der Wissenschaften, 21.-22. März 2010* (Vienna 2014) 147-172 (ph.; dr.; German translations), republish funerary inscriptions of Miletos focusing on those with regulations concerning the preservation of the tomb for the descendants of the grave-owner and fines in case they were trespassed. By way of comparison, they also draw on numerous inscriptions (quoted in full or in part) from other regions.

2135. Epitaphs. Expressions of hope quoted from biblical texts in Christian epitaphs. A.E.Felle, in W.Kraus, S.Kreuzer (edd.), *Die Septuaginta - Text, Wirkung, Rezeption: 4. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 19.-22. Juli 2012* (Tübingen 2014) 775-824, collects 70 Greek and Latin epitaphs containing expressions connected with the idea of hope, the most common topic among 200 Christian funerary inscriptions quoting biblical texts. The analysis of this corpusculum follows a thematic classification divided into two main categories: a) 'Relationships with classical inheritance: Old aims into new words': inscriptions which use traditional elements of classical funerary epigraphy (greetings to the passerby, resignation in the face of death, 'backward-looking perspective': the life of the deceased/past life as a race, protection of the tomb) even though translated into a biblical language; b) epitaphs which attest a 'forward-looking perspective', that is, the hereafter (requests for protection of the deceased in the hereafter, requests for help and remission of sins, expressions of hope: the Last Judgment, the Final Resurrection, eternal life, Salvation). F. notes that the texts containing expressions of hope do not differ from the general repertoire of funerary inscriptions quoting the Bible either regarding their chronological or geographical distribution nor regarding the use of the Old Testament and the New Testament. Frequent use of the Psalter and the recurrence of some biblical quotes (as e.g. Luke 23:42) in connection with funerary rituals and liturgical practices. Quotations about the idea of hope may indicate purchasers with ■ good knowledge of the Bible, such as members of the ecclesiastic hierarchy, although bishops, priests, deacons etc. appear in only one-third of the inscriptions. The study concludes with an appendix of the inscriptions (792-808) with 28 photos and two graphs on Christian epitaphs quoting the Bible and the relative number of passages from the Old and New Testament in the epigraphic dossier.

We list the Greek inscriptions according to the thematic classification given by F.:

A) (Greetings to passersby) 1: *ICUR* 26144 = *SEG* XLV 1461 [1a]; Felle, *Biblia* no. 658 (ph.); **2:** *IG* II^2 13492 = Felle, *Biblia* no. 550; **3:** *IGLS* IV 1520 = Felle, *Biblia* no. 401; **4:** *MAMA* IV 33 = Felle, *Biblia* no. 498 (ph.); **(Resignation in the face of death) 5:** *MAMA* III 458 = Felle, *Biblia* no. 135; **6:** *IGLS* IV 1434 = Felle, *Biblia* no. 398; **10:** *IGLS* IV 1438 = Felle, *Biblia* no. 399 (ph.); **(Backward-looking perspective: the past life of the deceased) 11:** Felle, *Biblia* no. 233; **12:** V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) no. 240 = Felle, *Biblia* no. 570; **22:** *I.Cret.* I.vi.6= Felle, *Biblia* no. 561 (ph.); **23:** *TAM* V.2.1406 = Felle, *Biblia* no. 487; **24:** *SEG* XXVII 948 = Felle, *Biblia* no. 434 (ph.); **(Backward-looking perspective: life as a race) 25:** Felle, *Biblia* no. 198; **26:** *SEG* VIII 193 = Felle, *Biblia* no. 212; **27:** *SEG* XXXI 1440 = Felle, *Biblia* no. 246 (ph.); **28:** *MAMA* III 196 = Felle, *Biblia* no. 138; **(Protection of the tomb) 30:** Felle, *Biblia* no. 474; **31:** Felle, *Biblia* no. 552; **32:** *SEG* XXVI 437 = Felle, *Biblia* no. 549 (ph.); **33:** *SEG* XXIX 250 = Felle, *Biblia* no. 551; **34:** *SEG* XLIX 872 = Felle, *Biblia* no. 136 (ph.); **35:** *SEG* XLVII 1860 = Felle, *Biblia* no. 436; **36:** *SEG* XLIX 872 = Felle, *Biblia* no. 526; **B) (Protection and wishes in favor of the deceased in the hereafter) 37:** Felle, *Biblia* no. 457; **38-40:** J.Kulakowsky, *Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte* 8 (1894) 49-87; 309-327 = Felle, *Biblia* nos. 438-440 (ph.); **41:** Felle, *Biblia* no. 441; **42:** Felle, *Biblia* no. 442; **43:** Felle, *Biblia* no. 443; **(Requests for help, remission of sins) 44:** *SEG* XLI 1676 = Felle, *Biblia* no. 54 (ph.); **45:** *SEG* XXXVIII 1710 = Felle, *Biblia* no. 47; **46:** G.Lefebvre, *Recueil des inscriptions grecques-chrétiennes d'Égypte* (Cairo 1907) no. 283 = Felle, *Biblia* no. 40; **47:** *I.Kalchedon* 23 = Felle, *Biblia* no. 430 (ph.); **(General expressions of hope) 49:** Felle, *Biblia* no. 577; **50:** Felle, *Biblia* no. 214 (ph.); **52:** G.Lefebvre, *Recueil des inscriptions grecques-chrétiennes d'Égypte* no. 107 = Felle, *Biblia* no. 9; **(Expressions of hope: the Last Judgment) 53:** Feissel, *Recueil* 15 [= *EKM* II 315]= Felle, *Biblia* no. 575; **57:** *SEG* XXVII 1508 = Felle, *Biblia* no. 199 (dr.); **58:** *SEG* XXXVII 495 = Felle, *Biblia* no. 200; **59:** Felle, *Biblia* no. 251; **(Expressions of hope: a peaceful and eternal life) 60:** *I.Louvre* 112 = *SEG* VIII 798, XLIV 1425; *SB* 7906; Felle, *Biblia* no. 25; **62:** *IG* II^2 13564 = Felle, *Biblia* no. 553 (ph.); **63:** Felle, *Biblia* no. 24; **64:** Lefebvre, *Recueil* 660 = Felle, *Biblia* no. 29; **65:** *SEG* XLI 1671 = Felle, *Biblia* no. 55 (ph.); **68:** *IGLS* IV 1522 = Felle, *Biblia* no. 394 (ph.); **69:** Felle, *Biblia* no. 213; **70:** *SEG* XLIV 628= Felle, *Biblia* no. 520.

2136. Foreign judges. The 'judging clauses' in decrees. A.Scafuro, in *Symposion 2013*, 365-395, analyzes what she terms 'judging clauses' in decrees for foreign judges and attempts to establish whether they reflect substantive practices of judicial decision-making or an epigraphic convention. After ■ broader discussion of methodological issues, noting particularly C.V.Crowther's work on contextualizing the decrees of Iasos [cf. *SEG* XLV 1518, Kantor] 'as an instancing of substantive meaning for formulaic expression and of the spread of formulae from one city to another', she focuses on the foreign judge networks of Smyrna and discusses in detail the structure of the dossier of Smyrnaean honors for judges from Kaunos (*I.Kaunos* 17-20). The motivation clause of the decrees can be broken into the 'requesting clause', the 'arrival clause', and one or more 'judging clauses' ('these depict the methods ... used by the judges' [377]). She then offers ■ broader discussion of the distinction between reconciliation and judging in the 'judging clauses'; in the great majority of cases reconciliation had procedural priority (*IG* XII.7.870; *I.Iasos* 82 [*SEG* LIII 1200*]; *Tit.Cal.* 61; *SEG* XLIX

1106 [XLIX 1125*] are discussed in detail), but this cannot be maintained across the board. Some decrees mention only judging and not reconciliation (e.g. *IG* XII.6.1.1150; *I.Erythrai* 111; 117; *SEG* XII 390 [XVIII 334]); the reconciliation mandate may not have been included in such cases. In some cases reconciliation has 'rhetorical priority' beyond merely procedural, notably *I.Priene* 8 (*SEG* XLVI 1481) LL. 7-12. Judges are often described as being eager to do something (termed by S. 'emotive clauses'), 'introduced by participles of σπουδάζειν or σπεύδειν and cognate forms'; in the Smyrnaean dossier from Kaunos judges are praised for their enthusiasm both in reconciling and in judging, and the emotive clauses are connected to the restoration of ὁμόνοια; she studies in detail phraseological variation of such clauses from the basic Smyrnaean template and suggests that references to ὁμόνοια became fossilized and may hide ■ change in judging practices; she notes three versions of the 'emotive clause' in the 'second series' of Smyrnaean decrees for foreign judges: (a) *I.Kaunos* 17, 19 and 21; (b) an *ineditum* from Messene; (c) *SEG* XLIX 1171 (for Thasian judges) and *I.Smyrna* 581 (*IG* XII.3.172; XII Suppl. pp. 80/81; *SEG* XLIX 1093; for Astypalaian judges).

E.Cantarella, in *op.cit.* 397-399, makes a brief response to S.'s paper, and calls attention to the growth of the class of 'legal experts' in the Hellenistic period, and the popularity of particular cities as sources for foreign judges, notably Messene.

2137. Gerousia. Cf. E.Bauer, *Gerusien in den Poleis Kleinasiens in hellenistischer Zeit und der römischen Kaiserzeit. Die Beispiele Ephesos, Pamphylien und Pisidien, Aphrodisias und Iasos* (Munich 2014). We shall return to this important study, based almost entirely on inscriptions, in *SEG* LXV.

2138. Glass vases. Workshop of Ennion. Cf. *SEG* LV 2022. C.S.Lightfoot, *Ennion: Master of Roman Glass* (New Haven/London 2014), presents an introduction (15-47) and a catalogue with 26 preserved inscribed glass objects (71-140; all with color photos) from the exhibition on the workshop of Ennion at the Metropolitan Museum. In his introduction, L. argues that Ennion, the outstanding creator of early mold-blown glass, had a local, perhaps Phoenician name, and was both the owner and the leading craftsman in a workshop probably in Sidon in the first decades of the 1st cent. A.D. (cf. *SEG* XLI 1768). The fact that most of Ennion's signed cups were found in northern Italy and in coastal Dalmatia constitutes in his opinion no decisive argument for the hypothesis that Ennion later moved there. On pp. 28-32, L. gives an overview of the inscriptions found on glass objects made by Ennion. The glass (one-and two-handled) jugs and cups derive from the British Museum, the Corning Museum of Glass (cf. *SEG* LI 2228), the Eretz Israel Museum, the Israel Museum, the Metropolitan Museum of Art, the Museo Archeologico Nazionale di Adria, the Museo de Cádiz, the State Hermitage Museum, the Strada Collection (Pavia) and the Shlomo Moussaieff collection (cf. Y.Israeli, *Made by Ennion: Ancient Glass Treasures from the Shlomo Moussaieff Collection* (Jerusalem 2011)). All of the inscriptions are incorporated into the overall design of the decoration, but are clearly prominent and are sometimes within a tabula ansata; they are in Greek and are of two basic kinds. The one bears Ennion's name accompanied by the verb ποιέω (as equivalent to the Latin *fecit*): a) Ἐννίων | ἐποίει: nos. 1-3, 4 (= *SEG* LI 2229), 5-6, 7 (see also our lemma no. 1754), 21-25; b) Ἐνν[ίων ἐπ|οίησε|ν: no. 26; c) Ἐννίων | ἐπώη|σεν: no. 9; The other refers to the buyer (: μνη<σ>θῇ ὁ ἀγοράζων) and is always paired with the inscription bearing the signature in a number if variations; d) Ἐνν[ίων ἐπ|οίησε|ν and μνη<σ>θ|ῇ ὁ ἀγο|ράζω|ν: nos. 11 (= *IG* XIV 2410 [3]), 12 and 13 (see our lemma no. 2060); e) Ἐννίω|ν ἐποί|ησεν and μνη<σ>θῇ| ὁ ἀγορ|άζων: no. 14; f) Ἐννίων| ἐποίη|σεν and μνη<σ>θῇ| ὁ ἀγοράζ|ων: nos. 15-20; for no. 20 see also our lemma no. 882. Also included in the catalogue are some examples of glass objects signed by Ἀριστέας Κύπριος (nos. 27-28; cf. also *SEG* LV 653), Ἰάσων (nos. 29-30), Μέγης (no. 31), and Νεικαίς/Νεικαῖς (no. 32 = *SEG* LI 2230; see also our lemma no. 2061), which are discussed on pp. 44/45.

2139. Gladiators in the Greek East. Cf. *SEG* LXI 1611. Mainly on the basis of inscriptions from Hierapolis in Phrygia, T.Ritti, in *Öffentlichkeit* 401-429, studies the communication between the parties involved in the procedures of the organization of gladiatorial combats. **(A) Communication concerning the preparation of games.** For an imperial indulgentia, required for particularly sumptuous games, she refers to three unpublished inscriptions from Hierapolis. In one of them, Φλ. Μενίσκος, ἀρχιερεύς of the city, was granted by Antoninus Pius the right to stage games of three days' length with 20 pairs of fighters each day (she refers, by way of contrast, to a letter of Hadrian to Aphrodisias [*SEG* L 1096, cf. LVIII 1150], in which such an indulgentia was withheld); in addition, he was allowed a venatio which should, however, be kept within the limits imposed on the import of wild animals. R. suggests that the rules restricting the use of wild animals were introduced at that time and foreshadow the SC de pretiis gladiatorum minuendis (*ILS* 5163). The second and third letters (between the provincial koinon and the emperor), in which the games are also mentioned, concern the same Meniskos in his later capacity as first archon of Hierapolis, and copies of all letters were sent to the city and/or the koinon. Whereas these letters were published on stone, there were other forms of communication as well, such as graffiti and dipinti with which games were advertised. – **(B) Communication during the games.** **(a)** From the organizers to the visitors: procession with advertisements of the program of the games (including the names and record of the gladiators); program booklet; table with the names of those condemned to death. **(b)** From the visitors to the organizers: comments by the public during the combats (cf. *I.Mylasa* 531); participation in decision-making. – **(C) Communication after the games.** Erected for permanent display by organizers (in particular ἀρχιερεῖς) and gladiators, they include commemorative monuments (also in combination with tombs [the (uninscribed) reliefs from Kibyra, mentioned by R. on 410 note 17, are now fully published: C.Berns, H.A.Ekinci, *AS* 65 (2015) 143-179, Corsten]), honorary inscriptions and epitaphs. She refers to two commemorative stelai from Aphrodisias (*I.Aphr.* 11.224; ph.) and from Keretapa (*SEG* LVIII 1537; ph.) which apparently follow the same model (an inscribed plaque recording victories), and to an inscribed stele from Hierapolis (*SEG* XLVI 1657; ph.). In addition, she mentions several more modest reliefs, inserted in buildings and depicting just a gladiator in combat, but it is not obvious to which kind of monument they belonged (*SEG* XLVI 1664/1665). – **(D) Gladiators and other protagonists.** Through their grave monuments, the gladiators meant to put themselves on a par with athletes, who were sometimes honored with multiple citizenships, and even with mythical heroes. Despite their, by origin, generally low social status, they could rise to considerable fame; cf., e.g., from Hierapolis the tomb monument of Apollonios (*SEG* XLVI 1669) and the epitaph of Pardalas (*SEG* XLVI 1668; ph.). In this respect, the tombs of gladiators in the Greek East greatly differed from the simple monuments in the West.

2140. Graffiti. P.Keegan, *Graffiti in Antiquity* (Abingdon/New York 2014), offers a broad overview on ancient graffiti as cultural marks and artefacts from ca. 800 B.C. to 600 A.D., predominantly concerned with demonstrating the different kinds of texts and images which fall under this broad category. The book is divided thematically into four parts: writing techniques (16-26), 'traditions' (27-84, with chapters on history, literature (i.e. literacy) and art and architecture (i.e. pictorial graffiti on buildings)), 'beliefs' (85-157, with chapters on religion, magic, and mythology), and 'lifestyles' (158-275, with chapters on politics, sport, commerce and sexuality).

2141. Historiography. The relation between inscribed and orally performed historiography. Cf. *SEG* XXXVIII 1970; LV 2024; LVI 2097; LIX 1975. R.Zelnick-Abramovitz, in R.Scodel (ed.), *Between Orality and Literacy: Communication and Adaptation in Antiquity* (Leiden-Boston 2014) 175-196, discusses questions relating to 'the oral side of historiography and its meaning, especially as a medium for transmitting historical texts, and the relation between the oral performance of the historical text and its inscribed version' (176). Z.-A. points to the fact that public reading of historical works was not only still customary, but it also increased in the 3rd cent. B.C. The emphasis that the honorary decrees for historians put on the oral presentation as the motive for the awards indicates that the oral performance was the medium by which the written historical text was transmitted (cf. *IOSPE* I² 344 [*SEG* LVI 869 bis; translation]; *F.Delphes* III.3.124 LL. 2-7 [= *Syll.*³ 702; *SGDI* 2724; translation]). However, the very fact of the inscription of historical texts such as the Parian marble (*IG* XII.5.444) and the Lindian Chronical (*I.Lindos* 2 = *Syll.*³ 725; *SEG* LXIII 644*), and of other information related to{?} historians and their activities (honorary decrees and epitaphs) may be considered [illegible] evidence that 'epigraphic history' was perceived as more authoritative or more publicly effective (cf. *SEG* XXXVIII 1476, LXI 1262*). Regarding the work of historians, Z.-A. wonders whether the compilations of historical and poetic texts praised in the inscriptions were the result of immediate circumstances (e.g. an invitation by a polis to a historian to collect and present all information available on its past; cf. *SEG* XXVIII 534; *I.Cret.* I.XXIV.1 LL.1-13 [translation]; *IG* XII.6.1.285 [*SEG* LV 962]) or 'the development of a new historical taste, namely for collections of excerpts from existing texts in preference to the new and original work' (176) which may have led to a canonization of local historiography. Z.-A. concludes that 'The relation of oral performance to inscribed text can be likened to that of digital to printed texts. Like the ancient oral presentations, the internet too is a "shortcut to fame" and is the fastest medium to transmit texts, images, music and other performative acts to a wide audience' (193). Cf. also our lemma no. 2166.

2142. Honorary inscriptions for Herod the Great. R.Krumeich, A.Lichtenberger, *JDAI* 129 (2014) 173-210, collect the dosser of inscribed statue bases erected for this monarch during his lifetime with commentary on possible reconstructions of the accompanying statues (Athens: *IG* II² 3440/3441 (= *IJO* I Ach38/39; ph.; see our lemma no. 129), *SEG* XII 150 (ph.); Kos: *IG* XII.4.2.882 (ph.); Sia: *I.Syrie* (*LBW*) 2364 (= *OGIS* 415; *IGR* III 1243; *AAES* III 427b; ph.); cf. our lemma no. 1856). The honorary inscription for Herodes Antipas on Delos, *I.Délos* 1584 (= *OGIS* 417; ph.) may be connected with a benefaction of Herod himself. There is no evidence of damnatio memoriae, despite re-use of statuary after Herod's death. Cf. M.Sève, *BE* (2015) no. 67.

2143. Honors. Invitation to dinner. V.Cojocaru, *Studia Universitatis Babes-Bolyay* 59.1 (2014) 334-344, collects the evidence for the invitation to sacrifice and dinner granted as an honor by cities of the Pontic area (*IG* II² 41, 212, 884; *F.Delphes* III.4.1.77; *I.Histriae* 65; *I.Kallatis* 3; *Milet* I.3.136; *SEG* XXXIX 702; LVII 723; LX 879). This honor contributed to the exchanges between the cities of the Black Sea and elevated the status of a foreigner in the city that honored him. In this context C. also discusses the participation of foreigners in sacrifices and banquets (cf. *IOSPE* I² 40, 56; *IGR* IV 144) and the participation of individuals from the Pontos region to festivals and sacrifices in other cities (e.g. *I.Iasos* 197; *I.Didyma* 463; *Syll.*³ 604).

2144. Identification of legal status. M.Faraguna, in M.Depauw, S.Coussement (edd.), *Identifiers and Identification Methods in the Ancient World* (Leuven-Paris-Walpole, MA 2014) 165-183, offers an overview of the identification methods (mostly) in Classical Greece. Standard identification here consists of name, patronymic, and demotic in the case of a citizen, or ethnic in the case of a non-citizen. F. notes that the use of such formulas for names in inscriptions varied remarkably depending on date, region and type of document. Regarding public documents, in particular laws and decrees, F.'s survey of different sets of documents (Athenian ostraka, dikastic pinakia, and legal documents, quoted by the orators and other sources, the tesserae publicae from Kamarina [cf. our lemma no. 812], the lead tablets of Styra [e.g. *IG* XII.9.56, nos. 115, 147; cf. *SEG* LIX 1011*], documents recording real property transactions [e.g. J.Game, *Actes de vente* - - - (cf. *SEG* LVIII 1904) nos. 1-4, 7, 10; all dated to the 4th and 3rd cent. B.C.], the new 'archive' from Argos [cf. *SEG* LI 410, LXIII 238*]) indicates that the inscribed text was 'often no more than [illegible] extract or an abridged version of the archival copy of the document, so that discrepancies and anomalies, especially in fifth-century inscriptions, can be explained by assuming that fuller elements of identification must have been recorded on the original copy, usually on papyrus, even though they were not inscribed on the stone' (168). Moreover, F. rejects the wide-spread assumption that such a fundamental matter as the confirmation of one's identity was 'totally left to communal knowledge and social control and that written records had no part in the process' and argues instead that 'written records were the norm in everyday administrative practices but that under particular and exceptional circumstances, such as the διαψήφισις decreed by Demophilos in 346/5 B.C., where a reexamination of the citizen lists had been called precisely on the ground that they had been tampered with and were not reliable, witnesses became the primary means of proving civic identity' (179).

A.Maffi, in *op.cit.* 197-206, deals with the identification of slaves in three letters on lead (see our lemmata nos. 148 bis, 670, and 680) and in one inscription (see our lemma no. 771 bis). M.'s discussion of these case studies shows that identification of an individual as a slave did not depend on an identifier so much as on context.

2145. Inscriptions and sculptures in domestic context, Imperial period. E.Rathmayr, in *Öffentlichkeit* 484-486, discusses inscriptions linked with statues set up in dwellings of Pergamon and Ephesos. Three statue bases from the dwelling unit 6 in Terrace House 2 of Ephesos attest that in early Hadrianic times the houseowner (the ἀλυτάρχης and priest of Dionysos, C. Fl. Furius Aptus) used certain ensembles of sculpture and text for 'self-fashioning' within his residence. Similarly, the

consul suffectus C. Cl. Attalos Paterklianos in the early 3rd cent. A.D. displayed his wealth and social position in his house in Pergamon, the so-called 'Attaloshaus'. [Cf. now E.Rathmayr's contribution in R.Benefiel, P.Keegan (edd.), *Inscriptions in the private sphere in the Greco-Roman World* (Leiden, Boston 2016) 146-178. Pleket.]

2146. Inscriptions in Late Antique private houses. V.Scheibelreiter-Gail, in S.Birk, B.Poulsen (edd.), *Patrons and Viewers in Late Antiquity* (*Aarhus Studies in Mediterranean Antiquity* (*ASMA* 10; Aarhus 2012) 135-166 (ph.), discusses the use and function of inscriptions (on stone, mosaics, paintings, pottery, metal and similar durable materials) in the context of research on Late Antique housing. She touches topics such as literacy, the audience of the inscriptions, the several roles inscriptions played when displayed in the domestic surrounding (e.g. for the self-representation of the house-owners, as apotropaic sayings, addresses to the viewers, prayers, explanatory labels, mottos, building inscriptions). Emphasis is laid upon the material support of the inscriptions and the areas/rooms in which the inscriptions appear(ed). The inscriptions discussed include examples from Antioch, Apamea on the Orontes, Aphrodisias, Ephesos, Halikarnassos, Lampsakos and Sheikh Zuweid.

2147. Institutions. Gymnasiarchy. M.Vitale, *ZPE* 188 (2014) 171-180, discusses the following inscriptions: 1) *I.Tyr* II 54 (Διόδωρος Ἴδου γυμνασιαρχήσας τῶν δ' ἐπαρχιῶν τὸ θξρ' ἔτος [i.e., 43/44 A.D.]). V. compares this function with that of the 'priest of the 4 ἐπαρχεῖαι in the metropolis Antiochia' (*SEG* VII 847). He also adduces Moretti, *IAG* 67 (pankratiast who won in the contest organized by the Κοινὸν of Συρία, Κιλικία, Φοινείκη in Antiochia) and a coin with the legend Col(onia) Laod(icea) metro(polis) IIII pr(ovinciarum). The ἐπαρχ(ε)ίαι were the subdivisions ('sub-provinces') of the gubernatorial province of Syria (cf. Ch. 3.1 of V.'s book briefly announced in *SEG* LVIII 1473; for the concept of 'sub-provinces' see also M.Vitale, *Philia* 1 (2015) 33-45; see also our lemma no. 2148). V. argues that, just as the priest, the gymnasiarch was a sort of 'Festgymnasiarch' during the contests of the four eparchiai, with the proviso that the function was a regular ἀρχή in the context of regularly convening Κοινά [cf. in more or less the same sense F.Daubner, *art.cit.* (see our lemma no. 1248), Pleket]; 2) *MDAI(A)* 24 (1899) 178 no. 30 (γυμνασίαρχος ἐν τῷ κοινῷ τῆς Ἀσίας τῶν ἓξ γυμνασίων; 1st cent. A.D.), 32 (1907) 321 no. 50 (γυμνασίαρχος τῶν δωδεκάτων Σεβαστῶν Ῥωμαίων τῶν πέντε γυμνασίων; 1st cent. A.D.), and *I.Pergamon* 37 (γυμνασίαρχος τῶν ζ' γυμνασίων; reign of Trajan). Various inscriptions from other cities in Asia Minor are adduced, recording gymnasiarchs of three, four or of 'all gymnasia' (πάντα τὰ γυμνάσια) often interpreted as gymnasiarchs of the gymnasia of age-groups (παῖδες, ἔφηβοι, νέοι, πρεσβύτεροι; νέοι, πατέρες, πολεῖται). V. questions this interpretation: the number of gymnasia is sometimes very high (six, seven gymnasia) and there are inscriptions in which not only age-groups but broad, general categories are mentioned (πολεῖται [*Milet* I.7.265]; cf. also *I.Kaunos* 139 III (c): γυμνασιαρχήσας πάσης ἡλικίας καὶ τύχης). V. suggests that the term γυμνάσια here 'bezeichnet - - - keine Gebaüde, sondern eher Veranstaltungszyklen' (in *I.Tralleis* 75 γυμνασιαρχήσαντα τῶν τριῶν γυμνασίων τὴν πρώτην τετράμηνον the τρία γυμνάσια are three 'Viermonatszeitraüme' rather than three buildings). The Pergamene πανηγυρικὸν γυμνάσιον is also 'eine Veranstaltung, kein Gebaüde', to be related to the provincial imperial cult and the concomitant contests (cf. the gymnasiarchy for ἡ ἐθνικὴ πανήγυρις, distinguished from the urban gymnasiarchy of the γεραιοί in Lycian Xanthos). [According to L.Robert, *Monnaies antiques en Troade* (Paris 1966) 46, referred to by V. [176 note 48], the πανηγυρικὸν γυμνάσιον in Pergamon is a building earmarked for the participants and visitors of the panegyris of Athena Nikephoros; it is not 'ein eigens für die *Darbietung von Lobreden (zumeist für den Kaiser)* [italics added] aus festlichem Anlass eingerichtetes "Gymnasion"'. More in general the concept of 'Veranstaltung', instead of 'Gebaüde', remains vague. It seems to me simpler to interpret γυμνάσιον as 'building' [so also *BE* (1962) no. 145], in principle earmarked for age-groups without excluding other categories like πολεῖται in general or other age- and social groups. The latter could participate in the distributions of oil and other amenities in any gymnasion led by the gymnasiarch; the panegyrikon gymnasion is either a separate building near the sanctuary of Athena – so Robert – or one of the existing gymnasia which was temporarily earmarked for participants in the contest of Athena Nikephoros. Similarly, the gymnasiarch of the twelfth Sebasta Rhomaia (see above) hosted everybody in any of the five Pergamene gymnasia. Whether four or five gymnasia are palatable, and seven not, is an insoluble question, Pleket.]

2148. Institutions. The federal high priest of the emperor cult in the eastern part of the Roman empire. Cf. *SEG* LXII 1577, 1832; LXIII 1473. M.Vitale, *MedAnt* 17 (2014) 287-308, argues that the high priest of an ἔθνος (cf. the ἔθνους ἱερωσύνη in *Dig.* 17.1.6.14) is at the same time its president, and that the ἔθνος is in fact identical with the province or sub-province named after the ἔθνος. In other words: the ἀρχιερεύς of an ἔθνος is the same as the president of the Κοινόν of that ἔθνος; the Koinon is constituted by the delegates of its cities (e.g. αἱ ἐν Παμφυλίᾳ πόλεις). V. refers inter alia to *SEG* LVII 1672 B (LXI 1243*), in which Sextus Marcius Priscus is called governor of 'the ἔθνος of the Lycians' (ἔθνος = provincia = Κοινόν of that province; the inscription says that the governor during eight years was active as δικαιοδοτήσαντα τὸ ἔθνος), *SEG* LII 1553 (Apamea on the Orontes; ὁ πρῶτος τῆς ἐπαρχείας ἱερασάμενος), *SEG* VII 847 (*I.Gerasa* 53; Gerasa; ἱερασάμενος τῶν τεσσάρων ἐπαρχειῶν ἐν Ἀντιοχείᾳ τῇ μητροπόλι; ἱερασάμενος as equivalent of ἀρχιερεὺς (τοῦ Κοινοῦ) τῆς ἐπαρχείας) and *I.Tyr* II 54 (γυμνασίαρχος τῶν δ' ἐπαρχιῶν; cf. *SEG* LXIII 1473) [for the last two inscriptions cf. also our lemma no. 2147] and the discussion by F.Daubner in P.Scholz, D.Wiegandt (edd.), *Das kaiserzeitliche Gymnasion* (Berlin/Boston 2015) 159-163, Pleket]. In Syria, the Roman administrative system, with its province and sub-provinces, was the basis for the organization of the emperor-cult (contra M.Sartre and H.Bru, who think in terms of 'circonscriptions (religieuses) du culte impérial', created for that very cult and connected with important, pre-existing sanctuaries and concomitant local dynasts). There were presidents of provinciae (in the proper Roman sense, i.e., with a governor) and of sub-provinciae, both called ἐπαρχεῖαι. For the sub-provinces, V. adduces inter alia the ἀρμενιάρχης and παμφυλιάρχης. As to Pamphylia, V. adduces *I.Perge* 294, recording an ἄρχων τοῦ λαμπροτάτου Παμφυλῶν ἔθνους.

In an Appendix on 302-307, V. presents a tabular survey of the high priests/presidents of the federal assemblies in the Greek East.

2149. Institutions. The horistai. Starting from the collegium/commission of ὁρισταί in Herakleia, M.Lombardo, *art.cit.* (see our lemma no. 850) 373-395, collects the evidence from other cities (Athens: *IG* I³ 84 [*SEG* XLV 47, LXI 49*; 418/7 B.C.]; II² 1177 [*SEG* LVII 129*; ca. 350 B.C.]; Chios: *SEG* XXII 508 [LV 959*; *SGDI* III 2.5661; *Syll.*³ 987; *LSCG* 118; ca. 335 B.C.]) that attest their competences and thus the institutional or 'occasional' character of these magistrates or members of ad hoc

commissions. In light of the meager evidence, L. argues that 'al di là della valenza etimologica generale del termine, venissero definiti e qualificati come (h)oristài opranutto dei "commissari" incaricati di occuparsi di operazioni, di delimitazione ma non solo, riguardanti specificamente (o primariamente) i terreni sacri [...], e, forse, strettamente connessi con le cariche e le funzioni magistratuali legate ai santuari e alle pratiche religiose' (388). [Cf. P.Dekazou-Stephanopoulou, 'Η αρχή των οριστών στην Αρχαία Ελλάδα', *Epeteris tou Kentrou Ereunes tes Istorias tou Ellenikou Dikaiou* 41 (2008) 9-20. Stavrianopoulou.]

2150. **Instrumentum domesticum. Inscriptions on mortaria.** A.G.Yangaki, *Βυζαντινά Σύμμεικτα* 19 (2009) 247-287, collects inscriptions wishing good luck on North Syrian mortaria and other late Roman instrumenta domestica (late 3rd cent.-ca. 350 A.D.). In Appendix A (268-272) she collects 75 inscribed mortaria found mostly in Syria, Palestine, and Egypt, but also in isolated cases in Athens, Crete, France, England, Anemourion and Cyprus. We provide a list of the 75 Greek texts on mortaria, indicating in parentheses the number of attestations: εὐτυχῶς (5), εὐτύχι (1), εὐτυχῶς εἰρηνέῳ (42), and εἰρήναι εὐτύχι (27). In Appendix B (273-283) she assembles similar inscriptions on other objects (tiles, seals, cameos, bracelets, gold leaves, rings, buckles, glass vases, and a compass), mostly of unknown provenance, but also from Greece, Italy, Pannonia, France, Britain, Asia Minor, Cyprus, and Syria (3rd-7th cent. A.D.). The following Greek expressions are attested: εὐτυχῶς εἰρηνέῳ (1); εὐτυχῶς (1); εὐτυχῶς ὁμόνοια (1); εὐτυχῶς χρῶ (1); εὐτυχῶς χρῶ διὰ βίου (1); εὐτυχῶς χρῶ πάντοτε (1); εὐτυχῶς πρόκοπτε (1); εὐτυχῶς πρόκοπτε ὁ φορῶν (1); εὐτυχῶς πρόκοπτε, κόπτε (1); εὐτυχῶς ἀπόκοπτε ὁ φορῶν (1); εὐτυχῶς + a name in the dative (3: Ἀλεξανδρινῷ, Βίκτορι, Δομετιανῷ, Οὐάλεντι); εὐτυχῶς τοῖς νυμφίοις (1); εὐτύχ(ε)ι (10); εὐτύχ(ε)ι + a name in the vocative (29: Ἀκάκι(ν), Ἄλαφον, Ἀλβάνι, Βέρνακλε, Βερονίκη, Γελάσι, Γοργόνι, Δομνεῖνα, Εἰρήναι, Εὐάγρι, Εὐγένι, Εὐόπλι, Εὐσέβι, Εὐστάθι, Εὐστόργι, Εὐτύχι, Θεοδόσι, Μακάρι, Μάρκελλε, Καπιτωνίνα, Λεόντι, [--]ερως); εὐτύχ(ε)ι + two names (εὐτύχι Ἀσυνκρίτι σὺν Καταφρονίῳ (1)); εὐτυχοῖ ὁ ΑΣΙΝΔΕΥ (1); εὐτύχι συντελές (1); εὐτύχι ζήσαις (1); εὐτύχι Εὐστάθι ζήσαις (1); εὐτύχι Εὐγένι ζήσαις (1); εὐτύχι πρόκοπτε Ἀκάκι (1); εὐτύχι πανοικὶ ὁ φορῶν (1); εὐτύχι εὔπλοι (2); εὐτύχει νίκα (1); εὐτύχι ἐνδελέχει (1); εὐτυχία (1). Some of these inscriptions have been presented in *SEG*: XXVI 1858; XXIX 1033/1034; XXXI 297; XXXII 1384, 1623; XXXVIII 1032; XLI 1493, 1565; XLII 809; XLIII 1012; XLIV 296, 853, 1704; XLVIII 2128; XLIX 1795; L 907; LIII 2115; LIV 1794.

2151. **Jewry. Jewish communities between in the Balkans and the Aegean.** Cf. *SEG* LIV 1888. A.Panayotov, in J.L.Aitken, J.C.Paget (edd.), *The Jewish Greek Tradition in Antiquity and the Byzantine Empire* (Cambridge 2014) 54-76 reviews the evidence on Jews and Jewish communities in the Balkans, the Aegean and Cyprus until the end of the 12th cent. A.D. (Asia Minor, Syria and Palaestina are excluded) by classifying it into separate entries which include: (1) geographical area; (2) place; (3) bibliography; (4) type of evidence – archaeological, epigraphical, literary (including letters, Church and state documents); Jewish names mentioned in the source; and (5) occupation. 1) Dalmatia: *IJO* I no. Dal2 (Senia: Latin in Greek characters); 2) Moesia: *IJO* I no. Moes2; 3) Thrace: *IJO* I nos. Thr1-5; II 12/13; 4) Macedonia: *IJO* I nos. Mac1-18; Nigdelis, *Ἐπιγραφικὰ Θεσσαλονίκεια* 334-342 no. 20; *IG* X.2.1.1s.1424; *I.Stobi* 19, 21/22, 26, 297; *SEG* LXI 513 and 514quater; 5) Epiros, Acarnania, Aetolia, and Phocis: *JIWE* I 107; *IJO* I nos. Ach42–44; E.Nallbani et al.,'La Synagogue antique d'Anchiasmos à Saranda, en Albanie', in P.Salmona, L.Sigal (edd.), *L'Archéologie du judaïsme en France et en Europe* (Paris 2011) 66-73; 6) Thessaly and Phthiotis: *IJO* I nos. Ach 1-25; 7) Attica and Boeotia: *JIWE* II no. 503; *IJO* I nos. Ach26-41; Ach45/46; cf. *SEG* LV 8 [add: *SEG* LXIII 202, epitaph, 5th/6th cent. A.D., Stavrianopoulou]; 8) Peloponnese: *IJO* I nos. Ach47-56; cf. *SEG* LV 380; P. reports of an unpublished honorific inscription from Argos commemorating the donation of Aurelia Dioklea, daughter of Diokleus, archisynagogos of Argos, to be published by himself and A.Loudarou; 9) Aegean islands: *JIWE* I 125; *IJO* I nos. Ach57-74; *IJO* II 1-11; D.Jacoby, *Latins, Greeks and Muslims: Encounters in the Eastern Mediterranean, 10th-15th centuries* (Farnham, Surrey, England; Burlington VT 2009) 163-164; *CIIP* I.1.3. [add *SEG* LXII 600, mosaic inscription from Chios, 4th cent. A.D., Stavrianopoulou]; 10) Crete: *IJO* I Cret1-3; 11) Cyprus: *IJO* III nos. Cyp1-8.

2152. **Jewry. The concept of 'synagonal Judaism'.** Cf. *SEG* XLI 1841, LII 1971, LVIII 1943. M.-F.Baslez, in S.C.Mimouni (ed.), *Le judaïsme ancien du VIe siècle avant notre ère au IIIe siècle de notre ère: des prêtres aux rabbins* (Paris 2012) 34-56 discusses the concept of 'synagogal Judaism' used to define the transition period before the rabbinic period on the basis of the literary and epigraphic evidence. B. applies three criteria for her approach: the marking of the community's own territory (the 'synagogue') within civic space, the integration of Jewish communities into the city's fabric in the form of associations with a specific character and organization, and the deployment of the 'synagogal Judaism' between civic space and 'holy space'. B. argues that outside Egypt (*CIJ* II 1442), it would be wrong to conclude that there is a 'lieu propre' for Jews, in the meaning of a place for study and prayer, whenever the term προσευχή appears in Jewish inscriptions or alleged Jewish inscriptions. Only the dossier of manumissions in the Jewish communities of Pantikapaion (*IJO* I 268-285 nos. BS5-9) and Phanagoria (*IJO* I 295-301; nos. BS17/18) distinguishes between the place of prayer (προσευχή) and the association of Jews (συναγωγή). Elsewhere, it may still be concluded that there is a 'proper place' for Jews, when the terms προσευχή or συναγωγή are preceded by the article or appear in connection with building or urban projects as e.g. in Kyrene and Berenike (*SEG* XVII 823, XX 773 = *CIG* 5361 = G. Lüderitz, *Corpus jüdischer Zeugnisse aus der Cyrenaika* (cf. *SEG* XXXIII 1369) no. 72; 1st cent. A.D.; cf. the use of ἀμφιθέατρον for the publication of the decrees of the Jewish community in the 1st cent. B.C. [*SEG* XVI 931, LXI 1548*= Lüderitz no. 71]), Sardis (*IJO* II 53; *CIJ* II 751; *I.Sardis* 17; *SEG* XLIII 866; end of the 2nd cent. A.D.). In the 2nd cent. and the beginning of the third cent. A.D., the testimonies of Jewish communities in Asia Minor cannot be associated with specific archaeological vestiges of buildings, perhaps because the meeting places of the Jews at that time are rather remodeled private quarters as the example of the donation of Τιβέριος Πολύχαρμος in Stobi shows (*IJO* I no. Mac1 = *I.Stobi* 19). Since the similar designations of πολίτευμα, κατοικία, and σύνοδος are of general use for associations, the true 'qualitative leap' which specifically identifies the Jewish community is its self-designation as συναγωγή, i.e. as an association based on a constitutive assembly of a rather 'caractère liturgique' (49) (cf. *SEG* XVII 823, L. 16: νου[μηνίαν]; first attestation of a Jewish community as 'synagogue' comes from Kyrenaika (συναγωγὴ τῶν ἐν Βερνεικίδι Ἰουδαίων: *SEG* XVII 823). The designations συναγωγὴ τῶν Ἰουδαίων (*IJO* I nos. BS 5-7, 9, 18; *IJO* II 5, 36, 157), συναγωγὴ Ἑβραίων (*IJO* I no. Ach47) and συναγωγή + locality (only twice attested: in Stobi [*IJO* I no. Mac1] and Samos [*IJO* II 5]) are replaced from the 3rd cent. onward through the formula ἁγιωτάτη συναγωγή (*IJO* I nos. Mac7 (Beroia) [= *I.Beroia* 455]; Ach23 (Thebes in Thessaly); II 20 (Hyllarima), 49

(Philadelphia), 158 (Nikomedeia), 191B (Hierapolis), 219 (Side). B. explains this change with the gradual distinction between ἅγιον ('sainteté') and ἱερόν ('sacralité') as attested already in the honorary inscription of the association of the Samaritans on Delos (*IJO* I no. Ach66 = *SEG* XXXII 810, XXXVII 687; 250-175 B.C.): 'La référence au concept de sainteté selon le Lévitique creuse la différence avec les expressions grecques du sacré, dans le sens de la séparation: deux conceptions de la sacralité s'opposent, *hieros* s'inscrivant dans ce que Benveniste a défini comme une "sainteté de participation" et *hagios* dans une "sainteté d'exclusion". Qu'est-ce qui est saint pour les communautés juives immergées dans la cité? leur lieu de réunion d'abord, ce qu'il contient - trésor ou caisse sacrée, niche pour les rouleaux de la Torah - la congrégation, enfin; mais ce principe de séparation ne s'applique pas aux membres de la communauté sauf dans le lexique de Paul, passé ensuite dans la tradition chrétienne' (55).

2153. **Kings. Hellenistic kings: publication of royal correspondence.** *SEG* LX 1947; LXIII 1806. A.Bencivenni, in K.Radner (ed.), *State Correspondence in the Ancient World: From New Kingdom Egypt to the Roman Empire* (Oxford 2014) 141-171, focuses on the letters written by the Seleukids and Attalids (cf. *SEG* LXIII 1806) to cities in Asia Minor and the Near East from the 3rd cent. B.C. to the end of the 2nd cent. B.C.: 147 letters epigraphically attested (103 Seleukid [in 69 inscriptions], 44 Attalid [in 28 inscriptions]). On 165-171 a catalogue of these 97 inscriptions: S 1-69 and A 1-28 (finding place; name of the king and the addressee; date; bibliography). Letters (ἐπιστολαί) were the main diplomatic instrument employed by the kings; subordinates of the kings occasionally referred to the royal letters as πρόσταγμα but the kings themselves never used this term. Kings rarely prescribed to the cities that their letters were to be inscribed. It is the recipients who decided to engrave royal letters (i.e., the positive ones!) on a stele. The few letters which did contain a publication clause were addressed to the king's officials or to groups of people not incorporated into a city. In nine cases (cf. the survey on 150/151), Antiochos the Great and Seleukos IV ordered themselves to publish their letters; four of them are labelled by B. as 'letter-πρόσταγμα': formally a letter but identified as a πρόσταγμα by the officials who received it.

Letters addressed to Greek cities are mostly characterized by 'polite, elaborate language [---] marked by euergetism', whereas letters to royal subordinates were 'direct and laconic' (131/132). In a few cases (*RC* 5 [*I.Didyma* 424] and 54) the language of euergetism is replaced by 'abrupt imperatives' (155). With J.Ma, B. argues that 'the language of euergetism [---] expresses parity between kings and cities' and hence 'the conversion of [---] "power-as-conquest" into [---] "power-as-battlefield" of interaction and negotiation' (158).

On 159-164 brief remarks on the rapidity in the delivery of royal correspondence, the royal postal service (with messengers on horseback), envoys as conveyors and the archiving of the correspondence (both by recipients and kings; importance of so-called bullae, clay tags and seals). See also the review article by A.Bencivenni, 'Il discorso del Re. Sovrani ellenistici e comunicazione del potere a partire da *Le Roi Écrit* di Biagio Virgilio', *MedAnt* 17 (2014) 311-330, in which B. summarizes the recent research on the topic of royal correspondence.

See also our lemma no. 2161 [see also V.Hofmann, 'Official Epistolography and the Language(s) of Power' in S.Procházka, L.Reinfandt, S.Tost (edd.), *Proceedings of the 1st International Conference of the Research Network Imperium & Officium. Comparative Studies in Ancient Bureaucracy and Officialdom, University of Vienna, 10-12 November 2010* (Vienna 2015) 139-152, and the articles of M.Mari ('Powers in Dialogue: The Letters and *diagrammata* of Macedonian Kings to Local Communities'), P.Ceccarelli, ('Letters and Decrees: Diplomatic Protocols in the Hellenistic Period'), and R.Osborne ('Letters, Diplomacy, and the Roman Conquest of Greece'), in P.Ceccarelli et al. (edd.), *Letters and Communities: Studies in the Socio-Political Dimensions of Ancient Epistolography* (Oxford 2018) 121-146, 147-184, and 185-204 respectively, Stavrianopoulou.].

2154. **Language. Latin terms in Greek inscriptions, Late Antiquity.** On the basis of literary, papyrological and epigraphic evidence, C.Begass, *RhM* 157 (2014) 363-367, briefly discusses several examples of the Greek rendering of Latin words and terms, in particular from the military context (Latin-speaking soldiers in a Greek environment) and in the form of acclamations. Since the time of Constantine, 'Augustus' could be transcribed Αὔγουστος, which is also the case for several high-ranking offices (e.g. *I.Ephesos* 1323 LL. 6/7: ἀπὸ κομίτων πριουάτων; *IGLS* III.2.1142 [Seleukia Pieria] LL. 2/3: κόμ(ης) τῶ(ν) θίων λαρ|γιτιώνων). The Latin acclamation 'tu vincas' is often transcribed as του βινκας (e.g. *SEG* LII 1345 (1) from Hierapolis, Phrygia) or similar. In addition to transcribing Latin terms, an intermixture of Greek and Latin in the same inscription also occurs as, e.g., in *Milet* VI.3.1575a, where in a Greek context the name of Emperor Justinian is given in Latin. Cf. id., *RhM* 158 (2015) 432 (addendum).

2155. **Law. Courts in the Roman Empire.** R.Färber, *Römische Gerichtsorte. Räumliche Dynamiken von Jurisdiktion im Imperium Roanum* (Munich 2014), discusses the places that were used courts and, more generally, for the administration of justice in the Roman Empire. Greek inscriptions are occasionally adduced, especially in connection with conventus cities, praetoria, and basilicas (144-174 and 199-211) and also in a discussion of relevant terms (βάθρον, βῆμα, θῶκος; 177/178). On 165-170, F. discusses inscriptions from Gortyn in Crete that refer to the praetorium and its function (*I.Cret.* IV 284, 313, 323, 325, 336, 341; *SEG* LXII 636).

2156. **Law. Protection of earmarked funds in poleis, late Hellenistic to Imperial.** K.Harter-Uibopuu, *Tyche* 28 (2013) 51-96, studies the entrenchment clauses in decrees of Greek poleis, divided into two categories: (I) concerning civic finances, and (II) concerning foundations; in part III, she provides a comparative study of the sanctions in these two groups. She uses the following texts (quoted in part; German translations): (I) *IG* V.1.1390 LL. 59-63 (Andania); *IG* XII.4.1.319 LL. 20-24), 343 LL. 15-20 (Kos); *IG* XII.1.155 III LL. 95-104 (Rhodes); *I.Lindos* 419 LL. 119-131; *Milet* VI.3.1044 LL. 6-8); (II) *IG* IV 1703 LL. 2-4 (Chios); *IG* XII.4.1.352 LL. 4-7 (Kos); *I.Eleusis* 489 LL. 32-42; *SEG* XXXVIII 1462 LL. 34-36 (Oinoanda); *I.Aphr.* 12.26 LL. 6-10; *I.Ephesos* 27 B LL. 315-325; *I.Iasos* 248 LL. 54-57; (III) *SEG* XXXIII 946 LL. 4-7 (Ephesos); *I.Iasos* 245 LL. 1-12; *I.Kibyra* 43 LL. 1-19. There were, in sum, three different kinds of sanctions or measures used to prevent attempts to modify or abolish decrees: (1) monetary fines and/or indictment, also for ἀσέβεια and ἱεροσυλία, by civic institutions, (2) curses and oaths, (3) involvement of the emperor or the governor.

2157. **Law. Roman relationships with provincial communities.** A.Zack, *Göttinger Forum für Altertumswissenschaft* 16 (2013) 63-113; 17 (2014) 131-180 and 247-308, attempts a comprehensive reassessment of the legal basis of Roman relationships with provincial communities in the late Republic and early Empire, based to a large extent on epigraphic evidence, addressing such issues as the *formula amicorum* and *formula sociorum*; the legal distinction between *ciuitates liberae* and *ciuitates foederatae*; the legal consequences of the grants of the *ius Italicum*. Particular attention is paid to consequences of these legal distinctions for the personal legal status of members of those communities in the city of Rome, seen as the central issue for Roman legal definitions. Detailed discussion of earlier scholarship, especially the views of Theodor Mommsen, who in Z.'s view attempted to categorize ancient evidence according to the notions of modern international law. He stresses that the categories of *amici* and *socii* can refer both to Roman subjects and to external communities, and that *foederati* could be citizens of either Latin or allied communities. Distinction between the *amici* and the *socii* is that the latter refers to communities and the former to the personal status of their citizens at Rome. [Contrast, however, the chronological observations of A.Raggi (*SEG* LVIII 1925), Kantor.] The *ius Italicum* is seen as a right aimed at avoiding double taxation of landed property and putting communities or persons under the Italian taxation regime, rather than creating a new category of landed property. [On the status of landed property in Roman provinces see now also L.P.Eberle, *Critical Analysis of Law* 3 (2016) 51-69; G.Kantor, in G.Kantor, T.Lambert, H.Skoda (edd.), *Legalism: Property and Ownership* (Oxford 2017) 55-74, Kantor.]

2158. **Law. The structure of legal norms in Archaic Greece.** Under this title, G.Veneciano, *ZPE* 192 (2014) 143-155, offers a study of early epigraphical legal texts and their structure. His case study is *IvO* 7 (our lemma no. 302), to which he also compares *IvO* 2 (analyzed at 150/151) and *IvO* 3 (our lemma no. 303). From outside Elis, Veneciano examines the 'Lygdamis decree', Meiggs-Lewis, *GHI* no. 32 (151/152); the Argive *IG* IV 506 (152 note 55); and the bronze plaque from Naupaktos, Meiggs-Lewis, *GHI* no. 20 (152-154). On the basis of *IvO* 7, V. notes: 'after rules that establish mandatory behaviour, the law – in a rule about adjudication in courts – establishes juridical processes directly related to these regulations. In addition, the law expounds the legislative processes required to introduce modifications in it, which [...] seem to be designed more to protect its immutability than to allow for change [...]. It is also possible to find this same fourfold structure outside Olympia [...]. [T]hese discrete structural units may be taken as indicators of a certain attitude assumed by the πόλις concerning its legislative and juridical activity, since they can be understood as features of juridical thinking in the archaic Greek world' (154/155).

2159. **Legal invalidity in Greek inscriptions.** A.Dimopoulou, in *Symposion 2013* 249-275, discusses the terminology and meaning of invalidity clauses in Greek legal inscriptions, addressing such expressions as ἄκυρος, ἄκυρος ἔστω, ἀτελὲς ἔστω. She is particularly concerned with the distinction between *ipso facto* nullity and nullity that needed to be established by a court decision, and with the right to declare nullity. In her discussion, she distinguishes between nullity of judicial decisions, legal statutes, and private legal rights. The earliest example of provisions for judicial invalidity comes from the Athenian decree of ca. 450 B.C. on judicial relations with Phaselis (*IG* I³ 10 [*SEG* LXIII 96*] LL. 18/19) [for other possible restorations of this clause see now R.Osborne, P.J.Rhodes, *Greek Historical Inscriptions 478-404 BC* (Oxford 2017) no. 120, Kantor]; a range of examples of both presumed invalidity and post factum annulment is discussed, down to the annulment of a Roman sentence attested in *SEG* XXXIX 1243 [LV 1247*] Col. II LL. 51-58 [the honorand of this Kolophonian decree was Polemaios rather than Ptolemy, Kantor]. A range of literary and epigraphic examples of invalidity clauses in international treaties, statutes and decrees, particularly those prohibiting amendments to an enactment is discussed, from the law of Dreros on the iteration of the office of κόσμος (Meiggs-Lewis, *GHI*² 2; *Nomima* I 81; Koerner, *Gesetzestexte* 90; *SEG* XXVII 620, LIX 1024*; [see now M.Gagarin, P.Perlman, *The Laws of Ancient Crete c. 650-400 BCE* (Oxford 2016) 200-207 no. DR1, Kantor]) to the Ephesian decree for C. Vibius Salutaris (*I.Ephesos* 27; *SEG* XV 698; LII 1131*). The discussion of invalidation of private transactions covers cessions of property (particularly land sales), manumissions, administration of endowments, and in particular (on the basis of literary evidence) the clauses in Athenian contracts asserting primacy of the contract, e.g. κυριώτερον δὲ περὶ τούτων ἄλλο μηδὲν εἶναι τῆς συγγραφῆς (Dem. 35.13). She considers the κυριώτερον clause as evidence for the primacy of the particular document as 'the most valid instrument of proof before a court of law'; such contracts still could not expressly contradict laws and decrees and could be invalidated if they did.

E.E.Cohen, in *op. cit.* 277-286, disputes her interpretation, and distinguishes between the clause κυρία ἡ συγγραφή, which may have established evidentiary validity of a document [cf. *SEG* LI 2309, Kantor] and the κυριώτερον clause. The latter is only attested in Athens in maritime contracts and elsewhere in state loans (*IG* XII.7.67 A [Migeotte, *Emprunt* no. 51] L. 28; 67 B [*Syll.*³ 955; *SEG* XIII 453, XXX 1086*; Migeotte, *Emprunt* no. 49] LL. 41-46; 69 [*SEG* XXVII 548, XXX 1087*; Migeotte, *Emprunt* no. 50] LL. 45-51; *IG* XII.9.900 Ac [*SEG* XL 756; Migeotte, *Emprunt* no. 70] LL. 7-12), and explicitly implies overriding the laws and decrees (μηδὲν εἶναι κυριώτερον μήτε νόμον μήτε ψήφισμα), which is to be expected in such cases.

2160. **Letters. Business letters.** Cf. *SEG* XLII 1750; XLVIII 2115; LVII 689; LX 1958. E.M.Harris, in U.Yiftach-Firanko, *The Letter. Law, State, Society and the Epistolary Format in the Ancient World. Proceedings of a Colloquium held at the American Academy in Rome, 28-30.9.2008* (Wiesbaden 2013) 105-124 argues that the literary and epigraphic evidence for business agents in ancient Greece does not imply in any strict sense the legal concept of agency and thus of the 'anachronistic' concept of business agent as supported by B.Bravo (cf. *SEG* LXI 598), E.Cohen (*Athenian Economy and Society: A Banking Perspective* (Princeton 1992)), and J.-P.Wilson (cf. *SEG* XLVIII 2115). The level of economic development and the fact that 'slaves could act on behalf of their masters and thus fulfil some of the functions performed by business agents in modern economies' (112) can be considered as the two main reasons which hindered the development of agency in Greek poleis. In his discussion of the use of lead letters as evidence for ancient business practices, H. reconstructs three main functions which letters appear to have served: 1) a letter sent in an emergency to ask for help: *SEG* XXVI 845 (LXI 598*; *IGDOP* 23; letter of Achillodoros; Berezan; ca. 550-500 B.C.; translation; see also our lemma no. 670), and LIV 694 (LXI 636*; letter from Apatourios; Olbia; late 6th cent. B.C.; translation; see also our lemma no. 680); the lead tablet of Pech Maho (*IGF* 135; *SEG* XXXVIII 1036; LXIII 817*; ca. 480-460 B.C.; see also our lemma no. 884) is not in his opinion a business letter, but rather a private document recording the sale of a ship; cf. also *SEG* L 276, LVII 294* (letter of the slave Lesis; Athens;

early 4th cent. B.C.); 2) a letter sent to make requests or issue orders to slaves and business partners: *Syll.*³ 1259 (*IG* III.3 App. pp. II/III; *SEG* XLII 1750 [1]; translation), *SEG* XXXVII 665 (LXI 615*; Kerkinitis), XLII 711 (LI 972; Olbia), and XLVII 1175 (Gorgippia); the letter from Emporion (*IGEP* 129; *EGH* 2.14; *SEG* XXXVII 838, LXII 822*; see our lemma no. 889) may also fall into the same category ('there is no reason to think there was an "employee-employer relationship" or that the addressee was an agent. In no case does the sender ask the addressee to conclude a contract on his behalf with a third party' [122]); 3) a letter sent to obtain information about prices from one place to another: there is no epigraphic evidence, but see Dem. 56 [*Against Dionysodorus*]. See also our lemma no. 2163. [See also M.Dana, 'Connecting People: Mobility and Networks in the Corpus of Greek Private Letters', *CHS Research Bulletin* 3:2 (2015). http://nrs.harvard.edu/urn-3:hlnc.essay:DanaM.Connecting_People.2015_Stavrianopoulou.]

2161. Letters. Epistolary practices of Greek poleis. Cf. *SEG* LVII 2121. J.Sickinger, in U.Yiftach-Firanko, *The Letter. Law, State, Society and the Epistolary Format in the Ancient World. Proceedings of a Colloquium held at the American Academy in Rome, 28-30.9.2008* (Wiesbaden 2013) 125-140, reflects on the role of letters in Greek culture 'by examining the development of letter writing for official purposes, and by setting the appearance of official letters in inscriptions within the context of that development' (126). The absence of official letters from the corpus of Greek inscriptions before the middle of the 4th cent. B.C. (mentions of letters: *IG* II² 103 LL. 8-13 (*SEG* LIV 109*; 369/8 B.C.); 212 (now *IG* II³.1.298) LL. 8-10 (*SEG* LXII 62*; 347/6 B.C.); 213 LL. 6-9 (*SEG* LVI 129*; 347/6 B.C.) points to the fact that, though they were used as practical tools of communication, they lacked any real political significance or enduring value, and did not contain a formal decision of the demos or of an institution. The raising of the status of letters in Greek political life is certainly linked to the rise of Macedonia, but it took more than a generation before Greek poleis accepted this new role of epistolary communication and began to publish royal letters on stone. The few inscriptions from the reigns of Philip and Alexander which have been identified as letters are according to S. problematic [132-134 with discussion of *IG* X.2.2.1 (*SEG* XLV 674*; Herakleia Lynkestis, 354 B.C. (or 207/206 B.C.): 'Philip's use of the letter (if that is what it is) to grant rewards and its publication on stone need not reflect practices or attitudes current in contemporary Greek poleis'); *Philippi* II² 160a (Hatzopoulos, *Macedonian Institutions* II no. 6; *SEG* LVIII 627*; ca. 330 B.C.?); 'The line making the document a letter [...] is entirely restored'); Rhodes-Osborne, *GHI* 84A (*Syll.*³ 283; *SEG* LV 958*; Chios; ca. 330 B.C.: 'the document is sometimes described as a letter, but its text consists of instructions expressed with infinitives. [...] The text reads more like an order or edict. Only the prescript [...] suggest[s] that the text could be a letter, but those words need not have formed part of the original document; they may simply identify the source of the document, not its form'); Rhodes-Osborne, *GHI* 84B (*SEG* LX 929*; Chios; ca. 330 B.C.; 'its opening lines are lost, but the preserved sections use the first person and include a personal request from the sender for special treatment of a certain Alkimachos [...]. These features are more personal than those expected in a royal edict, and they find parallels in similar petitions for favours in royal letters of the Hellenistic period')], but the growing number of inscribed royal letters in the late 4th cent. and early 3rd cent. B.C. may indicate an awareness on the part of Hellenistic kings that the conventional letter, as opposed to the impersonal order, was more appropriate for dealing with Greek cities (royal letters as a medium to issue new laws on citizenship, legal procedure, and property rights [*RC* 3 (*SEG* LI 977*), 51 (*I. Pergamon* 158); *IG* IX.2.517 (*Syll.*³ 543; *SEG* LX 588*)], to grant rewards and privileges to cities and individuals [*RC* 10-13, 15 (*I.Erythrai* 31; *OGIS* 223; *SEG* XXXVII 924), 23, 45; *I.Iasos* 4 (*SEG* LXI 864*) LL. 1-32], to intervene in the religious affairs of Greek and other subject cities [*Syll.*³ 459 = Hatzopoulos, *Macedonian Institutions* II no. 8; *I.Labraunda* 1, 3, 4/5]). The impact of the royal epistolary practice on Greek cities can be seen in the growing use of letters by Greek cities from the 3rd cent. onward, although polis letters are more limited in scope. Although many polis letters function as covering letters used to introduce other documents of some importance, usually decrees (cf. *IG* XI.4.1053 (Hatzopoulos, *Macedonian Institutions* II no. 50; *SEG* XXVII 453); *IvO* 52 (*Syll.*³ 683) LL. 29-40; *F.Delphes* III.2.48 LL. 1/2), letters awarding asylia to Teos from Cretan cities (Rigsby, *Asylia* nos. 137, 139, 141, 144/145) show a usage very similar to contemporary royal letters. However, S. urges caution, because the fact that such usage is limited to Cretan cities (cf. also the letters of Knossos and Gortyn respectively to the Coans both recording honors granted to a Coan doctor [*I.Cret.* II.xvi.2 (*SEG* XLVI 1488); IV.168], and the letter of Axos to Aitolians [*I.Cret.* II.v.19 = *Syll.*³ 622B; *SEG* XLVI 1208]), indicates also the limits of that form of interstate communication.

P.Ceccarelli, *op.cit.* (see our lemma no. 2162) 297-311 with Appendix 3 (379-383), approaches the two specific types of official writing, the letter and the decree, by focusing on their language and function. Starting by discussing some cases of mixed formats which appear in the 4th cent. B.C. and afterwards such as the Mausolos and Artemisia grant of{?} proxeny to Knossos (*I.Labraunda* 40; translation), the only document showing traces of interference between letter and decree, and the case of the kings of Bosporos giving proxenia to individuals (*CIRB* 1 = *Syll.*³ 217; 2/3), the oath of Berenike and her sons (*IGBulg* III 1731 (part of the text); *SEG* XLII 661, XLVIII 955) and the honorary decree of Korris (*I.Labraunda* 11; translation) which display the adoption of formats and procedures typical of the Greek cities, C. argues that the differentiation in the language of the two formats can be best observed in the non-use in royal letters of the verb δοκέω (out of 75 royal inscriptions, only five use it [*RC* 1, 4, 52/53, 61]) as well as of the absence of the motivation clause (out of 75 inscriptions there are only four instances of ἐπειδή [*RC* 3, 7, 9, 44; cf. also *SEG* XLVII 1745] and ten of ἐπεί [*RC* 1, 3, 6, 17, 54, 60, 65, 67, 73, 75], but not even all of them are used for motivation). In order to integrate 'this deeply extraneous form of discourse' (307) the cities developed different strategies such as to publish the royal letter before, or after, a related city decree (*RC* 45; *Iscr.Cos* ED 56), to summarize it or give the gist of it in the course of its own decree (*Milet* I.3.139 B = *SEG* LXIII 973), or to insert it in the city decree by literally quoting it (*SEG* XXVIII 1224, LXII 1493; *Syll.*³ 543). In addition, a city had the option to 'play' on the location, that is to display royal letters in a particular location (*F.Delphes* III.4.153), or even on the size of letters like in the case of the royal letters inscribed on the wall of Magnesia on the Maeander. Though the Greek poleis kept on using their 'own language' through decrees, quite a few poleis made use of letters for official communications. As the analysis of the evidence shows (Appendix 3 enlists 74 inscriptions containing letters sent by poleis or koina between 242 B.C. and 1 A.D., and in addition a separate list of letters sent by the Romans within the same time-frame), the documents can be classified into two basic categories: a) self-sufficient letters conveying on their own decisions (e.g. *I.Cret.* II.XXII.3 (translation), specific information or requests (e.g. *SEG* II 330 [XLVI 559]; XXX 85 [LXII 81* = *IG* II² 1096]; XXXVIII 1476 C-D [LXI 1262]; *I.Cret.* II.V.19 [*Syll.*³ 622B]). To this category belong also documents of a mixed format, that is, decrees with the epistolary closing formula of ἔρρωσθε (only examples from Cretan cities); b) so-called 'covering letters' which accompany a decree (e.g. *IG* XII.4.1.169 [*SEG* XLIX 1116; translation]; *F.Delphes*

III.2.120). On the basis of a comparison between some particular clusters within this rather scanty data, such as the 20 letters from fifteen Cretan cities (317-320; App. nos. 2, 4-6, 8, 11-14, 16, 24, 26, 37/38, 70-74), the eight letters attributed to Sparta (App. nos. 23, 28, 44, 49, 50, 59, 64, 69), and the eight Athenian letters (App. nos. 27, 36, 42, 45-46, 54, 62/63), six of them having to do with Delphi and none of them composed by the Athenian boule and demos, C. concludes that those poleis that made use of epistolary communication or were willing to display a letter from another polis in the midst of their own city had 'a weakly developed sense of the distinction between public and private' (327) (cf. *SEG* LVII 2121). This may have been the case for poleis ruled by oligarchic regimes such as Sparta and probably the Cretan cities. 'If this is correct, then the royal chanceries had their models for official epistolary writing already within the world of the Greek poleis, models that they then developed further. It is a sign of the strong democratic feeling in other Greek poleis that this format was for a long time eschewed (or at least not monumentalized), even in those situations where it might have seemed appropriate, such as for correspondence with other poleis' (330).

2162. Letters. History of epistolography, Archaic to early Hellenistic. P.Ceccarelli, *Ancient Greek Letter Writing: A Cultural History (600 BC–150 BC)* (Oxford 2013), studies in this book the development of Greek epistolography from the Archaic to the early Hellenistic period on the basis of literary and epigraphic evidence. After an introduction to the topic (1-19) in which C. discusses the modern definition, the ancient Greek terminology, and the typology, the book is divided into two parts: in part I (23-179) C. deals with the beginnings of letter-writing by surveying the Archaic and Classical documentary letters, the lead curse tablets, and the orphic lamellae (see our lemmata nos. 2163, 2220, 2224), as well [illegible] the evidence for representations of early letter-writing in the literary sources, and also by comparing the use of the letters in Classical and Hellenistic historiography with that of oral messages and other written documents. Part II (183-330) focuses on letter-writing within the framework of a polis, with Athens as the prime example, and includes discussion of references to writing and letter-writing in Athenian tragedy and comedy, and in the speeches of the Attic orators. A final chapter widens the geographic scope and turns to the epigraphic evidence to observe the use and function of official letters in the Greek cities and Hellenistic kingdoms (see our lemma no. 2161). The study finishes with three appendices containing a catalogue of the Archaic and Classical documentary letters (335-356; Appendix 1; texts, translations, commentary and bibliographical references), a collection of the main sources on the invention of writing (357-364; Appendix 2; texts and translation), and a catalogue of epigraphically attested official letters sent by Greek cities or koina and Roman magistrates between 242 B.C. and the beginning of the Christian era (365-383; Appendix 3).

2163. Letters. Personal letters on lead tablets and ostraka. Cf. *SEG* LVII 689; LX 1958. J.-C.Delcourt, in J.Schneider (ed.), *La lettre gréco-latine, un genre littéraire?* (Lyon 2014) 25-79, examines 45 Greek texts, written on lead and ostraka, dating from the 6th to the 2nd cent. B.C., and provides a full catalogue (French translation; ph.; dr.). D.'s analysis of the evidence—according to the presence of address and greeting formulas, senders' and addressees' names, and verbs referring to the act of sending (ἀποστέλλω, ἐπιστέλλω)—results in identifying 36 texts as personal letters (the rejected texts are nos. 1 ['la lecture de surcroît fait problème'], 8 ['un "texte commercial sur plomb"'], 11 [defixio], 12 [content unclear], 13 ['trop fragmentaire'], 14 ['l'authenticité de la tablette de Rhodè 14 demeure très problématique'], 28 [defixio], 34 [perhaps a defixio], 36 ['un graffito érotique'], 38 (probably a decree), 40 ['est-ce une lettre, un bref message ou une sorte d'étiquette d'identification de l'esclave et du marché passé comme on l'a suggéré? On ne sait et on l'écartera donc'], and 41) and one (no. 43) as an official letter (ὁ ἐπὶ (τῆς πόλε̣[ως])). D. discusses the geographic distribution ('Il ne faut cependant pas trop insister sur ce caractère marginal [...] l'usage du plomb est donc clairement lié au caractère commercial [...] même si, par exemple à Athènes, il peut être utilisé dans des contextes très différents.' (41/2)) and chronology, the onomastics, as well as the content of the letters (business documents: nos. 3-5, 9/10, 21, 23, 24, 27, 30, 33, 35, 40; instructions and family letters: nos. 2, 15-17, 29 (?), 32; non-commercial disputes between individuals: nos. 19, 22 (?), 42; documents of religious character: no. 25 (?); administrative or official letters: 43).

P.Ceccarelli, *Ancient Greek Letter Writing* - - - (see our lemma no. 2162) 35-47, discusses Archaic and Classical documentary letters based on the evidence of 44 texts, all republished in Appendix 1 (335-356; translation): the relation between written text and oral performance, the changes in the epistolary form, the question of whether writer and sender were the same person ('almost impossible to answer' [41]), and the geographic distribution. C. classifies the collected evidence [illegible] 'certain and probable letters' (A), 'documents whose letter status is uncertain' (B nos. 1 [= D. no. 38], 2 [= D. no. 34], 3 [= D. no. 8], 4-5 [= D. nos. 5-6]), and 'a unique later document' (C no. 1 = D. no. 43).

The following inscriptions appear in the catalogues:

Western Mediterranean: Olbia: D. no. 1 (= *IGF* 72); no. 2 (= C. no. A31; *IGF* 71; *SEG* XXXVI 949); **Massalia**: D. no. 3 (= C. no. A29; *IGF* 4; *SEG* LIV 983); **Agde/Agathe**: D. no. 4 (= C. no. A30; *IGF* 130; *SEG* LII 994 [1]); **Lattara**: D. no. 5 (= C. no. A28; *SEG* LX 1055); no. 6 (= C. no. B4; unpublished); **Ruscino**: D. no. 7 (= C. no. B5; unpublished; cf. *SEG* LXII 763); **Sigean/Pech Maho**: D. no. 8 (= C. no. B3; *IGF* 135; *SEG* XXXVIII 1036; LXIII 817*; see our lemma no. 884); **Emporion**: D. no. 9 (= C. no. A23; *IGEP* 129; *SEG* XXXVII 838, LIII 1153; LXIII 822; see our lemma no. 889); no. 10 (= *IGEP* 130; *SEG* XXXIX 1088, LXIII 822; see our lemma no. 890); no. 11 (= C. no. A26; *IGEP* 131; *SEG* XXXV 1071); no. 12 (= *IGEP* 127); **Rhodes**: D. no. 13 (= C. no. A27; *IGEP* 165; *SEG* XXXIII 841); no. 14 (= C. no. A25; *IGEP* 126); **Sicily: Himera**: C. no. A32 (= *IGDS* 11; Arena III 51; *SEG* XLIV 753); **Attica**: D. no. 15 (= C. no. A41; *SEG* L 276, LVII 294*; see our lemmata nos. 148 bis and 2144); no. 16 (= C. nos. A35-38; *Agora* XXI B1); no. 17 (= C. no. A39; *IG* III.3 App. pp. II/III; *Syll.*³ 1259; *SEG* XLII 1750 [1]); no. 18 (= C. no. A40; A.E.Raubitschek, *Hesperia* Suppl. VII 10/11 no. 17; *SEG* XLII 1750 [4]); no. 19 (= C. no. A42; *SEG* LIII 256, LVII 294*); **Chalkidike: Mende**: D. no. 20 (= C. no. A34; unpublished); **Torone**: D. no. 21 (= C. no. A33; *SEG* XLIII 488; LII 646*); **Black Sea: Olbia**: D. no. 22 (= C. no. A12; *IGDOP* 25); no. 23 (= C. no. A15; *IGDOP* 26); no. 24 (= C. no. A1; *IGDOP* 23; *SEG* XXVI 845, LXI 598*; see our lemma no. 670); no. 25 (= C. no. A6; *IGDOP* 24; *SEG* XLII 710, LI 970*); no. 26 (= C. no. A2; *SEG* XLVIII 988, LVIII 742*; Berezan); no. 27 (= C. no. A3; *SEG* XLVIII 1011, LVIII 767); no. 28 (= *IGDOP* 109; *SEG* XXXVII 673, XLVIII 1014); no. 29 (= C. no. A11; *SEG* XLII 71, LI 972); no. 30 (= C. no. A5; *SEG* LIV 694, LXI 636*; see our lemma no. 680); no. 31 (= C. no. A16; unpublished); C. no. A14 (= *SEG* LXI 637); **Gorgippia**: D. no. 32 (= C. no. A13; *SEG* XLVII 1175); **Kerkinitis**: D. no. 33 (= C. no. A8; *SEG* XXXVII 665, LXI 615*); **Nikonion**: D. no. 34 (= C. no. B2; *SEG* LIII 777, LVIII 757 (cf. *SEG* LVII 685); no. 35 (= C. no. A20; *SEG* LIX 834); **Panskoje**: D. no. 36 (= *SEG* XXXVII 661, XL 1031*); no. 37 (= C. no. A17; *SEG* LV 859); no. 38 (= C. no. B1; *SEG* XLII 722, LI 984); **Pantikapaion: D. no.** 39 (= C. no. A10; *SEG* L 704); no. 40 (= C. no. A9; *SEG* LX 853);

Phanagoreia: D. no. 41 (= C. no. A4; *SEG* XLVIII 1024, LXIII 628); **Zhivakhov Hill**: D. no. 42 (= C. no. A7; *SEG* XLVIII 1029, LXIII 590*); **Pantikapaion (Akra)**: D. no. 43 (= C. no. C1; *SEG* LVIII 775); **Hermonassa**: D. no. 44 (= C. no. A18; *SEG* LXI 614); C. no. A19 (unpublished); **Nymphaion**: D. no. 45 (= C. no. A22; unpublished); **Chersonesos in Tauris**: C. no. A21 (= *SEG* LIX 814).

2164. **Magical gems. The collection of the département des Monnaies, Médailles et Antiques of the Bibliothèque nationale de France, Imperial period.** A.Mastrocinque publishes the collection of 694 magical gems, partly known through the publication of A.Delatte, P.Derchain, *Bibliothèque nationale. Cabinet des médailles et antiques. Les intailles magiques gréco-égyptiennes* (Paris 1964). The catalogue contains 65 inedita (for the eight inedita with provenance from Athens see our lemma no. 148) which derive from the collections mainly of H.Seyrig which was purchased after his death (1973), and thus after the publication of Delatte-Derchain (some of them had already been published by C.Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian* (Ann Arbor 1950)), as well as of P.Amandry, W.Froehner, and G.Schlumberger. As M. states in his introduction, the majority of the gems are from the eastern provinces of the Roman Empire, especially the Near East and Egypt, and date between the 1st and 3rd cent. A.D. M. follows Delatte-Derchain in his classification of the material (Egyptian deities; the cycle of the serpent-god and the bird-god; Greco-Roman deities; other deities and demons; unidentified deities; gods and saints of Christians or Jewish traditions; animals; objects; inscribed gems without images), and each entry contains a full description of the iconography and text, bibliographical references; excellent color photos. Besides the inedita, M. provides new readings, especially on gems deriving from the collection Seyrig which due to space constraints we will not present here.

The following inedita (all of unknown provenance) are here published; if not otherwise stated, all gems derive from the collection A.A.Seyrig: **1)** 22 no. 19; lapis lazuli; Harpokrates on a goose (duck?): (r) Κρα|του|άθ; **2)** 22 no. 20; collection P.Amandry; lapis lazuli; Harpokrates on a goose: (r) Ἰώ | Κρατου|άθ; **3)** 29 no. 37; hematite; Harpokrates in a boat; ΑΒΙΜΙΩΧ|ΣΟΥΝΤΩ| ΧΡΑΜΙΩΙ|ΣΥΣΣΟΥΝ||ΤΗ; **4)** 31 no. 47; hematite; Helios dressed as a soldier and Horus dressed in a loincloth *chendjout*: (r) ἡ χά|ρις; **5)** 36 no. 64; green jasper; mummiform Osiris between Isis and Nephthys: (v) ΑΕΗΙΟΥΩ|ΙΑΩ (r) ΙΕΟΥΑ|ΗΩΙΥΑΗ |ΙΑΩΗΕΥ|ΕΑΙΥΕΥ||ΟΥΩΑΕ|ΗΙΑΩΟ|ΥΕΗ; **6)** 38 no. 74; serpentine; perhaps Osiris on side A: (r) Ω Ι Ι Φ Σ Λ Ḷ 2 *charakteres*; **7)** 41 no. 82; collection Schlumberger; cornelian: Τύχης ΔΟ|ΜΑ; **8)** 47 no. 99; hematite; ithyphallic Thoth: (r) Ἀρωριφρασι | Εὐλαμω|εω; **9)** 48 no. 105; touchstone; (A) Hermes, (B) Thoth in the form of an ibis: Δαρυγκώ; **10)** 50 no. 111; collection Seyrig; yellow jasper; ithyphallic Thoth: (r) ΝΑΜΕΡΩΝ|ΑΜΙΟΥΡΙΑΝ| ΑΜΕΡΩΝΕΞΑ|ΜΙΟΥΗΡΙ; **11)** 52 no. 120; lapis lazuli; Anubis sitting and playing the board game senet with a naked man: (r) ΘΕΝ|ΘΕΝ|ΝΕΡΘΩ; **12)** 53 no. 124; blue glass paste; Anubis dressed in loincloth *chendjout*: a) Ω b) αωι; **13)** 55 no. 129; bronze gem in the shape of a parallelepiped; perhaps Seth: (B) ΑΕΙΚΑΩ (C) ΑΕΩΛΑΩ (D) ΑΕΩΝΑΩ; **14)** 61 no. 141; brown jasper; Ouroboros on the center of side A; (A) ΣΟΥΜΑΡΤΑ | ΝΕΒΡΑΘ ΙΑΩ | ΡΕ ΑΡ|ΠΟΥΘ||ΝΕ ΒΟΥΛΗΤΟΝ | ΜΑΘΗΣΕΙ; (rev.) ΟΥΣΙΡΙ ΠΕΝΘΩΣ | ΟΥΣΙΡΙ ΠΟΥΑ | ΙΝΧΕΟΡΙ ΔΟΤΕ | ΧΑΡΙΝ ΕΜΟΙ || ΤΩ ΦΟΡΟΥΝΤΙ; **15)** 62 no. 146; hematite; phoenix surrounded by animals: (r) Στ|ομ|άχ|ου; **16)** 63 no. 149; hematite; phoenix surrounded by animals: (r) πέπτε | 6 *chakteres* | Ἰάω *charakter*; **17)** 63 no. 150; hematite; phoenix surrounded by animals: (r) πέπτε; **18)** 75 no. 173; orange-brown almond-shaped agate; leontocephalic deity(?) with a globe: ΟΡΕΟΒΑΖΑΓΡΑ |ΑΡΓΑΖΑΒΟΕ|ΟΗΤΖΟΥΟΜ|Ω||ΑΗΖΑΞΕΙ|ΦΘΟΞΛ|ΩΗΖΑΟΕΙ; **19)** 76 no. 174; biconvex prase; deity dressed in loincloth *chendjout* holding the snake Chnoubis: (r) ΩΧΝΟΥ|ΗΠΕΙΛΑ|ΜΩΝ| sign of Chnoubis ||ΦΡΗΣ; **20)** 78 no. 186; hematite; solar deity with the head of a cat riding on a bull: (r) ΙΗΩ |ΑΕΩΟ | ΥΦΘΑΧ | ΑΩΗΙΘ || ΩΧΑΩ| ΕΗΑ; **21)** 79 no. 187; hematite shaped like a spindle; on side A two feminine deities on the upper and low register, three-headed Hekate in the middle register; (D) (vertical) ΑΟΑΕΥΦΑΣΣΙΑ.ΛΥΙΑΙ *charakter* ΑΥ; (E) (horizontal) ΑΒΞ; (F) (horizontal) ΣΙΑ |ΣΩΧ|Ν|ΟΥ||ΒΙΣ|Σ|Α|Λ||Α|ΜΑ|ΞΑ|ΣΑ; **22)** 80 no. 188; hematite shaped like a spindle; on side A a leontocephalic deity, on side C a deity with a globe; (B) ΔΑΡΥΝΚΩ ΛΥΧΥΝ | ΑΒΛΑΘΑΝΑΛΒΑ ΜΙΧΑΗΛ | ΘΑΛΒΩΡΘΑ; (D) ΙΑΩΑΙ ΑΝΑΞΒΑΧ | *charakter* | ΣΕΣΕΝΓΕΝΒΑΠ-ΦΑΡΑΝΓΗΣ | ΓΙΓΑΝΤΟΡΗΚΤΑ ΣΙΣΙΑΘΩ; **23)** 80 no. 190; hematite shaped like a spindle; on side A a leontocephalic deity, on side B Anubis; (A) ΣΕΜΕΣΙΛΑΜ; (B) ΕΛΙΑΜΒΡΩ; **24)** 81 no. 191; hematite shaped like a spindle; on side A Anubis, on side C a woman in an adoration gesture; (B) (horizontal) Μ|ι|χ|α|ή|λ; (C) (horizontal) Ἀβ|ρα|σά|ξ Ἰ||άω; **25)** 84 no. 198; purchased in Zurich; hematite; uterus with a key; (r) Ορωρι|ωουθ| sign of Chnoubis; **26)** 88 no. 217; hematite; inside an ourobouros uterus with a key, Chnoubis with a lion-head and two further deities (Isis and Serapis?); (A) (under the uterus) Ἰα|ώ; (around the ouroboros) ΜΑΛΙΗΙΓΥΝΙΑΩΙΗ 2 *charakteres* ΙΜΑΜΗ ΙΜΜΑΙΗ 2 *charakteres*; (r) Ορωρ|ιωουθ; **27)** 90 no. 223; hematite; inside an ouroboros uterus with a key, two female deities, and one male with a ram-head (?); (A) (around the ouroboros) ΣΕΣΕ ΟΡΗΘ...ΒΟΥ...ΝΑΗΟΥ; (r) κύριοι | θεοί, φυ|λάξετε | τὴν το||ῦτο φο|[ρ]οῦσ[ην]; **28)** 105 no. 271; grauwacke greyish-green; male deity on a goose with the neck of ■ serpent and the head of a bird; (A) a) Λερθεμινω b) ΑΟΥΣ c) Πισιδα ΟΥΘΙΣ; (r) Αβεραμ|ενθω ουλ|ερθ(ε)ξαναξ | εθρελυ|ο ωθνεμαρε|βα; (on the edge) ΡΕΜΜΑΛΩΑΜΜΜΜΑΝΟΡ; **29)** 138/139 no. 364; green jasper; on side A Asklepios and Hygieia in handshake gesture, on the obverse Hermes on a goose with the deity Cælestis sitting on ■ lion; (A) τὸ ἅγιον ὄνομα | Ζαβα|ώθ ι; (r): Ε|ΡΗΚ|ΙΣΙ|ΦΘΗΗΦΘ || *charakter* | ΙΣΙΚΗ; **30)** 148 no. 393; red-brown jasper; Helios standing on a lion and holding a globe: ΣΕΜΕΣΙΛΑΜΨ; **31)** 153 no. 406; hematite; Hermes standing with a purse in his right hand and the caduceus in his left hand; (r) εὐ|πό|ρι| *charakter*; **32)** 157 no. 416; cornelian; Nemesis standing on exergue and the head of a woman looking at her: Χίλων; **33)** 159 no. 425; red jasper; naked woman who spreads her legs holding the club of Herakles: (r) στάθητ|ι μήτρα; **34)** 160 no. 428; cornelian; Tyche standing, holding cornucopia and rudder (?): Μελίδωτος; **35)** 161 no. 431; cornelian; Tyche dressed as an Amazon, crowned by Nike on ■ column: μετροπόλεσι Τύρος; **36)** 167 no. 453; hematite; a Gorgon head on side A, three-headed Hekate on side B; (A) Αχραμαχαμαρει; (r) Αβλαναθαναλβα; **37)** 177 no. 480; bluish white chalcedony; deity in military dress: ΟΥΛΒΡΑΣ|ΑΞ *charakteres* Τ *charakter* | *charakter* C *charakter*; **38)** 182 no. 499; sardius; bearded daimon with a phallus instead of the nose: ΟΡΕΟΒΑΖΑΓΡΑ|ΑΡΓΑΖΡΑΒΟΕΡΟ| 2 *charakteres* ΟΟΜ 2 *charakteres* | 3 *charakteres*; **39)** 189 no. 520; hematite; rider, probably Salomon, with a conical cap piercing a female daimon (Gello?): (A) ΣΟΛΟΜΟΝ; (r) σφρα|γὶς Θ|εοῦ; **40)** 196 no. 540; collection Schlumberger; hematite; on side A Jesus or ■ saint with nimbus, underneath a female daimon; on the reverse a long cross: (r) a) ΑΩ ; b) Ἐμ|ανου|ήλ; **41)** 198 no. 547; brown jasper; owl surrounded by the inscription: ΕΟΤΙΑΩΑΙΙΠΙΙΟΥΑΣ; **42)** 199 no. 551; hematite; crab at the top of what looks like the mainmast of a boat, three stars below the boat, around a circle of animals constituted of four insects, two birds, two scorpions, two Chnoubis, and a cruciform element (a reptile?) covered with spikes; (r) Στό|μαχ|ε πέ|πτ||ε; **43)** 200 no. 555; lapis lazuli; leopard holding its tail in its mouth; (A) ΨΕΝΕΦ|ΝΟΖΘ|Ι; (r) ΑΥΑΝΤΗ|ΑΥΑΥΤΑΤ; **44)** 201 no. 557; green and yellow

jasper; lizard; in front of each leg, a letter: (A) Π|Υ|Τ|Υ; (r) ΚΑΝΘΕ|ϹΟΥΑΕ; **45)** 202 no. 559; green and yellow jasper; lizard; (r) ΕΙϹΟΥ; **46)** 203 no. 563; hematite; lion on a corpse whose head it strikes with the sword it holds in his paw; at the top, lightning; (r) a) Ἀ[[ι]]βρασάξ; b) ΝΟϹ; c) ΙΑ; **47)** 207 no. 579; black jet; bird with human head (siren) with lightning in its claws; (r) ΔΙΧΡΑΝ|ΟΥΘΑϹ; **48)** 207 no. 580; hematite octagonal; siren with half-woman and half-bird body, her arms replaced by two serpents and another snake comes out of her chest; inscription below the depiction: ΚΡΕΦ|ϹΕΡΦΕΡΜΕΝΑΘ|ΟΜΕΝΗΝΒΡΩ|ΡΡΑΙΩΘ; **49)** 214 no. 602; crystal rock with a hole for suspension; inscription engraved all around the drop(?): Ἀβρασάξ Ἰάω | εἷς Ζεὺς Ϲέραπις; **50)** 236 no. 679; cornelian; (A) ΒΑΑΜΙ|ΥΘΑ; (r) ΑΙΑΝΑΧ|ΦΑΑΜΟΡ|ΑΧΘΗ; (on the edge) (C)ΑΛΑΜΑΖΑ-ΒΑΛΜΟΥΕΛ. For nos. 603, 618, 650, 689-691 see our lemmata nos. 2062-2065 and 2068.

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8) Ἀρωριφραϲι is the secret name of Aphrodite, and Εὐλαμω|εω a variant of the name Εὐλαμώ, 'eternity', ed.pr. || 9) Δαρύγκω for Δαρύνκω, the secret name of Hermes, ed.pr. || 10) the word ναμερων appears also in the variations of ναμερωϲ, (ἀ)ναμέρων; ΟΥΙΡ (οὐήρ) means 'grand' in Egyptian, ed.pr. || 12) b) perhaps an anagram for Ἰάω, ed.pr. || 14) Ϲουμαρτα Νεβραθ Ἰάω Ῥε Ἀρ π(ν)ουθε βουλητὸν μαθήϲει Οὔϲιρι πένθ(ο ?)ϲ Οὔϲιρι πουλ ινχ ΕΟΡΙ δότε ἐμοὶ τῷ φοροῦντι. 'protection... Iaô [Rê?]... Horus, le dieu, ce qui est voulu par la compréhension, Osiris, deuil [?]... Osiris... la vie [înkh]... donnez-moi, à moi qui porte [cette amulette, la faveur]', ed.pr. [the suggested reading should be corrected as follows: Ϲουμαρτα Νεβραθ Ἰάω Ῥε Ἀρπ(ν)ουθνε βουλητὸν μαθήϲει Οὔϲιρι πένθ(ο?)ϲ Οὔϲιρι πουλ ινχ ΕΟΡΙ δότε χάριν ἐμοὶ τῷ φοροῦντι, Stavrianopoulou] || 18) for Ορεοβαζαγρα cf. *PGM* III 436; IV 2196; XII 291; LXXVIII 10, ed.pr.; for αργαζαβοεp cf. *PGM* V 13: c δαργαζαϲ, one of the names of Serapis, ed.pr. || 19) Χνοῦ(β) πειλαμῶν Φρῆϲ, 'Chnoubis, l'éternel, Rê', ed.pr.; the pi before ειλαμω(ν) ('eternity') represents the Egyptian article with the ny being added in accordance with a Greek ending; Φρηϲ is the Greek transcription of the Egyptian word *pa-ra* for the solar deity Re/Ra, ed.pr. || 21) D. the anagram of φύλαϲϲαι; E. the anagram of Ἀβρασάξ; F. Ἰάω Χνοῦβιϲ Ϲαλαμαξα, ed.pr. || 22) B. Δαρύνκω, the name of Hermes, and Λυκύνχ(υντα), the magic name of Ares; the palindrome αβλαναθαναλβα and the name of the angel Μιχαήλ; ed.pr.; D. Αιαναχβα is part of the logos Ϲαλαμαζα Βαμαιαζα Αιαναχβα Αμοραχθει; Ϲεϲενγενβαρφαρανγηϲ Γιγαντορήκτα, 'celui qui mit en pièces les géants', typical attribute of Chnoubis; ϲιϲ(ι) perhaps signifies 'son, son'; Ἰάθω is a variant of Ἰάω, ed.pr. || 28) (r) contains the logos Αβεραμενθω ουλερθ<ε>ξαναξ (αναξ)εθρελυο ωθνεμαρεβα., ed.pr. || 29) A. iota ad finem should be a number; (r) for the logos cf. *PGM* XIII, 938; XXXVI 282: ερικιϲηφηαραραχαραφθιϲικηρα; LIX 8: ερηκιϲιθφηαραρ[αχα]ραραηφθιϲικηρε; R.Merkelbach, *ZPE* 47 (1982) 172, translates φθιϲικηρε as 'Vernichter des Todesloses', ed.pr. || 31) εὐπόρι for εὐπόρει, 'que tu sois riche!', ed.pr.; 32) Chilon was perhaps the man who made the vow or on behalf of whom the gem was dedicated, ed.pr. || 33) the gem derives from the same manufacture [illegible] the one in the J.P.Getty museum (Michel 2004, 341 no. 54.9), ed.pr. || 35) "'Tyros aux métropoles'. Il se peut que le graveur ait voulu écrire simplement μετρόπολιϲ, 'métropole', dont la personnification est représentée par la Tyché", ed.pr. || 37) probably Ἀβρασάξ, ed.pr. || 38) Ορεοβαζαγρααργαζραβοερο is a palindrome, ed.pr. || 41) the owl was an image of the evil eye and it was used for amulets against envy, ed.pr. || 42) 'Le nom du crabe en grec est καρκίνος; cet animal est placé ici au sommet du mât, qui est appelé en grec καρχήσιον, un mot qui ressemble à καρκίνος', ed.pr. || 45) perhaps an anagram for Jesus (ΙΕΣΟΥ), but cf. also *SEG* VI 833 [Ἀφροδίτης τῆς Γολγίας ΕΙΣΟΥ], ed.pr. [perhaps the personal name Εἶσος (cf. *SEG* XXXIX 572), Stavrianopoulou] || 49) 'Il semble que le graveur ait voulu exprimer l'unité du dieu, qui s'appelle à la fois Abrasax, Iaô, Zeus et Sérapis', ed.pr. || 50) the inscription represents a variant of the logos Ϲαλαμαζα Βαμαιαζα Αιαναχβα Αμοραχθει (cf. above, no. 22), ed.pr.

2165. Medicine. The popularization of medicine. In this article M.Paz de Hoz, in L.A.Guichard, J.L.García Alonso, M.Paz de Hoz (edd.), *Alexandrian tradition. Interactions between Science, Religion, and Literature* (Bern et al. 2014) 175-210 discusses the popularization of medicine in the Imperial period, that is the interaction between medicine, religion, and literature, by focusing on Lucian's *Podagra* and making use of the epigraphic evidence. She points to the contests for physicians (e.g. *I.Ephesos* 1162 [translation]) with demonstrations of medical skill in preparing drugs or writing medical treatises (σύνταγμα), in surgery, whether practical or theoretical (χειρουργίαι), in diagnosis (πρόβλημα) and in making or using medical instruments (ὄργανα). These agones were organized by a physician's association which together with the association of rhetoricians and philosophers had its seat in the Mouseion of Ephesos (*I.Ephesos* 719, 1162, 2304). P P.de Hoz thinks it probable that the agones played a role in the election of the city's public doctors, especially considering the fact that they date to the reign of Antoninus Pius who restrained the right of aleitourgia to a certain number of physicians and teachers in each city. The close relationship between medicine and religious healing and between healing gods and physicians (cf. *IG* II² 4514 [translation]) as reflected in Lucian can be also detected in the epigraphic material as in the so-called ἰάματα (e.g. *SEG* XXXVII 1019 [translation]; *IGUR* 148). Virtues of Asklepios such as philanthropy, compassion, clarity (φιλάνθρωπος [*I.Erythrai* 223; *IGR* I 546 and 826]; φιλελήμων [*IG* II² 4514]) become attributes of a good doctor (φιλανθρώπως: *MAMA* VI 114; *I.Magnesia* 113 [*Syll.*³ 807]). Physicians also learned 'the importance of aretalogy for the efficacy of healing therapies from Asclepius' (201) by adopting the public manifestation and declaration of wonder cures, the παράδοξον (*I.Perge* 12 [2nd cent. B.C.; translation] LL. 5-8 (ἀ[πο]δείξεις μεγάλας πεποίηται τῆς ἑαυτοῦ ἐνπειρίας, διά τε τῶν ἐν τῶι γυμνασίωι ἀκροάσεων πολλὰ χρή[σι]μα διατέθειται ἐν αὐταῖς); LL. 32-34 (ἔν τε τοῖς κατὰ τὴν χειρουργ[ίαν πολλὰ] καὶ παράδοξα ἀναδεξάμενος θεραπεύ[ματα διάδη]λον κατέστησεν τὴν αὐτοῦ προκοπ[ήν]). In that frame of the popularization of medicine through contests, public demonstrations (ἀποδείξεις), and lectures (ἀκροάσεις), P.de Hoz places the literarily attested φιλοϊατροί, 'educated persons who used to visit patients together with the physicians in order to attend the discussions among doctors about the symptoms and treatment of the illness' (207), who can perhaps be identified with the so-called θεραπευταί (*I.Pergamon* 31-35), members of an intellectual association related to the Asklepieion of Pergamon, to which also Aelius Aristides and Galen belonged. The inclusion of the relationship between physicians and other intellectuals (e.g. *I.Ephesos* 4101, where the ἰατροί appear together with the παιδευταί and the σοφισταί; cf. also the honors for the Lycian physician, author of medical and philosophical works in prose and verse, and priest of Asklepios and Hygeia, Herakleitos, by the cities of Alexandria, Rhodes and Athens, the epicurean philosophers of the city and the association of the Dionysian artists [*TAM* II 910 = *SEG* XXVII 937]) 'is surely a way of popularising medical knowledge in those circles that were already predisposed to assuming all sorts of pseudoscientific knowledge' (210).

2166. Memory. Cf. *SEG* LXIII 786. A.Chaniotis, in O.Dahly, T.Hölscher, S.Muth, R.Schneider (edd.), *Medien der Geschichte. Antikes Griechenland und Rom* (Berlin 2013) 132-169, examines how inscriptions ('epigraphically transmitted texts') were carefully composed by authors, in order to construct a selective version of the past for the future. His starting point is the honorary decree for Apollonios (*I.Metropolis* 1 = *SEG* LIII 1312; cf. LIX 132; German translation), which is discussed in

detail (cf. also *IOSPE* I^2 34 = *SEG* XXXVII 670). His main points are that epigraphic texts are the result of selection; they are media of memory enhancement and memory control (ὑπομνήματα) (e.g. *SEG* XXXVIII 476); they were understood and used as historical evidence; the places where epigraphic monuments were erected were places of memory (e.g. *IG* II^2 677 [*SEG* XXVII 2, XLVII 135]; *SEG* LV 553); historical memory was the commemoration of protagonists and their families (e.g. *SEG* XVIII 570, L 1534*); inscriptions presented a selective version of the past (e.g. *I.Ephesos* 8 = *SEG* LII 1129); and they aroused emotions (e.g. *IG* X.2.1.1035; *I.Aphr.* 8.3; *IOSPE* I^2 32 [*Syll.*^{3} 495; *SEG* XLIX 1041]). In connection with this topic he discusses a variety of subjects, *inter alia*, the hortatory formula (e.g. *IG* XII.9.236 + Suppl. 553); genealogical inscriptions; long biographical decrees; the commemoration of personal achievements in dedications (*SEG* XXXVI 555, XLI 541); the re-inscribing of destroyed inscriptions (e.g. *IG* I^3 501 = *SEG* LXII 35*); the epigraphic publication of 'historical documents', including forgeries [cf. id. in A.Matthaiou, N.Papazarkadas (eds.), Ἄξων. *Studies in Honor of Ronald S. Stroud* (Athens 2015) 669-690]; the compilation of dossiers of documents to be used as evidence in legal and political conflicts (e.g. *IG* XII.2.526 [+ Suppl. pp. 65-67; *OGIS* 8; *SEG* LXIII 654*]), to support the grant of privileges (e.g. *Aphrodisias and Rome* nos. 6-25), and to justify honors granted to statesmen (e.g. *IG* II^2 457, 513, 3207; *IG* XII.2.23-71; *F.Delphes* III.2.161; *TAM* II.3.905; *Sardis* 8 [*SEG* LIII 1352]), the reading of honorific inscriptions (*SEG* XXVIII 953 LL. 63, 71/72; *I.Pergamon* 256), and the contribution of statues to family pride (*I.Aphr.* 12.402; *Milet* I.2 pp. 6 [*SEG* XLIV 938]; *SEG* XXVIII 541 [XXXII 633]). Cf. also our lemma no. 2141.

2167. **Metics.** After a brief introduction on the position of resident foreigners in Athens (cf. *SEG* LXII 12 and 13), L.-M.Günther, in E.Olshausen, V.Sauer (edd.), *Mobilität in den Kulturen der antiken Mittelmeerwelt* (Stuttgarter Kolloquium zur historischen Geographie des Altertums 11, 2011; Stuttgart 2014) 267-274, offers some reflections on the social mobility of metics (μέτοικοι) in Hellenistic cities: G. asks if there is, in the course of their stay, a change in the social status of resident foreigners, and finds that is incorrect to assume a priori that metics belonged to the group of 'kleine Männer'. G. analyzes the following cases:

1) Θαλλίων (son of Δίων), enfranchised in Miletos in the 240s B.C., together with his son Εὔδημος (*SEG* LIX 1356 Col. II LL. 2-3); the son Eudemos became στεφανηφόρος ca. 200 B.C. and established the well-known 'school-foundation' (*Milet* I.3.145); his homonymous maternal grandfather served as wealthy benefactor. The mother of the stephanephoros Eudemos had apparently married a foreigner (Θαλλίων). G. assumes that the benefactor Eudemos did not allow his daughter to marry a metic 'aus einer anderen sozialen Schicht' (269).

2) Δεινομένης, enfranchised ca. 200 B.C.; in ca. 245 B.C. born as νόθος of the Milesian citizen Βάττος (*Milet* I.3.78 L. 3); his mother was a foreigner. The name Βάττος is on record for two enfranchised foreigners (*Milet* I.3.71 Col. II L. 3 and *SEG* LIX 1357 Col. I L. 6) and also for original Milesian citizens (as monetary magistrates on coins and as treasurer of the Apollo temple in Didyma [*I.Didyma* 428 L. 12]). The name Δεινομένης is only attested in *Milet* I.3.38 gg L. 3 as father of a Μέτριος, who acted as negotiator during the massive enfranchisement of Cretans in 229/228 B.C. G. suggests that Battos' wife (and the mother of the νόθος Deinomenes) was a daughter of the Cretan Deinomenes; the latter belonged to the 'Honoratiorenschicht' of his Cretan city.

3) In the inscription which records the loan concluded by Miletos in Knidos (*Milet* VI.1.138; 282 B.C.), three Knidian metics occur who lent large amounts of money, thereby demonstrating their financial (and social) status.

4) *IG* XII.4.1. 301 (*Iscr.Cos* ED 178; *SEG* L 762; list of 38 women contributing money for building-operations in the temple of Aphrodite on Kos; eleven women were metics; they gave on average less money (12 dr.) than the female citizens (21 dr.)), and *IG* XII.4.1.431 (*Iscr.Cos* ED 179; list of 47 female contributors; two of them were metics, who gave 5 and 10 dr., respectively).

5) *SEG* III 676, XLIII 526* (Rhodes; ca. 100 B.C.; list of 21 women contributing money: citizens (9), μέτοικοι, ἐγγενεῖς μέτοικοι and foreigners with the right of ἐπιδαμία; all of the women have a κύριος); the contributions of the nine Rhodian women were on average much higher than those of the twelve female metics; further analysis of the κύριοι named in the text. G. rejects the idea that metics were people 'zweiter Klasse, randständige und sozial deklassierte Bewohner' (274).

2168. **Milestones of Asia Minor.** Cf. *SEG* LXII 1898, LXIII 1814. D.H.French continues his publication of the milestones of Asia Minor with three electronic volumes, containing (in contrast to the old *RRMAM*) also the complete texts. As there are too many new inscriptions in Greek or with Greek parts as to be repeated here, we merely enumerate them below for each volume.

(1) *RRMAM* 3.5 *Asia* (British Institute at Ankara, Electronic monograph 5, 2014) contains the milestones of the Roman province of Asia. – New milestones: **Aizanoi** (area of), two texts, the later one 317-324 A.D.: 004. **Ephesos** (area of: Belevi), four texts, 200-383 A.D.: 007(E). **Between Smyrna and Pergamon**, 5th/6th cent. A.D.: 017(F). **Pergamon** (area of), five texts, starting in 244 A.D.: 021. **Synnada** (area of), two texts, 90 or 91 and 293-305 A.D.: 045(B). **Dokimeion** (area of), six texts, 198-383 A.D.: 048. **Afyon** (area of), 293-305 A.D.: 081. **Dorylaion** (? Eskişehir Museum), two texts, the later one 286-293 A.D.: 086(B). **Teos** (area of), two texts, 293-335 A.D.: 108(A); 286-293 A.D.: 108(B). **Halikarnassos** (area of), 293-305 A.D.: 116. **Magnesia ad Sipylum** (area of), four texts, Domitian to at least 425 A.D.: 142(B); eight texts, Domitian to 450 A.D.: 142(C). **Acıpayam** (between Laodikeia on the Lykos and Kibyra), eight texts, 249 to at least 308 A.D.: 149(B); five texts, from before 198 to 324 A.D.: 150. – For milestones from Caria see also our lemma no. 894.

...URL: https://biaa.ac.uk/common/documents/Asia_final.pdf.

(2) *RRMAM* 3.6 *Lycia et Pamphylia* (British Institute at Ankara, Electronic monograph 6, 2014) contains the milestones of the Roman province of Lycia et Pamphylia. – New milestones: **Xanthos**, 293-305 A.D.: 24(A). **Prostanna**, 305/306 A.D.: 38(B). **Sagalassos**, three inscriptions, 203-340 A.D.: 39(A); unknown date: 40(B); 198-209 A.D.: 41. **Isinda**, three inscriptions, 198-363 A.D.: 43. **Alanya**, 198-209 A.D.: 52(B); **Antalya** (? area of), 193-209 A.D.: 56.

URL: https://biaa.ac.uk/ckeditor/filemanager/userfiles/3.6_L_et_P_optimised1.pdf.

(3) *RRMAM* 3.7 *Cilicia, Isauria et Lycaonia* (*and south-west Galatia*) (British Institute at Ankara, Electronic monograph 7, 2014) contains the milestones of the Roman provinces of Cilicia, Isauria, Lykaonia and the south-western part of Galatia [for 'Northern Galatia' see *RRMAM* 3.4 (*SEG* LXIII 1814), Corsten]. – New milestones: **Korykos**, undated: 12. **Unknown provenance**, Diocletian (?) and Maximianus (from a squeeze in the collection of the British Institute): 44.

URL: https://biaa.ac.uk/ckeditor/filemanager/userfiles/3.7_Cilicia_Isauria_et_Lycaonia.pdf.

2169. **Mirrors. Inscriptions on mirrors.** *SEG* LIX 2006. Á.Bósza, Á.Szabó, *„Ajándék a szépnek!" A magyar nemzeti múzeum római gyűjteményének 'ólomtükrei'* (Libelli archaeologici Ser. Nov. No. II; Budapest 2013), publish a monograph on the 721 lead mirrors from the Hungarian National Museum in Budapest collected between 1802 and 2007. In addition to the 7 inscriptions from the same collection first presented by G.Németh, Á.Szabó (*SEG* LIX 2006 nos. 19-25) (in the present monograph, these 7 inscriptions are discussed on pp. 33-34 (typology); 208-211; 226; nos. 620, 622, 625/626, 628, 632, 721), they publish the following new inscriptions (all of unknown provenance; color ph.): 1) ψυχῇ | καλ|ῇ (208 no. 621); 2) Διογένης (210 no. 627 [since this is the second example of an inscription with the same name, the suggestion by R.Tybout in *SEG* LIX 2006 [2] to interpret the name as that of a donor and not of a craftsman seems rather improbable, Stavrianopoulou]); 3) Εὐ|τυ|χ|ῶ<ς> (210 nos. 629/630). See also Á.Bózsa, Á.Szabó in *Fiatal Római Koros Kutatók Konferenciája. FIRKÁK VII* (Szombathely 2014) 141-150. See also our lemma no. 602.

2170. **Mobility.** On the basis of his prosopography of Pontic citizens attested abroad (see *SEG* LXIII 556), A.Avram, in *Interconnectivity* 99-132, examines the cities from which Pontic people departed (A) and the cities to which they went (B).

(A): A. distinguishes three categories of Pontic cities: 1) cities whose citizens are rarely attested abroad (with brief discussion of the general ethnikon Βοσπορ(ε)ανοί); 2) cities whose citizens are mainly on record in the Pontic region ('regional mobility'); 3) cities whose citizens are spread evenly over Pontic and Mediterranean areas (truly international mobility); cities that stand out include Herakleia Pontica (cf. *SEG* LVIII 1466), Sinope (cf. *SEG* LIX 1457), Kalchedon and Byzantion (brief remarks on Ἀμαστριανοί, Ἀμισηνοί, Προυσιεῖς (ἀπὸ Ὑπίου) and Βειθυνοί (all from the south coast; for Bithynians abroad, cf. also *SEG* LXIII 1129) and brief remarks on Ἰστριανοί, Καλλατιανοί, Ὀλβιοπολ(ε)ῖται, and Χερσονησῖται,). Citizens from the Pontic area are rarely on record in Lycia, Cilicia, the Near East and on Cyprus.

(B): The most popular city among Pontic people is Athens (cf. also M.Dana's remarks, *ibidem* 139-141), followed by internationally renowned sanctuaries (Oropos, Delphi, Delos); no evidence for special relations between mother-cities and colonies; brief comment on Pontic πρόξενοι of Mediterranean cities (not necessarily for commercial purposes).

See also our lemmata nos. 607, 609 bis, and 662.

2171. **Mosaic inscriptions and patrons.** B.Poulsen, in S.Birk, B.Poulsen (edd.), *Patrons and Viewers in Late Antiquity* (Aarhus 2012) 167-187, offers some general comments on the role and aims of patrons in mosaic compositions. Rare examples of preserved names and portraits of patrons, emphasizing their elite status, are κύρα Σιλθους in the act of *sparsio* at Kissufim (*CIIP* III 2544; ph.: the names in *CIIP* III 2546/2547 in the same floor do not refer to patrons), various donors at Umm al-Rasas (*SEG* XXXVII 1552-1616; ph.), and Θεόδωρος and his wife Γεωργία at Gerasa (*I.Gerasa* 315/316; ph.; cf. our lemma no. 1664). Some illustrations of the more common names of patrons without portraits are Παῦλος and his son Σέργης at Aphrodisias (*SEG* XXXVII 1291-1293) and Θύρσος the priest [rather bishop, Zellmann-Rohrer] at Tegea (*SEG* XXXIV 327; LIX 439), Φιλόθεος in a public bath at Antioch (D.Levi, *Antioch Mosaic Pavements* [Princeton 1947] 366-368), Φλ. Κωνστάντιος in the Agora basilica at Aphrodisias (*SEG* XL 949; XLI 424), and an apparently anonymous donor in the great colonnade of Apamea (*IGLS* IV 1318; cf. our lemma no. 1850). Also adduced are the mosaic epigram in the house of Χαρίδημος at Halikarnassos (*SEG* XLIV 886; ph.), for its mention of craftsmen and the patron himself, and the Νέστωρ mosaic from north Sinai (*CIIP* III 2568) [B. improbably takes the name Νέστωρ as that of the 'mythological ruler of Pylos', Zellmann-Rohrer]. For a further collection of mosaic inscriptions attesting donors in churches from mainland Greece, see A.Karivieri in *op.cit.* 230/231; for Palaestina and Arabia, see our lemma no. 1664.

2172. **Oaths.** *SEG* LXIII 1819. The volume by A.H.Sommerstein, I.C.Torranci (edd.), *Oaths and swearing in ancient Greece* (Berlin/Boston 2014) completes the publication of the Nottingham project on Archaic and Classical oaths. Different aspects of oaths (curses, perjury, sidestepping of oaths, informal oath, gender and oath) as well as the language of oaths in myth, epic, drama, oratory, and historiography are examined in fifteen chapters. The majority of the studies are based on literary sources. We single out the contributions of J.Fletcher on 'Women and oaths' (156-178) and A.J.Bayliss on 'Servile swearing' (179-195) who discuss the few surviving oaths connected to women, among them the oath epigraphically attested in *LSAM* 45 (Miletos, ca. 380 B.C.; oath for men and women accused of failing to provide gifts or sacrifices to Artemis, to swear before the Boule in order to prove that they had fulfilled their religious duties), *IG* XII.4.1.302 (*Iscr.Cos* ED 178; *SEG* L 762*; Kos, early 3rd cent. B.C.; newly married women had to swear an oath that their sacrifice accorded with their financial means [LL. 18/19: χρηματισθείσας εἰσωμοσίας]; 'this oath covers a situation similar to the Milesian oath (although men were part of that ceremony), but the Coan oath appears to be promissory while the Milesian inscription prescribes the oath ■ a guarantee after the sacrifice' (F.; 160)), and the Gortyn law-code (*I.Cret.* IV.72 Col. II LL. 11-16: clause referring to the sworn testimony of a slave-woman in the case of rape).

2173. **Onomastics. Names in Erm- in southern Asia Minor.** J.-S.Balzat, *Chiron* 44 (2014) 253-284, examines the many names in Ερμ- in southern Asia Minor and their derivation from the Luwian theonym Arma. There is great variation in the distribution of these names, in that they are most frequent in western and central Lycia, whereas they are almost completely absent elsewhere in southern Asia Minor. The only exception is the female name Αρμαστα (western Pisidia, Kabalis, Milyas) and its variant Ερμαστα (eastern Lycia), which occur in regions where Ἑρμαῖος is particularly frequent (as is Τροκονδας [see below] and Μολης); B. explains this as a result of the growing influence of Pisidian Termessos over the region and raises the possibility that Αρμαστα/Ερμαστα was not derived from Arma. A comparison with names derived from Luwian Tarhunt reveals a similar pattern: many of them occur in all of southern Asia Minor, but they are most frequent in Cilicia; here, the exception is Τροκονδας, which seems to be almost restricted to eastern Lycia, the Kabalis and western Pisidia. B. concludes that there must have been differences in the Luwian population across southern Asia Minor and that some geographically 'isolated' regions, such as western/central Lycia and Cilicia Tracheia, in Hellenistic and Roman times adhered more closely to their ancestral traditions.

On 254-256, he discusses *SEG* XXXIII 1174 (dr.; dedication to the Twelve Gods; cf. B.Freyer-Schauenburg [with G.Petzl], *Die lykischen Zwölfgötter-Reliefs* [AMS 13; Bonn 1994; see *SEG* XLIV 1146] 6/7 S 7), where he reads the dedicant's name as Ερμενδαδις (cf. *SEG* LXIII 1285; Ἑκάτων, *SEG* XXXIII 1174; Ενδαδις, Ελδαδις, Ενδα δίς or Ελδα δίς, Petzl).

2174. Onomastics. 'Spitznamen' in -ᾶς. Starting from the 'Spitzname', i.e. uncomplimentary nickname, Νυσᾶς, attested in Halaisa (*SEG* LIX 1100 L. 12; from νῦσος, 'lame'; cf. Nonn., D. 9.22), L.Dubois, in I.Boehm, N.Rousseau (edd.), *L'expressivité du lexique médicale en Grèce et à Rome* (*Hommages à Françoise Skoda*) (Paris 2014) 77-85, offers a collection of similar names attested epigraphically which denote a physical defect or a notorious oddity: a) names relating to stature (Βραχᾶς/Βρεχᾶς/Βροχᾶς, Βωβᾶς, Καμπᾶς, Κυλλᾶς, Λιπᾶς, Παχᾶς, Σχιδᾶς, Χαβᾶς); b) names relating to the head and the face (Κοττᾶς, Ῥυβᾶς, Σιαλᾶς, Σιμᾶς, Στομᾶς, Στραβᾶς, Χειλᾶς); c) names relating to the hair (Κοννᾶς, Πυρρᾶς, Σαβυττᾶς, Τριχᾶς); d) names relating to the skin (Μελανᾶς/Μελᾶς, Πιτυρᾶς, Φακᾶς); e) names relating to the genitals and buttocks (Βαλλᾶς, Βιλλᾶς, Κερκᾶς, Κοκκωνᾶς, Κυσᾶς, Σαννᾶς, Φαλ(λ)ᾶς/Φαλλῖνος); f) names relating to speech (Βατ(τ)ᾶς, Βουβᾶς, Κιβᾶς, Μυτᾶς/Μύτων); g) names relating to behavior (Μιλᾶς, Φρικᾶς).

2175. Onomastics. The cognomen Epiclinus. H.Solin, in *Instrumenta Inscripta V*, 379-382, comments on the cognomen Epiclinus first attested on a signaculum ex aere (S.Braito, in *Instrumenta Inscripta V*, 368/369 (ph.): Cn. Turpilius Epiclinus), which he derives from Ἐπι- and -κλεινος (usually attested ■ the first element in compound names (Κλεινόμβροτος/Κλινόμβροτος, Κλεινόξενος/Κλινόξενος, Κλεινοξένα, but also Κλεῖνος, Κλεινίας, Κλείνη), and very rarely as the second element (Εὔκλεινος, Πάγκλινος [*IG* VII 3655; not Παγκλῖνος]).

2176. Onomastics. The name Δόκκαλος. Cf. *SEG* LXIII 1825. R.Schmitt, *ZPE* 192 (2014) 167/168, accepts the reading Δόκκαλος (recorded on Ephesian coins) and suggests that it may have originated in a name *Δόρκαλος (related to δόρξ/δορκάς: 'roe'); he refers to the patronymic adjective Δορκάλειος attested in an inscription from Thessalian Atrax (*SEG* XXXV 506) and to a series of male and female names derived from δορκ-.

2177. Onomastics. The name Ἰδαμενεύς. L.Bettarini, *Glotta* 90 (2014) 46-70, comments on the name Ἰδαμενεύς, attested in two Rhodian inscriptions: *IG* XII.1.737 (*CEG* 459; *LSAG*² 348 no. 5; *SEG* XXVI 865; 600-575 B.C.) and 904 (graffito on a black-figure kylix: Ἰδαμενῆος ἠμι; ca. 550-525 B.C.). After examining various interpretations of *IG* XII.1.737, B. sticks to the idea that we have a funerary epigram for Idameneus and reads Ἰδαμενεύς (nom.) and not Ἰδαμενεῦς (gen.). The name is usually linked with the common heroic name Ἰδομενεύς and is held to be ■ variant of that name. B. suggests connecting Ἰδαμενεύς with the Mycenaean root wīd of Greek Ἴδᾱ and interpreting it as a poetic name, in which the ending -μένης was changed into -μενεύς in a process of 'metrische Umbiegung'. B. adduces a third example of Ἰδαμενεύς on an Attic stamnos in the Getty Museum (C.Isler-Kerényi, F.Causey-Frel, *Stamnoi. An Exhibition at the J.Paul Getty Museum* (Malibu 1980) no. 15; ca. 500 B.C.): it is the name of a companion of Odysseus in a scene representing Odysseus' escape from the Cyclops' cave. Instead of identifying him with Ἰδομενεύς, leader of the Cretans at Troy, B. suggests that we have here a version of the Cyclops-scene different from the Homeric one, with Ἰδαμενεύς as a new 'heroic' and 'literary' name.

2178. Poets. The ancient reception of poets of the Archaic and Classical periods. Cf. *SEG* LV 94. The study by F.Kimmel-Clauzet, *Morts, tombeaux et cultes des poètes grecs* (Bordeaux 2013), focuses on the relationship between poets of the Archaic and Classical periods and their later admirers, as established through biographical accounts of the deaths, burials and funerary honors of seven poets (Homer, Hesiod, Archilochos (cf. *SEG* LXI 696*), Pindar, Aeschylus, Sophokles, and Euripides) and the establishment of their cults. The book is divided into three sections: The first section (33-120) is devoted to the construction of the narratives of deaths and other biographical anecdotes of the poets as extraordinary figures; the second section (121-184) deals with the representations of funerals and tombs of poets, including funerary epigrams; in the third section (185-271) an analysis of the cult for poets is offered using a wide range of evidence, from attestations of actual religious honors paid to poets to private forms of admiration. In a series of four long appendices (283-428) a handy collection of ancient literary, epigraphic (with French translations), and archaeological sources for each of the seven poets is offered, and one of the appendices provides testimonia for poets other than those on which the book focuses.

We list the epigraphic testimonia for each of the seven poets:

Homer (pp. 285-318): *IG* IX.2.246; XII 5.15 (*SEG* LV 940); XIV 1188 (*IGUR* 1532); *I.Délos* 443 Bb, LL. 146/147; *I.Smyrna* 214; *SEG* XXVI 1021 (*CIG* 2221); XXX 1073 (LX 930*); LVI 1227; the Archelaos-relief: G.W.Elderkin, *AJA* 40 (1936) 496-500; late 3nd/2nd cent. B.C.; E.Kalinka, *JÖAI* 28 (1933) Beiblatt, 60 no. 6 (Imperial times?).

Hesiod (pp. 319-331): *IG* VII 1785 (*I.Thespiai* 65; *SEG* XXXII 426, XXXVI 487*), 4240 (*I.Thespiai* 274; *SEG* XXVII 771, XLVI 543*; ph.).

Archilochos (pp. 332-353): The Mnesiepes inscription: *SEG* XV 517, LXI 696* (ph.); the Sosthenes inscription: *IG* XII.5.445 A/B; XII Suppl. pp. 212-214; *SEG* XV 518, LXI 696*; *CEG* II 674 (= *SEG* XXXII 828, LXI 696*); *SEG* XIII 448; XXV 518.

Pindar (pp. 353-369): statue of Pindar in the Sarapieion of Memphis: J.-P.Lauer, C.Picard, *Les statues ptolémaïques du Sarapieion de Memphis* (Paris 1955) 48-68; 2nd/3rd cent. A.D. (ph.).

Aeschylos (pp. 369-375): *IG* II² 4265 (ph.).

Sophokles (pp. 375-384): *IG* II² 1252 + 999 (*SEG* XXVI 135, XLIX 159*; ph.); 1253 (*SEG* XIV 82, LIII 110*; ph.).

Euripides (pp. 384-399): G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines, II* (1914) 296-298 no. 574 (relief honoring Euripides; 1st cent. A.D.; ph.); *SEG* XLVII 282 (LXIII 221*) and L 292 (Salamis; Cave of Euripides; 2nd/3rd cent. A.D.).

[See also id., 'Les voyages des poètes. Étude du motif du voyage dans les biographies anciennes des poètes grecs des époques archaïque et classique', in P.Guisard, C.Laizé (edd.), *Expériences et représentations de l'espace* (Paris 2012) 548-575; 'Un hommage de poète à poète? Sur quelques aspects des épigrammes funéraires des poètes des époques archaïque

et classique', in L.Foschia, E.Santin (edd.), *L'Épigramme dans tous ses états: épigraphiques, littéraires, historiques, Actes du colloque international, 3-4 juin 2010* (Lyon 2016) 106-121, Stavrianopoulou.]

2179. **Political institutions. Megara and its colonies.** A.Robu, *Mégare et les établissements Mégariens de Sicile, de la Propontide et du Pont Euxin* (Bern 2014), is a thorough study of the history of Megara in the Archaic period (15-116) and the foundation of Megarian colonies in Sicily (Megara Hyblaia, Selinous; 116-200), the Propontis (Astakos, Chalkedon, Selymbria, Byzantion; 201-292), and the Black Sea (Herakleia Pontike, Mesambria; 293-324). R. also studies the Megarian political institutions in Megara, its colonies and the colonies of Herakleia (Kallatis, Chersonesos Taurike), the civic subdivision (φυλαί, ἑκατοστύες, ἱκαδεῖς; 325-365), the magistracies (αἰσιμνᾶται, βασιλεύς, δαμιοργοί, ἱερομνάμων, νομοφύλακες, πεντεκαίδεκα, πρόβουλοι, στρατηγοί; 366-405). On 407/408, R. discusses the practice of placing a plaque with the name of the deceased person on his grave stele, attested in Kallatis and Chersonesos. He attributes this to Megarian influence (e.g. *SEG* XIII 316/317, 330).

2180. **Political institutions. Size and composition of the council in the East, Imperial period.** W.Habermann, *MBAH* 32 (2014) 227-247, assembles and analyzes (mostly epigraphic) hints at the size of councils in the Greek East in the Imperial period. There is hardly any city for which the number of βουλευταί is attested (e.g., Athens), and only a few for which the number can be guessed on the basis of the scant evidence in literature and inscriptions. Nevertheless, it is obvious that, in contrast to the West, the size of councils varied greatly, from fewer than one hundred to several hundred, which is to be attributed to Greek tradition (despite several leges such as the lex Pompeia for Bithynia). On the other hand, the democratic principle of rotation is not to be found; instead, life-time membership seems to be the rule. A summa honoraria as an entrance fee can sometimes be assumed but was apparently not generally applied, so that in some cities members of lower social standing were also able to enter the council [cf. A.Heller's study analyzed in *BE* (2016) no. 37, Pleket]. The size and capacity of the 'bouleuteria' cannot be used to reconstruct the number of councillors, in particular since they also served other purposes (overview on 237).

2181. **Politics. Cyclades.** C.Pébarthe, in *Pouvoirs, îles et mer* 81-99, examines the influence of Athens (5th cent. B.C.) and the Ptolemies (3rd cent. B.C.) on the Cyclades, adducing several inscriptions: *IG* I[3] 67, 75; XII.3.320, 328, 1061, 1291; XII.5.7, 1065; XII.6.96; XII Suppl. 169.

2182. **Politics. Federal states.** *SEG* XLVII 2307, XLIX 2454 bis. E.Mackil, *Creating a Common Polity: Religion, Economy, and Plitics in the Making of the Greek Koinon* (Berkeley/Los Angeles 2013), provides a study on Greek federal states by focusing on the Achaian, Aitolian and Boiotian κοινά from the emergence of federalism in those regions until the Roman dissolution of koina in 146 B.C. using mainly numismatic and epigraphic evidence. The book is divided into two parts: Part I ('Cooperation, Competition, and Coercion'; 21-143) provides a historical narrative of the development of the koinon in Boiotia, Aitolia, and Achaia. Part II ('Interactions and Institutions'; 147-399) concentrates on exposing and reconstructing patterns by focusing on the analysis of the religious, economic, and political factors. The tensions that arise in cities because of the formation of koina, such as those between the federal exercise of power, social interdependence and polis independence, and between ethnic and political affiliations, are central. The epigraphic evidence is conveniently collected in three appendices (409-504: I. Boiotia (T1-T33); II. Achaia (T34-T46); III. Aitolia (T47-61)).

Y.Löbel, *Die Poleis der bundesstaatlichen Gemeinwesen im antiken Griechenland. Untersuchungen zum Machtverhältnis zwischen Poleis und Zentralgewalten bis 167 v. Chr.* (Alessandria 2014), offers a comprehensive study on the function and power relationship between the level of federation and the level of member city states from the beginnings of Greek federal states until the 2nd cent. B.C. The study consists of case studies of most of the κοινά that existed in the Classical and Hellenistic periods, namely of the Ἀχαιοί, Αἰτωλοί, Ἀκαρνᾶνες, Ἀρκάδες, Βοιωτοί, Θεσσαλοί, Μολοσσοί, Ἠπειρῶται and Φωκεῖς (38-354), and chapters that highlight the political, military, and economic significance of the federal states (355-400). The cultic-religious area is omitted. The main focus is not primarily on federal state polities, but on the poleis that were incorporated in these states.

2183. **Politics. Land grants to foreigners, 8th-5th cent.** B.C. A.Piñol Villanueva, in M.Oller Guzmán (ed.), *Contacto depoblaciones y extranjería en el mundo griego antiguo. Estudio de fuentes* (*Faventia Suppl.* 2. Barcelona 2013) 113-145, collects and discusses the literary and epigraphic evidence concerning land grants to foreigners during the Archaic period. P.V. seeks to trace the evolution of providing (honorary) land grants to foreigners, a practice already well attested in the Homeric poems, up to the formalization of the privilege of ἔγκτησις. He concludes that the access of foreigners to real property during that period, whether in the form of an honorary grant or not, almost always entailed the naturalization of the respective foreigner along with a direct provision of land or house by the city. On pp. 137-144 the following epigraphic testimonies are discussed: *IG* IX.1[2].609 (Meiggs-Lewis, *GHI* 13; Koerner, *Gesetzestexte* nos. 47/48; *Nomima* I no. 44; *SEG* LVIII 508*; Naupaktos); *SEG* IX 3 (LXII 1786*; Kyrene); *Syll.*[3] 141 (*Staatsverträge* 451; *SEG* XVII 312 [LV 639*]; Korkyra Melaina); *IG* IX.1[2].718 (Koerner, *Gesetzestexte* no. 49; *Nomima* I no. 43; *SEG* XLV 519; Chaleion); *IGDS* II 15 (*SEG* LXI 745*; Himera); *IGDS* 219 (*LSAG*[2] 276 no. 15; *SEG* IV 27, XLII 885*; Sicily; Spanish translation); *I.Cret.* I.xxx.1 (*Staatsverträge* II 147; *Nomima* I no. 54; Tylissos).

2184. **Politics. Provincial assemblies in the Roman East.** On the basis of literary and epigraphic sources, B.Edelmann-Singer, *C&M* 65 (2014) 227-239, examines the role of the provincial assemblies in generating a provincial identity, and the use of the title ἀρχιερεύς and those ending in -άρχης (Ἀσιάρχης, Βιθυνιάρχης etc.; she uses 'Koinarch' as a modern general term for all provinces). She concludes that Rome, by using the assemblies, instigated the evolution of the provincial elite into an Imperial elite, while for the Greeks the assemblies were the 'focal points' for their own provincial identity [E.-S. seems to neglect the fact that the κοινά were not always identical with the respective provinces; cf. *SEG* LXII 1832, Corsten]. She explains the rising frequency of the title of 'Koinarch' to the detriment of the older title of ἀρχιερεύς (which she regards, with the communis opinio, as two aspects of the same

office) in the extant inscriptions from the 1st through the 3rd cent. A.D. by the suggestion that the religious aspect of the office diminished over time.

2185. **Politics. Rome and Greece.** C.Müller, in S.Crogier-Pétrequin (ed.), *Le monde romain de 70 av. J.-C. à 73 apr. J.-C. Actes du colloque de la SOPHAU (Tours, 13-14 juin 2014)* (*Pallas* 96) (Toulouse 2014) 193-216, discusses the impact of Roman expansion and provincial administration in Greece from the 1st cent. B.C. to the 1st cent. A.D. The subjects discussed include the destruction suffered by Greek cities (cf. *IG* IV².1.66; V.1.1146), the re-organization of territories (esp. Corinth, Patrai, and Nikopolis), Roman influence on civic institutions, the creation, development, and administration of the province of Achaia (cf. *I.Oropos* 308 = *RDGE* 23; *IG* VII 2711, on the συνέδριον), Roman and Italian residents and merchants (cf. *IG* VII 1862; *I.Délos* 1661), the oligarchical traits of institutions and the aristocratization of society, Roman presence in Greek sanctuaries (e.g. *I.Thespiai* 421-423), and the imperial cult. See also our lemma no. 327.

2186. **Politics. Roman patrons in Greek cities during the Late Republican period and early Imperial period.** *SEG* LI 2334. F.Canali De Rossi, in M.L.Caldelli, G.L.Gregori (edd.), *Epigrafia e ordine senatorio, 30 anni dopo* (Rome 2014) 425-434, offers a survey of the new evidence concerning Roman magistrates honored as πάτρων (καὶ εὐεργέτην καὶ σωτῆρα τῆς πόλεως) since the publications of 2001 (F.Canali De Rossi) and 2002 (C.Eilers) on the topic (*SEG* LI 2334; see also J.Nicols, *Civic Patronage in the Roman Empire* (Leiden/Boston 2014)). The following inscriptions are cited: **Kallatis:** *I.Kallatis* 29 (P. Vinicio; 1 B.C.); **Kaunos:** *I.Kaunos* 106 (Kaunos; P. Cornelius Sulla; 68 B.C.: probably the same person ■ in the letter addressed to the magistrates of Thyateira (Sherk no. 66: P. Cornelius S[- - -])); 109 (L. Caninius Gallus; 40 B.C.; probably to be identified with the praetor of 40 B.C. and consul of 37 B.C.); 110 (M. Barbatius Pollio; 41 B.C.); 114 (Plautius; the honorand can be identified either with M. Plautius Silvanus (proconsul of Asia 6/7 A.D.) or with Ti. Plautius Silvanus Aelianus (proconsul of Asia 55/56 A.D.); an identification with A. Plautius (successor of the proconsul P. Petronius of 29-35 A.D.) cannot be excluded); 129 (M. Luscius; the person can be identified either with C. Luscius Ocrea [Cic., *pro Sex. Rosc.* 43] or with the legatus pro praetore in Lykia L. Luscius Ocrea, 74/5 or 75/6 A.D.); **Klaros:** *SEG* LX 1247 (P. Servilius Globulus; 63 B.C.); **Kos:** *IG* XII.4.2.865 = *SEG* LVIII 860 (M. Valerius Nessalla Potitus; 28-20 B.C.; he is known from two further honorary inscriptions: *TAM* V.2.1366 (Magnesia on the Sipylos) and *I.Didyma* 147 (Didyma)); **Lappa:** *SEG* LVII 847 (M. Vipsanius Agrippa; ca. 17-13 B.C.); **Maroneia:** *SEG* LX 941 (Q. Lutatius Catulus; ca. 80 B.C.); **Nysa:** *SEG* LIX 1228 (Cn. Domitius Calvinus; mid-1st cent. B.C.); **Sagalassos:** *SEG* LVIII 1562 (M. Lollius; ca. 2 B.C.); **Tiberiopolis:** *SEG* LV 719 (Ti. Claudius Menon; late 2nd/early 3rd cent. A.D.); **Tralleis:** *SEG* LIV 1171 (L. Aelius Tubero; 61-58 B.C.); **Tyros:** *SEG* LVII 1807 (Ti .Iulius Alexander; 42 A.D.).

2187. **Politics. Seleucid rule in Asia Minor, 3rd cent. B.C.** On the basis of literary and epigraphic sources, M.D'Agostini, *Erga-Logoi* 1 (2013) 87-106, examines the development of the political structure of Seleucid rule in Asia Minor by analyzing and comparing the status of Achaios the Elder

in Caria and Lydia (cf. our lemma no. 1327) and that of his son Alexander. Ἀχαιός was probably a ἑταῖρος of the king and received landed property in Asia Minor, which was the basis of considerable personal power in the first half of the 3rd cent. B.C. Around the mid-3rd cent. B.C., however, Antiochos II gained more direct control of the region and Achaios' son Ἀλέξανδρος, as governor of Sardis (*FGrHist* 260 F 32.8) and thus ■ royal functionary, was eventually less independent than his father. D'A. deduces this from three inscriptions, where an Alexandros is mentioned whom she identifies with Achaios' son: (1) *I.Iasos* 608, where Alexander appears as a royal functionary responsible for Caria in the 270s/260s B.C. (LL. 47/48: [καταλ]ελειμμένῳ ὑπὸ [τοῦ | β]ασιλέως); (2) *I.Magnesia am Sipylos* 1 (cf. *SEG* LVII 1131), where reference is made to a decision of Antiochos I that Alexander communicated to the city (LL. 100/101: περὶ ο[ὗ] | Ἀλέξανδρος γεγράφηκεν); (3) *I.Tralleis* 25, in which isolympic honors are conferred on Alexander (L. 5: δεδόσθαι δὲ αὐτῶι καὶ τιμὰς ἰσολυμπίους). D'A. thus postulates a development from a personal, dynastic power (Achaios) to the status of ■ royal functionary (Alexander). [How is it then to be understood that Alexander was, ■ a royal functionary, responsible for Caria (*I.Iasos* 608) at a time when his father Achaios exercised a kind of dynastic rule over Caria and Lydia, albeit in collaboration with a royal ἐπιμελητής (see our lemma no.1327)? Is Alexandros supposed to be a deputy of his father or a subordinate of the epimeletes?, Corsten.]

2188. **Politics. Terminology of mediation (diallagai).** M.Berti, in S.Cataldi, E.Bianco, G.Cuniberti (edd.), *Salvare le Poleis. Costruiere la Concordia, progettare la pace* (Alessandria 2012) 323-333, discusses some aspects of Greek diplomacy related to mediation and conciliation, with particular reference to the epigraphic attestations of the verb διαλάσσω and its substantives διαλλαγή (διαλλαγαί), διαλλακτήρ and διαλλακτής. The terms refer to the mediation or end of a conflict between two or more parties thanks to the intervention of a third party. Although the authors of the Classical era sometimes use these words to characterize the relations between the poleis, in reality they do not properly belong to the legal lexicon of interstate relations, but rather to that of the relations between individuals within the same city. The following inscriptions are discussed at some length: *IG* I³ 40 (*SEG* LX 81*; ca. 446 or 424/3 B.C.); *IG* II² 10 + 2403 (*SEG* LIII 82*; Rhodes-Osborne, *GHI* 4; 401/0 B.C.); *IG* II² 179 (*SEG* LXII 58*; late 370s/early 360s B.C.?); *IG* II² 281 (*SEG* LVI 125; ca. 350 B.C.); *Agora* XIX L4a/L4b (*SEG* XXI 527; LXI 136*; Rhodes-Osborne, *GHI* 37; 363/2 and 265/4 or 242/1 B.C.?); *IG* V.2.419 (*IPArk* 28; *SEG* XI 1142, LV 542; Phigaleia/Messene; 240 B.C.); *IG* XI.4.1066 (Magnetto, *Arbitrati* 38; Delos; ca. 205 B.C.); *IG* XII.2.6 (*SEG* XXXVI 750, LIII 829; Mytilene; 332 or 324 B.C.); *IG* XII.4.1. 135 (*SEG* XLIX 1106; Kos; ca. 280 B.C.); *IG* XII.7.3 (*Syll.*³ 511; Arkesine; end of the 4th cent. B.C.); *IG* XII.8.262 + *IG* XII Suppl. p. 150 (*SEG* XXXVIII 851, LI 1096; Thasos; ca. 390 B.C.); Rhodes-Osborne, *GHI* 17 (*SEG* XXVI 1282, LIX 100; Erythrai; ca. 387 B.C.); 29 (Paros; 372 B.C.); 84 (*Syll.*³ 283; *SEG* LV 958*; Chios; ca. 334-330 B.C.).

2189. **Politics. The liturgies of hippotrophia and boutrophia.** C.Chandezon, in *Mélanges Vial* 29-50, examines the two liturgies of ἱπποτροφία and βουτροφία in Hellenistic cities (cf. also our lemma no. 2251 sub I). For the ἱπποτροφία he discusses (parts of) the following inscriptions (Greek texts; French translations): **1)** *I.Priene* 174 (*I.Priene* (2014) 144; *LSAM* 37; *Syll.*³ 1003; *SEG* XLII 1074*; 2nd cent. B.C.) **LL. 24-30** (those who are prepared to pay more than 6000 dr. for the priesthood of

Διόνυσος Φλέος will enjoy exemption from ἀγωνοθεσία, ἀρχιθεωρία, γυμνασιαρχία, ἱπποτροφία, and λαμπαδαρχία); 2) *SEG* XXXIII 1053 (territory of Kyzikos; 2nd cent. B.C.; γυμνασιαρχήσας τῶν νέων καὶ ἱπποτροφήσας καὶ τριηραρχήσας); 3) *IG* XII.4.1.298 LL. 4-6 (*Iscr.Cos* ED 145; *SEG* LI 1062*; 2nd cent. B.C.; the man who buys the priesthood of Ἑρμῆς Ἐναγώνιος will be exempted from στρατείας ὑπερορίου, ἱπποτροφίας, τριηραρχίας, χοραγιᾶν, λαμπαδαρχίας, καὶ τᾶν ἄλλαν λειτουργιᾶν πασᾶν; cf. also *SEG* LI 1049). In the process, Ch. also briefly adduces two 'enigmatic' inscriptions recording ἱπποτρόφοι: in Kolophon, μισθοί are paid to the ἱπποτρόφοι (*AJPh* 56 (1935) 872 no. II); and *I.Priene* 17 (*I.Priene* (2014) 28) LL. 18-19 mentions μισθοφόρους τῶν πολιτῶν πεζοὺς καὶ [ἄλλους ἱππ]οτρόφους [in view of the preceding citizens-footsoldiers the ἱπποτρόφοι seem to be citizens-horsemen, i.e., ἱππεῖς who breed and feed their own horses and actually ride on them, thus fulfilling the ἱπποτροφία; in Hellenistic Athens the ἱππεῖς also rode on their own horses, whereas in Sparta, as Ch. points out, the rich breed the horses but lower professionals function as ἱππεῖς. Are the Kolophonian μισθοί to be related to the Prienian μισθοφόροι ἱπποτρόφοι?, Pleket].

Ch. considers two options: a) ἱπποτροφία as a military liturgy or b) as a 'liturgie de fête' (like the χορηγία); in the latter case horses are bred and fed for participation in the ἀγῶνες, in which it is the owners-breeders of the horses, and not the jockeys, who are proclaimed as victors. Ch. finds the military variant 'la solution - - - la plus plausible' (40), although on 49 he does not exclude the link with the 'fêtes religieuses, et notamment (les) courses hippiques'. [Individual athletes are known to have been supported financially by their mother-city 'for training and travelling'. Not all athletes belonged to the elite. The equestrian disciplines were the realm of the well-to-do, who were capable of financing their own horses and bent on being proclaimed victors in the games. It is improbable that cities indirectly supported such people by imposing the liturgy, i.e., the obligation to breed and feed horses, on one or more of them, Pleket.]

For the βουτροφία/βούτροφοι Ch. adduces *SEG* XLV 1508 A-B (L 1100*; *I.Bargylia* 652) and *SEG* L 1101 (LX 1096*; *I.Bargylia* 653) (cf. P.Hamon, *BE* (2016) no. 452, for the date and for the location of the temple of Ἄρτεμις Κινδυάς, for whose cult the βούτροφοι were active): individuals and colleges of magistrates and three metics are to buy a cow; they all receive 100 dr. from the temple-funds for the purchase of the animal and have to feed the cow between April/May and November. The work of the βουτροφοῦντες is explicitly called a λειτουργία (*SEG* XLV 1508 B 19). Βούτροφοι also occur in *I.Délos* 1520 LL. 68-78: they receive 150 dr. from the funds of the association of the Ποσειδωνιασταί from Berytos for the purchase of a sacrificial animal. The imposition of a λειτουργία on magistrates shows that in the Late Hellenistic period we have a '"liturgisation" des magistratures' (P.Hamon, *loc.cit.*). For the hippotrophia in early Archaic Eretria and for a corps of 500 ἱππεῖς in 5th/4th cent. B.C. Eretria, cf. P.Simon, S.Verdan, *AK* 57 (2014) 1-24, with D.Knoepfler's comment in *BE* (2015) no. 347.

2190. Politics. Urban public space, Imperial period. A.Zuiderhoek, in T.Bekker-Nielsen (ed.), *Space, Place and Identity in Northern Anatolia* (Stuttgart 2014) 99-108, analyzes literary and epigraphic sources related to the erection of public buildings by civic institutions, elite-members and the emperor in the context of the question of the supposed 'oligarchisation' starting in the Hellenistic period. He argues that the ἐκκλησία had more power to influence decisions than is often assumed; the funding by the elite of buildings 'that exemplified the civic political and socio-cultural cultural ideals of the Greek *polis*' ('collectivist architecture') demonstrates that the elites 'had to function within a civic environment that (still) contained an important element of popular politics'.

He refers to the following inscriptions: *I.Apameia und Pylai* 4/5; *I.Ephesos* 2018, 2038-2040, 3420; *I.Iznik* 411, 419, 422; *I.Kios* 15; *I.Prusa* 8; *I.Prusias* 9, 19/20, 42, 48.

2191. Professions. Crafts and construction works, Imperial to Byzantine periods. On the basis of a systematic examination of the epigraphic evidence from Asia Minor, E.Borgia, in S.Camporeale et al. (edd.), *Arqueología de la construcción : III los procesos constructivos en el mundo romano: la economía de las obras (École Normale Supérieure, Paris, 10-11 de diciembre de 2009)* (Madrid 2012) 53-68, defines different categories of professions associated with building works as well as their distribution according to their skills during the different stages of construction (finding or import of building materials, organization of the construction sites, carpentry, masonry, processing of the blocks and finishing, architectural decoration, production of clay objects, mosaic, wall paintings and stucco works, metal and glass works). The information regarding their social position derives from a small number of honorary inscriptions attesting almost exclusively the highest professionals such as ἀρχιτέκτων and τεχνίτης and numerous epitaphs which denote a rather low social position, and even the status of a slave, for most of these professionals. However, there were professional associations (cf. e.g. κοινόν, κοινωνία, ἐργασία, σύστημα, συμβίωσις, συντεχνία, τέχνη; cf. *SEG* LI 2278 and LII 1895; cf. also the associations of λευκουργοί in Prokonnesos [*I.Kyzikos* 97, 409], of χαλκεῖς and ἡλοκόποι in Hierapolis [*Altertümer von Hierapolis* 133; cf. *SEG* XLV 1747], of λιθοξόοι in Nikomedeia [*IGBulg* II 674], and of χαλκεῖς in Ilion [*I.Ilion* 171]), which provided not only a certain protection of the rights of their members, but also 'testimoniano indubbiamente la consapevolezza della dignità e qualità di un mestiere che è alla base della coesione del gruppo, omogeneo e sotteso a regole precise' (67). We provide only a list of the professions discussed: ἀγαλματογλύφος, ἀκονητής/ἀκονιτής, ἀρχιτέκτων, γεωμέτρης, γλύπτης, γλυφεύς, δοκιματογλύφος, δομοτέκτων, εἰκονογράφος, ἐργάτης, ἐργολάβος, ζωγράφος, ἡλοκόπος, καλκάριος, κατάγλυφος, κεραμώσας, κεφαλουργός, κλ(ε)ιδᾶς, κονδώμενος, λαινουργός, λατόμος, λατύπος/λαοτύπος, λευκουργός, λιθέμπορος, λιθοξός/λυθοξός, λιθοπρίστης, λιθουργός, μαρμάρ(ε)ιος, μηχανοδέτης, μολυβδουργός, μουσιάριος κεντετής, ξυλινᾶς, ξυλικάριος, οἰκοδόμος, ὀπεράριος, ὀρθοκόπος, οὐετράριος, πλάστης γυψάριος, πριστίνης/πρίστης, σιδηρεύς, σκουτλάριος, σφεκλαρᾶς, σωληνοποιός, τέκτων, τεχνίτης, τοιχογράφος, τροχοδέδαλος, ὑλοξιδής, ὑ(ε)λιάριος, χαλικοκαύστης, χαλκᾶς, χαλκείτης, χαλκεύς, χαλκοτύπος, χρεῖσας, χωροβάτης, ψηφιωτής, ψηφοθέτης.

2192. Prosopography. Senatorial women in the eastern part of the Later Roman empire. S.Destephen, in M.L.Caldelli, G.L.Grégori (edd.), *Epigrafia e ordine senatorio 30 anni dopo* (Tituli 10; Rome 2014) 405-421, points out that women were not members of the senate in Late Roman Constantinople (ca. 325-350 until ca. 650 A.D.) but belonged to the ordo senatorius thanks to marriage and descent. Certain epithets indicate that status: λαμπροτάτη/λαμπρά (clarissima; ca. 430 A.D., clarissimi are excluded from membership of the senate; access is reserved for illustres only), ἰλλουστρία (illustris), μεγαλοπρεπεστάτη (magnificentissima), ἐνδοξοτάτη (gloriosissima; συγκλητική is rare in the Late Roman period); certain purely honorary titles fulfill the same function (ὑπάτισσα; κομήτισσα; στρατηλάτισσα). Since the publication of *PLRE* (1971-1992) thirteen new ladies have appeared in the epigraphy of Asia Minor and fifteen in the Balkan provinces. D. briefly discusses and

in footnotes gives the Greek texts and French translations of *SEG* VIII 175; XXXVII 465 and 1541; XLIV 584; XLVII 2018A; *IGLS* IV 1398; *Studia Pontica* III 99; *I.Knidos* 243; *I.Smyrna* 685; Feissel, *Recueil* 159; Grégoire, *Recueil* 47 bis; *MAMA* VI 86; Ramsay, *CB* no. 438.

2193. **Province of Asia. Honors for Roman officials, 1st cent. B.C.** G.Frija, in J.Dubouloz, S.Pittia, G. Sabatini (edd.), *L'imperium Romanum en perspective: Les savoirs d'empire dans la République romaine et leur héritage dans l'Europe médiévale et moderne* (Besançon 2014) 81-94, analyzes epigraphic evidence for honors to Roman magistrates in the province of Asia in the late Republic. She notes the development of a standard Greek lexicon of Roman official titles and powers; simplification of the language of honors, focusing on the governor as an εὐεργέτης and πάτρων (of a particular community or more rarely of the whole province or of all the Greeks) and on his qualities of δικαιοσύνη, ἀρετή and εὔνοια; two governors stand out for the exceptional character of honors they received, Q. Mucius Scaevola (pontifex) and P. Servilius Isauricus.

2194. **Province of Asia. Roman legal administration, 2nd/1st cent. B.C.** G.Kantor, in J.Dubouloz, S.Pittia, G.Sabatini (edd.), *L'imperium Romanum en perspective* (see our lemma no. 2193) 243-268, discusses the evidence, largely epigraphic, for Roman jurisdiction and legal administration in the first century of *prouincia Asia* and its continuities with the Attalid legal administration. The Attalid kingdom had active royal justice, which played a routine role in resolution of disputes within the kingdom; this role was taken over by the Roman governor, who was, however, much less actively and continuously present than resident royal officials. While there are strong arguments for the continuity between the Attalid administrative system and the Roman *conuentus* circuit, physical settings of justice move away from royal residences and become associated with the open air tribunal (βῆμα) of the governor. [See on the latter topic our lemma no. 2155, Kantor.]

2195. **Public subscriptions.** A.Chaniotis, in *Epigraphical Approaches* 89-106, gives an overview of public subscriptions and loans aimed at improving civic defence in the Hellenistic period (cf. Migeotte, *Emprunt* nos. 8/9, 22-24, 32, 37, 39, 44, 48, 58, 64, 68/69, 83/84, 87, 89; Migeotte, *Souscriptions* (cf. *SEG* XLII 1762) nos. 2, 4-7, 9, 15-18, 21, 23/24, 37, 47, 50/51, 53/54, 56, 60, 68, 69, 78) and discusses the motivation of donors, the contemporary perception of ἐπιδόσεις, and the social consequences of donations. Pledges were scrutinized by fellow citizens, who observed whether a pledge was fulfilled or not (cf. *SEG* LV 1261). The subscriptions were staged as a performance and a competition (cf. *Tit.Cal.* 85). What mattered was who would give first (cf. *IOSPE* I² 32 LL. 28/29, 66/68, 71/72; *OGIS* 46) and who would offer the largest amount (Migeotte, *Souscriptions* no. 37, *SEG* XIX 698; *Tit.Cal.* 85). The epigraphic records of subscriptions became monuments and exempla (cf. *IG* XII.4.75-77; *Agora* XVI 213; *I.Oropos* 302), and the donors got honors and social prestige (e.g. *IG* V.2.440/441). Participation in subscriptions and the giving of loans improved the standing of foreigners (*I.Oropos* 303; B.Meritt, *AJPh* [1935] 377-379 no. III; *IG* II² 835 + *SEG* XIX 80, where C. restores LL. 2/3 [ἐν τοῖς πρώ]τοις, instead of [ἐν πρώ]τοις, and LL. 12/13 [παρεχό|μενο]ν αὐτόν instead of [παρασ|κευάζω]), created bonds between a city and the family of a foreign donor (e.g. *IG* II² 798; *IG* XII.5.860), and gave women an opportunity to improve their social standing (cf. *IG* XII.4.75 LL. 111, 122, 188/189, 242/243, 309; *IG* XII.4.77 L. 46). The control of the volume of donations possibly aimed to limit the social and political influence of donors (cf. *Agora* XVI 213; *IG* XII.4.1.75 LL. 14-17). In political oratory financial contributions to war could even be assimilated with acts of bravery (*IG* IX.2.1104; *I.Beroia* 2).

A.Ellis-Evans, *ibid.* 107-121, approaches subscription lists as evidence for civic ideology, values, and engagement. He comments on the importance of being the first or one of the first to make a pledge, subscriptions with women contributors (esp. Migeotte, *Souscriptions* no. 28), the organization of subscriptions with fixed amounts, the perception of subscriptions as spectacles, and the visibility of the inscribed monuments.

2196. **Queens. Hellenistic queens and cult.** S.G.Caneva, in *Hellenistic Poetry* 43-46, considers epigraphic parallels for 'the ideological justification of female cults' in the poetry of the Ptolemaic court at Alexandria: dossier on grant of ἀσυλία to Teos by Antiochos III (*SEG* XLI 1003-1005), the decrees take care to set aside distinct honors for Laodike, in the form of a fountain in the agora used for civic sacrifices and ritual washing of brides, while the letter of Antiochos, *OGIS* 224 (*RC* 36/37), cites 'the queen's affectionate and solicitous attitude towards her husband' (φιλοστόργως καὶ κηδεμονι[κῶς], LL. 5/6) in explaining his wish to establish her cult. Laodike in her own letters to Sardis and Iasos (*SEG* XXXIX 1284; *I.Iasos* 4) consciously adopts the formulary and motifs of royal letters while 'stress[ing] her complete cooperation' with her husband, whose euergetism however she complements rather than duplicates.

2197. **Religion. Archaizing language in religious inscriptions.** G.Ekroth, in *Öffentlichkeit* 619-621, deals with the impact of the Homeric epics on the language of religious inscriptions, in particular the burning of μηρία as the quintessence of an animal sacrifice. With the exceptions of a fragmentary cult regulation from Miletos for Herakles (*LSAM* 42), dated to ca. 500 B.C., and a sacrificial regulation from Phanagoreia (*LSCG* Suppl. 89), dated to the 2nd cent. A.D., the burning of thighbones is not attested in the leges sacrae. By contrast, instances of burnt thighbones occur in inscriptions connected to literary traditions such as epigrams (Knidos: *SEG* XLIV 904), hymns (Delphi: *CID* III 1 [*SEG* LI 611*] LL. 11/12) and oracles (Klaros: *CIG* 3538; *I.Pergamon* II pp. 239/240; R.Merkelbach, J.Stauber, *EA* 27 [1966] 6 no. 2) as well as in inscriptions in which ■ relation to an old and venerable tradition or past is intended. In that sense E. interprets the decree of the deme of Phrearrhioi (Lupu, *NGSL* 3; *SEG* XXXV 113, LIII 170, LXI 142*; ca. 300-250 B.C.) which mentions besides μηροί the term μασχαλίσματα, known only from lexicographical sources, probably an equivalent to the Homeric ὠμοθετεῖν, i.e. placing the god's part of the animal in the altar fire. Two further examples dated to the 4th cent. A.D. illustrate the same tendency, even if to emphasize the pagan animal sacrifice in an increasingly Christian context, an epigram from Patmos (Kaibel, *EG* 872; Merkelbach-Stauber, *SGO* I 01/02/01; *SEG* XXXIX 855) for a priestess of Artemis who performed beautiful sacrifices (L. 3: ῥέξαι, one of the Homeric words for sacrifice), and an inscription from Megara (*IG* VII 53 = *SEG* XIII 312, LII 496, LVI 503*) honoring the local war dead in the Persian wars

with the sacrifice of a bull (L. 13: ἐν<ή>γ<ι>ζεν, a verb only epigraphically attested in the Athenian ephebic inscription *IG* II² 1006 (+ *SEG* XIX 108), LL. 26; 69).

2198. Religion. Asebeia and prodosia. P.Schirripa, in *Epigrammata* 2, 61-100, analyzes ἀσέβεια and προδοσία within sacred space by juxtaposing literary narratives (mostly on the Cylonian agos) and epigraphic narratives (*IG* V.2.262 [*IPArk* 8; *SEG* LX 452*; Mantineia; see also lemma no. 268]; *SEG* IX 72 [L 1638 (new text by C.Dobias-Lalou), LXII 1787; Kyrene]; XXXIX 729 [LI 1022; Lindos]; LVII 576 [LXII 415*; Dikaia]; Arena I² 53 bis [*IGDS* II 18; *NGSL*² 27; *SEG* XLIII 630; LVII 888*; Selinous]). S. emphasizes the time between the violation and the punishment as a non-negligible element of investigation, which permits to focus on the 'contaminazione spazio-temporale, che sovverte il tempo normale e quotidiano, che altera in modo permanente le regole di condivisione dello spazio comunitario' (89).

2199. Religion. Bread and cakes. Cf. *SEG* XLIV 1740 and XLVII 296. M.J.García Soler, in *Ágalma* 905-910, offers an overview of the variety of bread and cakes used as offerings in rituals and feasts (ἀχαΐνη, δωδεκόμφαλα [*LSCG* 52], ἔλαφος, θύη (θύα), μᾶζα, μᾶζαι εἰλύται [*LSCG* 74], κόλαβος, μυλλός, νεήλατα, παλάθη, πελανός, πέμμα, πλακοῦς, πόπανα ἐννεόμφαλα [*LSAM* 161 A], πόπανα πολυόμφαλα, πόπανα ὀμφαλωτά, πόπανον, πυραμίς, πυραμοῦς, σησαμίς (σησαμίτης) σελήνη, τολύπη, ψαιστά) based on literary and epigraphic evidence.

2200. Religion. Christianity: Christian identity in rural Asia Minor. S.Mitchell, in *Öffentlichkeit* 275-297, analyzes the inscriptions set up in rural areas by Christians in the first centuries A.D. in an attempt to define a common basis of their identity. Refering to S.Destephen's list of pre-Constantine 'Christian' inscriptions (see *SEG* LX 1995), he states that most of these texts come from the rural interior of Asia Minor, in particular from Phrygia and Lykaonia, which, given the many literary attestations of Chrstian communities all over Asia Minor, 'cannot possibly provide an accurate picture of the distribution of Christian communities'. He denies the existence of 'crypto-Christian' inscriptions [cf. *SEG* LXIII 1217, Corsten] and sees a development between the mid-2nd and the mid-4th cent. A.D. of allusions to Christianity in the text and the imagery of tombstones. At the same time, they became more elaborate and, with the firm establishment of Christianity, the mention of being Christian was no longer sufficient, but it was necessary to state one's outstanding social and moral position in the community. To exemplify this, M. adduces several early Christian tombstones (Greek text; ph.): (1) The oldest of these is, according to M., the epitaph of Σύντροφος from Kadoi (179/180 A.D.), recognizable by 'a modest cross on a disc' in Syntrophos' hand (*SEG* XV 795 [in fact, this is the epitaph of Εὐτύχης, and σύντροφος is the designation of one of those who erected it; to the supposed cross cf. now T.Corsten, in W.Ameling, *Die Christianisierung Kleinasiens in der Spätantike* (*AMS* 87; Bonn 2017) 480/481 (not surely Christian). Corsten]). – (2) Epitaph of Τρύφων (Kadoi; late 2nd cent. A.D.; Pfuhl-Möbius 2202; Tabbernee, *Montanist inscriptions* [cf. *SEG* XLVII 2323] 335-339), on which, however, the word Χρησιανοί (supposedly for Χριστιανοί) was only added later. – (3) Epitaph of Αὐρ. Ἀμμία and family (Upper Tembris Valley; 240 A.D.; *IGR* IV 609; *SEG* VI 141; Gibson, *Christians for Christians* [cf. *SEG* XXVIII 1078] 56/57 no. 22) with the formula Χρειστιανοὶ | Χρειστιανο[ΐς] (LL. 2/3), the oldest text of this kind. – (4) Epitaph of an unknown man and family (Eumeneia; 257/258 A.D.; *SEG* XXVIII 1144), containing the terms πρε(υ)σβύτερος and κοιμητήριον and the curse formula ἔστε αὐτῷ π(ρ)ὸς τὸν ζῶντα θεόν. – (5) Epitaph set up by Αὐρ. Εὔτυχος for his extended family (Upper Tembris valley; late 3rd cent. A.D.; Gibson, *op.cit.* 12-14 no. 3; *SEG* XXVIII 1096). – (6) Epitaph of Μῖκος (Upper Tembris Valley; 3rd cent. A.D.; *SEG* XV 797; Gibson, *op.cit.* 30 no. 13). – (7) Epitaph of the soldier Δόμνος (Upper Tembris Valley; 4th cent. A.D.; Gibson, *op.cit.* 80-84 no. 29). – (8) Grave epigram for Εὐγένιος (near Laodikeia Katakekaumene; 4th cent. A.D.; Merkelbach-Stauber, *SGO* III 14/06/05). – (9) Grave epigram for Ζήνων and Αὐρ. Νόνη (Gdanmaa; 4th cent. A.D.; Merkelbach-Stauber, *SGO* III 14/02/12).

2201. Religion. Cleromantic oracles in south-western Asia Minor, 2nd-3rd cent. A.D. *SEG* LV 2069, LVII 2158, LXI 1658. T.Ismaelli, *Scienze dell' Antichità* 20.2 (2014) 45-69, discusses the cleromantic oracles in south-western Asia Minor in combination with the archaeological evidence with the aim 'to understand the communicative strategies, the functions of social actors and the different aims of this religious phenomenon'. I. stresses that there is always a strong connection between text and context, and argues that, in general, the inscriptions containing dice oracles and alphabet oracles were erected by members of the city élites on their own initiative in the context of euergetism and are not to be connected with any civic policies; they were usually addressed at the lower middle classes who had no access to the great oracular centers on the west coast. In spite of these common traits there were differences that can be explained by the different spots where the oracles were set up. This is exemplified by a selection of several texts, on the basis of which I. attempts to demonstrate four different contexts. **(1) Public space.** At Kremna in Pisidia (a Roman colony), an oracle was erected by an élite family (*I.Pisid.Cen.* 5; J.Nollé, *Kleinasiatische Losorakel* (see *SEG* LVII 2158) 68-77; ph.). Despite its location in a public space there is no connection with the institutional life of the colonia; instead, the oracle served as a means of communication of the Roman élite with the, mostly Greek, population and with traders and merchants. – **(2) Funerary context.** Two inscriptions from Olympos and from Oinoanda in Lycia were inscribed at the burial places of prominent families (Olympos: *TAM* II 947; Nollé, *op.cit.* 239-242; Oinoanda: Nollé, *op.cit.* 247/248). Here the deceased fulfilled a role as intermediaries of divine oracles. – **(3) City gates.** An oracle was inscribed at the entrance to a military settlement (at the modern village of Sülüklü Kale) in the territory of Adada in Pisidia (Nollé, *op.cit.* 231-239; Greek text of LL. 1-5). The quotation of Homeric verses and the use of different meters was supposed to demonstrate the Greek education of Ἀντίοχος and Βιάνωρ who had the text inscribed. – **(4) Sanctuaries.** In the vicinity of a cult cave at Tymbriada in Pisidia an alphabet oracle was inscribed (*SEG* XXXVIII 1328; Nollé, *op.cit.* 266-269). Its inscription may well have to be connected with the 'hellenization' of the cave sanctuary and the society, through which the city eventually gained membership in the Panhellenion.

2202. Religion. Cult epithets in Lykophron's *Alexandra* and inscriptions. S.Hornblower, *CQ* 64 (2014) 91-120, emphasizes 'therelevance of epigraphy to the unravelling of some of the famous obscurity [of divine epithets] of Lykophron' (92). Lykophronian epithets are usually adjectives (ethnics included) and sometimes substantives. The question is whether and, if so, which

Lykophronian cult epithets 'are rooted in reality' (107). H. focuses on 'the more obscure epithets in the poem' (109). We single out the following deities with their Lykophronian epithets and their epigraphic parallels: Ἀθηνᾶ Βουδεία: *SEG* XXXVI 1116 (month Βουδίων) and XLIV 992 (connection with Thessalian Athena Boudeia); Ἀθηνᾶ Παλληνίς: *IG* I³ 369 and 383; Ἀφροδίτη Καστνία: *SEG* XVII 641 (Ἀφροδεῖται Καστνιήτιδες); Ἀπόλλων Κερδῷος: *Syll.*³ 543; attested in Thessaly; not 'god of gain' but 'Le Rusé'; cf. J.C.Decourt's article on 'Les cultes thessaliens dans l'Alexandra de Lykophron', in C.Cusset, E.Prioux (edd.), *Lycophron: éclats d'obscurité* (Paris 2009) 377-391; Ἀπόλλων Λέψιος/Λέψιευς: *SEG* XVIII 386; Ἀπόλλων Τερμινθεύς: *Syll.*³ 633 (Ἀπόλλων Τερβινθεύς); Ἀπόλλων Ὑλάτης: *I.Kourion* 49/50 and 105-126; Διόνυσος Σφάλτης: *SEG* XIX 399 (Σφαλεώτας ἄναξ); Διόνυσος Ταῦρος: *SEG* XXXII 552; Ἑρμῆς Κάδμιλος: *SEG* XXXII 1077 ([Καδμ]ίλου; 'the restoration — is very optimistic'); Ζεὺς Γογγυλάτης: *IG* X.2.1.259 (*SEG* XXX 622; Ζεὺς Διόνυσος Γόνγυλος); Ζεὺς Κώμυρος: *I.Stratonikeia* 172, 203, 205, 309 (τὸ Κομύριον; τὰ Κομύρια); *I.Iasos* 632 (Κυμώριος in Bargylia); Ἡρακλῆς Παλαίμων: *IG* VII 2874; Κασσάνδρα (Ἀλεξάνδρα) (in southern Italy; connection with Sparta via Tarentum): cf. Alexandra as epithet of Kassandra in Amyklai near Sparta (Pausanias, Hesychios); *Syll.*³ 632 (temple of Alexandra at Amyklai); *SEG* XLVI 397; LII 352/353 (cult of Kassandra and Agamemnon).

2203. **Religion. Cults of Egyptian deities: Bibliographical survey.** In L.Bricault, R.Veymiers (edd.), *Bibliotheca Isiaca* III (Bordeaux 2014) 139-195, L.Bricault publishes his 'Supplément III', containing references to and brief summaries of studies on inscriptions in *RICIS*, and new texts published after the appearance of *RICIS*, with Indices and Concordances. For *RICIS* cf. *SEG* LV 2071.

2204. **Religion. Cults of Egyptian deities in the Seleukid empire.** J.Ma, in L.Bricault, M.J.Versluys (edd.), *Power, politics and the cults of Isis* (Proceedings of the V[th] International Conference of Isis studies, Boulogne-sur-Mer, Octobre 13-15, 2011; Leiden/Boston 2014) 116-134, discusses the spread of 'cultes isiaques', their relations with Seleukid power and the nature of that power/empire. For that purpose he discusses in considerable detail the following inscriptions (Greek texts; occasional translations of parts of the text): 1) *I.Didyma* 424 (*RICIS* 304/1101): list of precious vases, previously belonging to other sanctuaries but ultimately captured by Seleukos I, and sent by him to the temple in Didyma; one of them carries the inscription Ὀσ[ίρ]ιδος (rather than Θέμιδος: see p. 120, although on 121 M. writes: 'Je m'avoue de fait être tenté par la *lectio facilior* et penser retrouver Thémis') and may have been captured in 306 B.C. by the Antigonids Antigonus and Demetrius in Egypt; why Osiris figures in the list of Seleukos' gifts is not explained by M., who restricts himself to the god being 'parfaitement approprié dans le cadre d'une offrande religieuse de grande envergure' (122); 2) *I.Smyrna* 765 (*RICIS* 304/0201): dedication of Συνανουβιασταί to Ἄνουβις for the benefit of βασίλισσα Στρατονίκη, the wife of Seleukos I and Antiochos I; comment on the patronymics Λουλαναβος (L. 16) and Λουλαβηλος (L. 18), probably both of Babylonian origin; speculations about how this private cult 's'inscrit — dans la culture religieuse et politique de Smyrna' (125); 3) *I.Estremo Oriente* 280 (*RICIS* 405/0101; area of Gorgan in Hyrcania): manumission of a slave (and his belongings) by means of consecration to Σάραπις and deposition of the deed in his temple, for the benefit of King Antiochos I and Queen Stratonike: 'un acte de loyalisme' (128); no relation between Sarapis and 'le dieu Satrape, Ḫšatrapi'; originally worshipped in a private and later in an official public cult; 4) *IGLS* 1261 (*RICIS*

402/0301; Laodikeia-on-the-Sea): private sanctuary of Sarapis and Isis; dedicators are to pay for the right to place a statue and are legal owners of the statues but not of the τόποι on which the statues are erected; comparison with Tacitus who reports that Sarapis was brought to Egypt under Ptolemy III from Syrian Seleukeia. For the cult of Egyptian gods in Syria see our lemma no. 1553.

In a brief epilogue M. discerns 'une culture d'empire' and considers the 'présence isiaque' 'ténue, étendue et précoce' (133).

2205. **Religion. Cults of Egyptian deities: Isis and Sarapis as healing gods.** L.Bricault, in L.A.Guichard, J.L.G.Alonso, M.P.de Hoz (edd.), *The Alexandrian Tradition. Interactions Between Science, Religion, and Literature* (Bern 2014) 98-114, discusses the mainly literary and papyrological evidende for the perception of Isis and Sarapis [redacted] healing gods (cf. *SB* 1054-1056, 3751) and comments on the cult of Ἶσις ἡ ἐν Μενούθι (*I.Porto* 9, 18) as a protective goddess.

2206. **Religion. Cults of Egyptian deities: Serapis.** In *Bibliotheca Isiaca* III (cf. our lemma no. 2203) 207-244, R.Veymiers publishes a second supplement to his monograph on Serapis featured on ancient gems (cf. *SEG* LIX 2040; for the first supplement cf. that same lemma in fine).

2207. **Religion. Dedications to double deities.** J.Wallensten, *Kernos* 27 (2014), 159-176, examines three dedications to 'double deities' (i.e. deities whose name combines two divine names) from Hellenistic Delos: Ἀστάρτη Παλαιστίνη Οὐρανία Ἀφροδίτη (*I.Délos* 1719; by a banker from Askalon), Ἀστάρτη Παλαιστίνη Ἀφροδίτη Οὐρανία (*I.Délos* 2305; by a man from Askalon), Ἶσις Σωτεῖρα Ἀστάρτη Ἀφροδίτη Εὔπλοια Ἐπήκοος and Ἔρως Ἀρφοκράτης Ἀπόλλων (*I.Délos* 2132). The peculiar feature of these dedications is that they associate deities of different cultural origins. The divine names denote 'single integral recipient deities and not several separate gods' (166). After examining the various possible meanings of such combinations (association of different gods, assimilation of gods, creation of a new god, translations of divine names), she tentatively argues that these gods were not 'new syncretistic deities'. She places the emphasis not on the syncretistic nature of the gods but on the syncretistic behavior of the dedicant, who are 'consciously using their knowledge of various cultures in interaction, and they are communicating in terms to be intelligible to as many as possible, gods and humans alike' [for this mentality cf. the prayer of Lucius to Isis in Apuleius, *Metamorphoses* 11.2, Chaniotis].

2208. **Religion. Emperor cult: High priests in the Greek East.** *SEG* LII 1951, LVI 2135, LX 2003; cf. our lemma no. 1376. On the basis of legal texts (especially Modestinus, in *Dig.* 27.1.6.8 and 14 [Greek text, English translation]), inscriptions and coins, M.Vitale, *Med.Ant.* 17 (2014) 287-308, re-examines the organization of the Imperial cult in the eastern provinces of the Roman Empire. The cult, based on the Hellenistic ruler cult, was established in Asia Minor under Augustus. The ἐπαρχεῖαι, i.e. in many cases sub-divisions of a provincia (cf. *SEG* LXII 1832), were responsible through their κοινά, i.e. the 'federations' of the cities of the ἐπαρχεῖαι and their assemblies. He argues for the identity of the offices of high-priest (ἀρχιερεύς) and of president of the respective koinon (e.g., ἀσιάρχης,

παφλαγονιάρχης). On 302-307, V. provides a list of the attested titles of the high priests and presidents of the 'federal' assemblies in the eastern provinces. [Cf. now also A.Kolb, M. Vitale (edd.), *Kaiserkult in den Provinzen des Römischen Reiches* (Berlin, Boston 2016); for the priest list in Ankyra (briefly discussed by V. on 301) cf. our lemma no. 1293, Corsten.]

2209. **Religion. Festivals: 'appended festivals'.** K.Buraselis, in G.Rasmus Brandt, J.W.Iddeng (edd.), *Greek and Roman Festivals: Content, Meaning, and Practice* (Oxford 2012) 247-265, discusses the phenomenon of combining the festival of a traditional god with honors for a Hellenistic ruler. Such 'appended festivals' had double names (e.g. Διονύσια Δημητρίεια: *IG* II² 649) and allowed the cities to express loyalty without adding expenses. B. examines in detail the establishments of festivals connected with the cult of Alexander the Great (Ἀλεξάνδρεια καὶ Διονύσια in Rhodes: e.g. *SEG* XXXIX 759; 254-256), the Seleucids (τὰ Διονύσια καὶ (τὰ) Σελεύκεια: *I.Erythrai* 22, 27, 35/36, 111/112, 119; unclear in *I.Ilion* 31; Διονύσια καὶ Ἀντιόχεια: *SEG* L 1195; 250-252), and the Attalids (τὰ Σωτήρια καὶ τὰ Φιλεταίρεια: *SEG* L 1195; Διονύσια καὶ Ἀττάλεια: *SEG* XXIX 1216; a day for Eumenes at the Πανιώνια: *RC* 52; Παναθήναια καὶ Εὐμένεια: e.g. *F.Delphes* III.3.242; 252-254). The Διονύσια and Δημητρίεια in Euboia are a particular case: although they were two separate festivals, they were parts of a unified plan (*IG* XII.9.207 + Suppl.; 249/250). This phenomenon continued into the Imperial period. See the remarks of D.Knoepfler, *BE* (2014) no. 246 on *IG* XII.9.207 + Suppl.; he defends his view that the Euboian Δημητρίεια were a festival of Demeter. [There are no agonistic festivals honoring Demeter; festivals of Demeter do not carry the name of the goddess but are named after her epithets or rituals (e.g. Eleusinia, Thesmophoria, etc.); these considerations and the Athenian parallel of Διονύσια Δημητρίεια strongly suggest that the Demetrieia of Euboia were established to honor Demetrios Poliorketes; of course, the king was associated with Demeter through his name and his grain donation to Athens (Douris *FgrHist* 76 F 13), Chaniotis.]

2210. **Religion. Festivals of Artemis in Asia Minor, Hellenistic.** S.Paul, in P.Borgeaud, D.Fabiano, *Perception et construction du divin* (Geneva 2013) 237-259, provides an overview of three cults of Artemis in Asia Minor, all of which were reorganized and augmented in the late 3rd and 2nd cent. B.C. in connection with significant epiphanies of the goddess: the festival of Artemis Kindyas at Bargylia (attested in *I.Iasos* 613; *SEG* XLV 1508; L 1101), whose impact was limited to the local level (which matches the remarks of Chaniotis, pace W.Blümel, in *SEG* LXI 785); the widely popularized Leukophryena as well as the communal Eisiteria at Magnesia on the Maeander (*I.Magnesia* 16 etc.; *LSAM* 33 A-B; see i.a. *SEG* LX 1253); and the penteteric festival of Artemis Hyakinthotrophos at Knidos (*SEG* XXXVIII 812; *I.Knidos* 220). Discussion of the chronology of these dossiers; the case of Magnesia may have influenced the other two studied (253). P. concludes with general remarks on epiphanies invoked as motivations for the renewal of cult, critiquing the idea that this was a Hellenistic phenomenon ('cette prétendue évolution de la religion à la période hellénistique'; 247) rather than representing a continuity from earlier periods; the available epigraphic material is at any rate more abundant in the Hellenistic period. Any novelty may instead reside in the scale of the cultic revivals undertaken by some cities and in the emphatic representation of a particular local deity within the civic pantheon (a 'reconfiguration'), a figure who may then be perceived as assuming a 'tutelary' role.

2211. **Religion. Gods and their names in (south-eastern) Asia Minor.** M.Meyer, in J.Fischer (ed.), *Beitrag Kleinasiens* 279-294, analyzes the way in which the names and images of local and regional gods in Cilicia and Kommagene were adapted to Greek models in the Hellenistic and Imperial periods. Indigenous divinities could first be named after the place where they were worshipped and later be identified with a Greek god; cf. e.g. Ἀθηνᾶ Μαγαρσία (M.H.Sayar, in M.Meyer, R.Ziegler (edd.), *Kulturbegegnung in einem Brückenland* [*AMS* 53; Bonn 2004] 221-223 nos. 1/2); Ἀφροδίτη Κασσαλεῖτις, who occurs with a variety of names: θεὰ Κασσαλεῖτις ἐπήκοος, θεὰ ἐπήκοος (Ἀφροδίτη), Ἀφροδίτη ἐπήκοος etc. (Sayar, *loc.cit.* 239-242 nos. 35-45); (Ἄρτεμις/Θεὰ) Περασία (Sayar, *loc.cit.* 224 nos. 3/4; *SEG* XLII 1290), whose name and identification are explained in Str. 12.2.7 through a reference to Ἄρτεμις Ταυροπόλος. Sometimes, however, an identification with a Greek divinity was not as clear-cut, as an inscription from Kastabala shows where different names for a goddess are suggested (Sayar, *loc.cit.* 225 no. 5, perhaps also Περασία, see Sayar 108). This also illustrates that such identifications were often based only on a 'punktueller Vergleich'.

2212. **Religion. Hekate in the Dodekanese.** T.Chatzinikola, in *Sophia adolos* 127-144, collects the epigraphic and other evidence for the cult of Ἑκάτη in the Dodekanese (Rhodes, Kos, Chalke) and discusses her properties as a protective divinity. These properties are revealed through her association with other deities (Ἑρμῆς Προπυλαῖος, Ἀπόλλων Ἀποτρόπαιος) and her epithets (Ἐννοδία, Εὐήκοος, Μελιτεῖνα, Ποντία, Προπυλαία, Στρατία, Σώτειρα).

2213. **Religion. Henotheism.** E.Peterson, C.Markschies, B.Nichtweiß, H.Hildebrandt, *Heis theos: Epigraphische, formgeschichtliche und religionsgeschichtliche Untersuchungen zur antiken "Ein-Gott"-Akklamation* (*Nachdr. der Ausg. Göttingen 1926.*) (Würzburg 2012). This is an updated edition of E.Peterson's monumental collection of inscriptions with the acclamation εἷς θεός of 1926. Part I (v-347) contains the reprint, Part II (349-365) E.Peterson's addenda from his card file in Turin, Part III (367-581; by C.Markschies, H.Hildebrandt) addenda et corrigenda to the original edition, with a valuable collection of all epigraphic evidence after 1926, and Part IV (503-608) four unpublished articles.

2214. **Religion. Henotheism and Macrobius.** G.F.Chiai, in A.Fürst et al. (edd.), *Monotheistische Denkfiguren in der Spätantike* (Tübingen 2013) 215-242, analyzes the etymological ways in which Macrobius interpreted the incompatibility between the 'Ortsgebundenheit' of the traditional gods, that is the linkage between a deity and a specific place as expressed in cult epithets such as Ἀλσηνός, Ἀξιοττηνός Δήλιος, or Λαιρβηνός (cf. Petzl, *Beichtinschriften* 3; 6; 40; 47; 51; 56; cf. also C.'s article invoked in *SEG* L 2011 [7]), and the idea of a new universal sun god (cf. *SEG* L 1225, and on the use of epithets/expressions such as ὕψιστος, εἷς θεός, cf. *SEG* L 2011).

2215. **Religion. Heroization in Asia Minor.** Cf. *SEG* LX 1940, and LXII 1223. On the basis of evidence and summarizing the chapters on Asia Minor of his unpublished doctoral thesis,

P.Carvalho, *Circé* 4 (2014) 1-22 (electronic periodical: http://www.revue-circe.uvsq.fr), examines the phenomenon of publicly according 'heroic honors' to deceased humans (known in Greece from the archaic period onwards) in Asia Minor ('héros historiques'); thus excluded is addressing the deceased as ἥρως in epitaphs. He first provides ■ catalogue of all heroized persons in Asia Minor [in which, however, he often proves himself ignorant of the most recent publications, even when corpora are concerned, and of the historical geography of Asia Minor (e.g., Sagalassos is not in Cilicia, but in Pisidia), Corsten], the first being Ἀπολλώνιος in Metropolis (*I.Metropolis* 1 [*SEG* LIII 1312, cf. LIX 1332]; 132 B.C.); an apogee was reached in the 2nd cent. A.D., and the last examples date to the 3rd cent. A.D., when heroization ceased altogether in the Greek world. C. then analyzes the identity of the heroized individuals, places heroization in Asia Minor into the wider context, and attempts to define 'heroic honors', 'heroization' and the 'historic hero', and finally draws the following conclusions: all individuals concerned were of Greek origin (or at least with Greek relations) and members of the cities' elites; the distribution of the heroization of deceased individuals across Asia Minor was not even: the regions with the most examples are Caria, Phrygia, Mysia and Ionia, whereas there are fewer in the Troad, in Lycia, Pisidia and Cilicia. Heroization manifests itself in public burial (with ἐκφορά) intra muros (in the agora or gymnasion [cf. *SEG* LX 1937]) and cultic honors (sacrifices; statues; agones) and culminates in the public recognition of the deceased as ἥρως. C. also briefly discusses a number of inscriptions in which the honorands receive (part of) the same honors without being called 'heros' [C. also includes men who were awarded τιμαὶ ἰσόθεοι among the heroes (e.g., Ἀρτεμίδωρος in Knidos [only very old publications are quoted; see now *I.Knidos* 59, and cf. *SEG* LIII 1223), but this a different category, surpassing that of heroization, Corsten], and rejects the tendency, visible in 'nombreuses études' (12), to interpret these honors ■ 'honneurs héroiques'. Official recognition as 'heros' elicits 'heroic honours' and depends on the interpretation of the city concerned; and it is the latter, as the author humbly recognizes, 'qui nous dépasse' (13).

2216. **Religion. Horses and oxen in ritual practices.** S.Georgoudi, in A.Gardeisen, C.Chandezon (edd.), *Équidés et bovidés de la Méditerranée antique. Rites et combats. Jeux et savoirs* (Lattes 2014) 29-40, offers on the basis of the literary and epigraphic evidence an overview on horses and oxen in ritual practices by discussing their presence in festivals and processions (e.g. the festivals of the Greater and Lesser Παναθήναια: *IG* I³ 375 LL.6/7; II³ 447 (*IG* II² 334 + *SEG* XVIII 13; *SEG* LXII 65*; *LSCG* 33] LL. 43/49; the procession at the festival of Ἀρτεμίρια in Eretria: *IG* XII.9.189 [*LSCG* 92] LL. 26-38), the motives behind their choice among other sacrificial animals ('la personalité du destinataire', 'les possibilités économiques et budgetaires d'une communauté', 'la question de l'écosystème', 'la capacité commerciale d'une cité' (*I.Priene* 362 = *LSAM* 39), 'les raisons de prestige' (*I.Ilion* 52 = *LSAM* 9), as well as the practice of δοκιμασία (Kos: *IG* XII.4.1.278 = *LSCG* 151A, LL. 5-19; Bargylia: *SEG* XLV 1508, L 1100/1101; LX 1096*; cf. also *SEG* LIX 2057 [see also G.Ekroth, 'Animal Sacrifice in Antiquity', in G.L.Campbell (ed.), The Oxford Handbook of Animals in Classical Thought and Life (Oxford 2014) 324-354. Stavrianopoulou].

2217. **Religion. Illumination in temples of Egyptian deities.** J.-L.Podvin, *REA* 116 (2014) 23-41, examines the evidence for lighting in sanctuaries of the Egyptian deities during festivities and daily

ceremonies. On 37-39 he collects some epigraphic evidence for this practice: *RICIS* 101/0221 (*IG* II² 4771; *SEG* XIX 190, LVII 149; Asklepieion in Athens; ■ λυχνάπτρια who is also ὀνειροκρίτης); 102/0405 (Epidauros; lamps are to be lighted when the priest invokes Aphrodite-Isis); 202/0209 (Delos; three female λαμπτηφόροι); 202/0423-0424, 0427-0428, 0431 and 0433 (Sarapieion in Delos; δαίδιον, λαμπάς, λυχνία, λύχνος δεκάμυξος, λυχνουρέοντες); 304/0802 (*I.Priene* 195; Priene; λαμπαδεία for Isis); 307/1701 (*IGR* IV 739; Eumeneia in Phrygia; λαμπαδάρχης, also priest of various deities, including Isis; does it refer to the leader of a relay-race or to torches during ceremonies for Isis?); 503/1205 (*IG* XIV 915; *I.Porto* 13 [cf. *SEG* XXXIV 1010]; Portus Ostiae; λαμπάς; πολύλυχνον); 702/0102 (*IRT* 310; *SEG* LIII 1180; Lepcis Magna; dedication of στύλους σὺν λύχνοις δυσί: 'chandelier à deux lampes').

2218. **Religion. Jewry. Biblical quotations in Judaeo-Greek inscriptions.** P.van der Horst, in B.J.Koet, S.Moyise, J.Verheyden (edd.), *The Scriptures of Israel in Jewish and Christian Tradition: Essays in Honour of Maarten J.J. Menken* (Supplements to Novum Testamentum 148; Leiden 2013) 363-376 (= id., *Studies in Ancient Judaism* -- [see our lemma no. 2219] 66-79), surveys biblical quotations in the Judaeo-Greek epigraphical record. He distinguishes between the following categories: **1)** recurrent biblical quotations: The text of 1 Sam 25:29, the favorite biblical quotation on Jewish tombstones in the Middle Ages and later, appears already in Late Antiquity in a free quotation in *SEG* XIX 905 LL. 4-6 (M.Schwabe - B.Lifshitz, *Beth She'arim II: The Greek inscriptions* (New Brunswick 1974) no. 130; Beth She'arim; Imperial period) in the sense of 'being bound in the bundle of (eternal) life' (ἔσηται ἡ ψυχὴ ὑμῶν ἐχομένη ἀθανάτου βίου). The text of Prov 10:7, with variations, began to gain popularity in the same period, ■ is demonstrated by the three instances from Rome (all from the 3rd cent. A.D.): *JIWE* II 112 (μνεία δικαίου εἰς εὐλογίαν), 307 (μνήμη δικαίου σὺν ἐγκωμίῳ); *IJO* I 253 Cre3 (μνήμη δικαίας εἰς αἰῶνα); **2)** less common and unique quotations: Num 16:22 and 27:16 (ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός) attested in *IJO* I 242 Ach 70-71 (= *I.Délos* 2532; 2nd/1st cent. B.C.); Ps 136:25 (ὁ διδοὺς τροφὴν πάσῃ σαρκὶ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ) attested in *IJO* II 153 (= *I.Iznik* 615; *SEG* LIV 1251*; Imperial period); Isa 40:31 (οἱ ὑπομένοντες τὸν Θεὸν ἀλλάξουσιν ἰσχύν) attested verbatim in *CIIP* II 61-62 (Kaisareia; 4th cent. A.D.). van der Horst excludes *IJO* I 93-95 Mac13/14 (= Feissel, *Recueil* 292/293; Thessalonike, 4th cent. A.D.; Κύριος μεθ' ἡμῶν) which has been interpreted as a paraphrase of Ps 45:8 and 12, but not attested elsewhere on Jewish monuments, and thinks instead that the phrase is very much like a traditional Christian liturgical formula; **3)** references to biblical passages (Deut 27-28; Zech 5:1-4) and even mentions of a biblical book by name: this category includes solely epitaphs of Phrygia (Akmonia: *IJO* II 172-176; Apameia: *IJO* II 179; Laodikeia: *IJO* II 213; all 3rd cent. A.D.) with curses against tomb violators which refer to those in Deut 27-28 (e.g. *IJO* II 173 = *MAMA* VI 335: ἀραὶ ἐν τῷ Δευτερονομίῳ γεγραμμέναι), to τὸν νόμον οἶδεν τῶν Ἰουδαίων (*IJO* II 179 = *SEG* LXII 1116*) or to the Septuagint version of Zech 5:2-4 (*IJO* II 175-176: ἀρᾶς δρέπανον).

2219. **Religion. Jewry. Collection of studies.** P.W.van der Horst, *Studies in Ancient Judaism and Early Christianity* (Leiden 2014), is a collection of 24 articles published previously between 2006 and 2014. For the three contributions which bear on Greek epigraphy, see our lemmata nos. 2218, and 2128. Index of inscriptions and papyri on 294/295.

2220. **Religion. Lead curse tablets.** P.Ceccarelli, *Ancient Greek Letter Writing* - - - (see our lemma no. 2162) 47-56, discusses the question of the possible connection between lead curse tablets (judicial prayers and κατάδεσμοι) and letters also written on lead (see our lemma no. 2163), beyond the use of the same material, by focusing mainly on similarities 'in the phraseology, that is, in the way the message in the two types of document is formulated' (47). Though an epistolary subtext to the curses can be discerned (the use of the term ἐπιστολή [*IG* III, App. 102/103; translation]; the names of the Underworld deities written on the external part of the lead sheet [*IG* III, App. 107 (translation LL. 1-5), *IG* XII Suppl. 574, E.Ziebarth, *Neue Verfluchungstafeln aus Attika, Boiotien und Euboia* (Berlin 1934) no. 26]; the motif of πέμπω δῶρον to the gods of the Underworld associated with a letter [*IG* III, App. 99 (translation); *SEG* XXXIV 952]; the attention given to the writing and reading [*IG* III, App. 52; 67; *SEG* XLIII 434]), their formulae do not reproduce those of ancient letters and the curse writer, unlike a sender, is reluctant to name herself or himself. 'This implies that even if the distinction between 'straight' κατάδεσμοι and judicial prayers is worth maintaining ..., there is indeed a 'borderland', a fairly consistent grey area between the two' (53).

2221. **Religion. Leges sacrae.** *SEG* LX 2015. A.Petrovic, I.Petrovic, in *Öffentlichkeit* 626-628, argue that the type of authority issuing or prescribing a sacred regulation (e.g. *LSAM* 16 [= *SEG* LV 1323] L. 4: νόμον εἶναι Γαμβρειώταις; Lupu, *NGSL* 2 [= *I.Eleusis* 85; *SEG* XXVIII 103, LXIII 103*] LL. 18-21: ἐψηφίσθαι τοῖς δημόταις; 4 [= *SEG* XXXVI 267, LV 308*] LL. 7: ἀπαγορεύει ὁ θεός;) affects both the content and the textual form of a regulation.

2222. **Religion. Magic: witchcraft and divine vengeance in cases of (untimely) death.** *SEG* LVII 2172, LX 2024. Continuing his earlier contributions to the topic F.Graf, in K.Stratton, D.S.Kalleres (edd.), *Daughters of Hecate. Women & Magic in the Ancient World* (Oxford 2014) 387-417, analyses Greek and Latin literary, epigraphic, and papyrological evidence on sorcery accusations in relation to a sudden and unexpected death or a sudden and unexpected crisis by focusing on the gender structure behind these texts. His analysis of the evidence (*GV* 1875 [= Bernand, *Inscr. métriques* 46; *SEG* LI 2097 [translation]; *I.Side* 206; *IG* XII.8.540; *I.Délos* 2532 [= *Syll.*³ 1181 = *CIJ* 725]) reveals that witchcraft was thought to be a more likely cause of death than a violent killing. But the number of epigraphic attestations does not seem to justify the view that ancient societies, both in Greece and Rome, easily yield to accusations of witchcraft, and even if they did, they remained mostly on the level of suspicion, rumor, and gossip (discussion on pp. 398-402 of the grave curses [*GV* 1313 = Bernand, *Inscr. métriques* 102 = *SEG* LV 1854 (translation); Strubbe, *Arai Epitymbioi* 53; *SEG* VI 786 (XXXVII 1318) and of the accusations of pharmakeia (*I.Knidos* 154; Petzl, *Beichtinschriften* 69 = *TAM* V.1.318; *SEG* XLIX 639-641 [private enquiries in Dodona; *SEG* XLI 981, LXII 881 = Merkelbach-Stauber, *SGO* I 03/02/01 [public enquiry in Ephesos]) without being brought up in court, and that the gender of the alleged witch/sorcerer was not a special concern. See also our lemmata nos. 2133 and 2256.

2223. **Religion.** Μήν [redacted] **a healing god in Asia Minor.** Cf. *SEG* LIII 2243, and LX 1071. E.Piguet, in *Deus Medicus* 263-284, argues (contra C.Nissen, *Entre Asclépios et Hippocrate*, summarized in *SEG* LX 1071) against the concept of Μήν as a healing deity. After pointing out that there are, besides Asklepios, hardly any real 'healing gods' in the Greek world (264-268), she embarks on an examination of Μήν in Lydia and Phrygia (268-276; cf. *SEG* LVIII 1837), in Antiochia ad Pisidiam, and in the sanctuary at Karoura near Laodikeia on the Lykos (276-282). She concludes that Μήν heals only those illnesses that he had caused himself beforehand as a reaction to impiety: 'Mèn est en effet le dieu qui provoque la maladie, autant que celui qui la guérit'.

2224. **Religion. Orphic lamellae and the epistolary format.** P.Ceccarelli, *Ancient Greek Letter Writing* - - - (see our lemma no. 2162) 53-56, deals with the question of a possible comparison between the group of documents labelled as 'Orphic' and letters. After a survey of the 'short' lamellae (*SEG* XLII 619 [XLVIII 819]; XLVIII 1227; LII 607; 649; *I.Cret.* II.XII.31bis [*SEG* XXXVIII 898]; translation; cf. *SEG* XXXVII 497A-B, LIX 603) C. argues that the texts that contain only the name of the deceased should be understood as declarations of identity addressed (or dedicated) to the god. Moreover, the verb χαίρειν in some of the texts may be understood not as a greeting, but rather as 'an invitation to the gods to rejoice over the gift of a golden lamella and of the person now dead' (55).

2225. **Religion. Restrictions and prohibitions about access of animals in sanctuaries.** Cf. *SEG* LIII 2144 and 2336. A.Brugnone, A.Dimartino, in *Epigrammata* 2, 101-35,collect and analyze the epigraphic evidence on restrictions and prohibitions against the access of animals in sanctuaries and relevant sacred areas (including a longer discussion (106-116) of *IG* IV 557 [*LSCG* 57; *SEG* XL 325*]; V.2.3 (*IPArk* 2; *SEG* LXIII 321*]; XII.1.677 [*Syll.*³ 338; *LSCG* 136], *LSCG* Suppl. 15 [*SEG* XLVIII 117). The need to regulate the access of animals to the sanctuary seems to start from the end of the 5th cent. B.C. with a concentration in the area of the Aegean. This may suggest that the enactment of such prescriptions corresponded to some geographical and historical needs: land for grazing in this area was rarer, and a great part of the lands available in the 5th and 4th cent. B.C. was intended for the cultivation of cereals. As a result, the difficulty of finding food for livestock often induced citizens and foreign residents to try to take advantage of sacred land.

2226. **Religion. Rituals around statues.** S.Montel, *Revue de l'histoire des religions* 231 (2014) 729-744, deals with (ritual) operations around the setting of divine images (cult statues and votive offerings) and honorary statues in open and closed spaces (*LSAM* 13, 33; *SEG* XXVIII 953, LVIII 1879; XLI 1003), mainly from an archaeological point of view.

2227. **Religion. Ruler cult and Euhemerus of Messene.** F.Muccioli, in S.G.Caneva, S.Paul (edd.), *Des hommes aux dieux: processus d'héroïsation et de divinisation dans la Méditerranée hellénistique*, *Mythos* 8 (2014) 13-33, discusses on the basis of (mainly) literary and epigraphic evidence the ruler cult – with focus on its beginnings (Alexander, Seleukos I, Demetrios Poliorketes) – in connection with the ***Hiera Anagraphe*** of Euhemerus. M. concludes that Euhemerus should be interpreted

within his own historical context by taking into consideration the literary polemics against the cults of the Diadochs and more generally against all cults of persons after Alexander.

2228. **Religion. Sacred land.** With N.Papazarkadas' book *Sacred and Public Land in Ancient Athens* (*SEG* LXI 40) as his starting point, D.Rousset, *JHS* 133 (2013) 113-133, revisits the controversial issue on whether the Greeks made a clear distinction between sacred land and public land. R. critically reviews the three criteria used by Papazarkadas for classifying landed property as sacred: the prohibition or authorization to cultivate sacred land, the use of revenues for cultic purposes, and the inalienability of sacred land. Adducing literary sources and inscriptions both from Athens and other cities (*inter alia*, *IG* II² 447, 1035, 1198, 1206, 2492; *IG* XI.2.162; *SEG* III 359; XXXVIII 658; LII 104; *Agora* XIX L6, L9-12; *I.Kyme* 17; *Syll.*³ 953), R. rejects the view that a rigid distinction between sacred and public land can be made. He expresses doubts on whether the consecration of land to a god made it inalienable, arguing that the properties consecrated to the gods did not belong to a 'moral person' who was legally distinct from the city or one of its subdivisions. He also highlights the importance of the administration of revenues of sanctuaries by civic officials and priests, and examines the relevant terminology (ἱερόν, ὅσιον, δημόσιον, δημοτελές, δημοτικόν, κοινόν). An important argument for R.'s view is the existence of the expression ἱερὰ καὶ δημοσία/δαμοσία χώρα (*IG* VII 2446; IX.1.87; XII.4.866; *SEG* XLI 282; 125-127), i.e. land that was defined simultaneously as 'sacred and public'. R. also considers cases of disputes concerning the status of land. In the conflict between Miletos and Herakleia under Latmos (*Milet* I.3.150= *Syll.*³ 633) the Milesians claimed that the disputed land was sacred to Apollo (ἱερὰν ὑπάρχουσαν τοῦ Ἀπόλλωνος), whereas Herakleia claimed that the disputed land was part of a certain area that they described τῆς Κισαρίδος καὶ τῆς πρὸς τῶι Κυκλωπείωι καὶ τῆς δημοσίας καὶ ἱερᾶς; from this R. infers that these two definitions correspond to legal categories that were different between the cities; he finds a similar difference in the treaty between Pidasa and Miletos (*Milet* I.3.149 LL. 28-30; 127). Other evidence adduced by R. for the joint ownership of land by a god and a city includes the following texts: *IG* VII 1786; XIV 645; *F.Delphes* III.4.77; *Syll.*³ 609/610; Hatzopoulos, *Macedonian Institutions* II nos. 54/55 *MAMA* IX 8/9. Finally, R. argues that although the distinction between sacred and public finances made by L.Migeotte in numerous studies is valid, there are counter-examples and this distinction was not universal (discussion of *Syll.*³ 672 and *SEG* LVII 576 [LXIII 424*] LL. 7-20; 130-132). R. concludes that the picture was relatively varied, leaving room for separateness between the sacred and the public sphere and for cases where sacred property was included within public property. [A summary cannot do justice to this dense, cautious, and important study. R. is right in urging caution and the rejection of generalizations; he is also right in pointing out that the status of land, as sacred or public, is part of the wider phenomenon of transfer of property to the gods, whether this property is land, movables, or slaves. The sometimes ambiguous state of property is nicely expressed e.g. by a rooftile from Sparta designated as δαμόσιος Ἀθανᾶς (see our lemma no. 242), i.e., public, but still belonging to a sanctuary of Athena. However, some of the inscriptions adduced by R. against the distinction between sacred and public land seem rather to confirm its existence. First, the expression ἱερὰ καὶ δημοσία/δαμοσία χώρα should be used with caution; in my view, it is only used in order to distinguish land that was not in private ownership or in the ownership of associations: this very expression confirms the distinction between ἱερὰ and δημοσία χώρα. Second, in the treaty between Miletos and Herakleia one may argue that the difference was not between legal categories but between competing claims; both cities knew the category of ἱερὰ χώρα; their difference was about the original status of that land (Miletos: ἀποφαίνο[υ]σιν εἶναι τῆς Μυησίας ... εἶναί φασιν τῆς Τηΐας; Herakleia: (εἶναι) τῆς Κισαρίδος etc.). The situation is similar to that of a dispute between Itanos and Hierapytna about land near the sanctuary of Zeus Diktaios (*I.Cret.* III.iv.9). The two parties made different claims; they did not use different categories. The Hierapytnians claimed that the land was sacred (L. 49: χώραν εἶναι ἱερὰν τοῦ Ζηνός), the Itanians that it was theirs (L. 77: περὶ χώρας τῆς αὐτῶν). Thirdly, in the case of the Milesian treaty with Pidasa the text unambiguously distinguishes between property of the gods and property of the people: ἱερὰς κτήσεις καὶ δημοσίας καὶ ἃν τινες ἄλλαι προσγίνωνται τοῖς θεοῖς ἢ τῶι δήμωι; there can be no doubt about this: the ἱεραὶ κτήσεις are those aquired by the gods, the δημόσιαι those acquired by the people. The two proprietors are distinct. Finally, the administration of sacred property by a community does not change the fact that a divinity was regarded as the sole proprietor. The typical situation is reflected in the two deme decrees concerning quarries in Eleusis (*SEG* XXVIII 103 = *I.Eleusis* 85). The status of the quarries must have been disputed, until a decree established their status (LL. 22-24: ἐπ[ειδὴ ...] εἰσὶν ἱεραὶ τοῦ Ἡρακλέως τοῦ ἐν Ἄκρι[δι]) and they were returned to Herakles (cf. LL. 2/3: εἰσηγήσατο ... ἀποδόσθαι τῶι θεῶι); after this status was established, the revenues were used for sacrifices; that the funds were administered by the demos of the Eleusinians did not make Herakles' property public, Chaniotis.]

2229. **Religion. Sacred truce.** M.Theotikou, *Die ekecheiria zwischen Religion und Politik. Der sogenannte "Gottesfriede" als Instrument in den zwischenstaatlichen Beziehungen der griechischen Welt* (Münster 2013), offers a study on the topic of 'sacred truce' based on literary, epigraphic and numismatic evidence. The book is divided into two main parts: In Part I ('Sprachhistorisch-philologischer Teil'; 11-62) the terminology (ἐκεχειρία; σπονδαί; ἱερομηνία; ἀποφράδες ἡμέραι; ἱερὰ ἡμέρα/ἱερὸς μήν) is systematically examined. In Part II (63-357) the historical development of the sacred truce is traced, from the emergence of the concept of truce to the great Panhellenic festivals (Olympia, amphictyony of Samikon, Pythia, Isthmia, Nemea, and Eleusis), to the regional festivals in Classical times (Athens, Sparta and Delos) and to the richly documented festivals of the Hellenistic and Roman periods. T. seeks to demonstrate that the ekecheiria is subject to a change of meaning over time: while personal protection and interruption of wars were initially the main content of the regulations, the institution was increasingly used for regional and local festivals to prescribe the interruption of all administrative and legal activities during the festival days. See also her article in E.Olshausen, V. Sauer (edd.), *Mobilität in den Kulturen der antiken Mittelmeerwelt* (*Stuttgarter Kolloquium zur Historischen Geographie des Altertums II, 2011* (Stuttgart 2014) 489-504, in which T. deals with the inviolability of pilgrims due to ekecheiria-stipulations for pilgrims from the Archaic to the Hellenistic period (cf. *SEG* XLVII 2336).

2230. **Religion. Seleucid dynastic cult.** P.P.Iossif, in G.Gnoli, F.Muccioli (edd.), *Divinizzazione, culto del sovrano e apoteosi* (Bologna 2014) 140-146, discusses the πρόσταγμα of 193 B.C. in three copies (Robert, *OMS* V, 469-484 from Kermanshah; Robert, *Hellenica* VII, 5-22, from Laodikeia-Nehavand; *RC* 36 from Eriza) as the sole direct source of Seleucid dynastic cult.

2231. **Religion. The associations of Σαραπιασταί.** Cf. *SEG* LVI 2132. L.Bricault, in *Le myrte* (cf. our lemma no. 1642) 41-49, collects 22 inscriptions attesting associations of Σαραπιασταί (and Συνσαραπιασταί at Thasos), presented in tabular form at p. 49 with references to *RICIS*: all come from

the Aegean area and date from the late 3rd cent. B.C. to the mid-1st cent. A.D.; the associations are denoted internally as θίασος, κοινόν, and σπεῖρα. The decree *IG* II² 1292 (*RICIS* 101/0201), on which B. provides detailed commentary, suggests an association of at least 45 regular members, or up to 80 including officials; absence of patronym and demotic suggests that the members were perhaps metics, contrary to the case at Rhamnous in *SEG* XLIX 161 (LVII 136*; *RICIS* 101/0502; Petrakos, *Δῆμος τοῦ Ραμνοῦντος* 59); noteworthy is the lack of women, apart from the προερανίστρια in the Athenian decree, and the lack of priests. B. emphasizes the flexibility of the groups' structure as 'voluntary associations' and the ritual meal as focal point; even if the associations did not participate in the official cultic celebrations of cities, their internal structure resembles 'répliques miniatures' of the πόλις.

2232. **Religion. The cult of Anahita in western Asia Minor.** Cf. *SEG* XXIX 1152 and LIII 2215. Starting from *TAM* V.1.64, in which Ἀναεῖτιν τὴν ἀπὸ τοῦ ἱεροῦ ὕδατος (Ll. 5/6) is invoked (see our lemma no. 1195), A.Klingenberg, *Orbis Terrarum* 12 (2014) 157-166, argues that the cult of Anahita/Anaitis was established in western Asia Minor through private initiative; one reason for its success was the nature of the landscape that suited the Iranian perceptions of the goddess well.

2233. **Religion. The cult of Arsinoe Philadelphos.** *SEG* LXIII 1838. S.Caneva, in T.Gnoli, F.Muccioli (edd.), *Divinizzazione, culto del sovrano e apoteosi. Tra Antichità e Medioevo* (Bologna 2014) 85-115, discusses the wide geographical spread and persistence of this cult as 'a long-standing and multipolar network ... of a plurality of nodes' corresponding to 'different social agents' such as the royal family and court at Alexandria, Greek and Egyptian priests, Ptolemaic and local officials, and private individuals, based on the fragment of Satyrus, *On the Demes of Alexandria*, and on a catalogue of 58 'small altars, stone blocks, and vessels' attesting to the cult (appendix, 109-115); selected Greek texts. Throughout, the role of 'localized groups and individuals' is stressed. Variations in formulary, such as the epithet θεά for Arsinoe attested thus far only in Egypt, may be due to individual preferences. The inscribed faience *oinochoai* depicting a female figure making a libation at an altar, of which the best-preserved example is M.L.Strack, *Die Dynastie der Ptolemäer* (Berlin 1897) 223 no. 25 (D.Burr Thompson, *Ptolemaic Oinochoai and Portraits in Faience. Aspects of the ruler-cult* [Oxford 1973] 125/126 no. 1; catalogued at 110 no. 5, with three less complete examples ibid. nos. 6-8, 113 nos. 39/40), is best interpreted as overlapping with rituals performed by individual worshippers in front of the doorways of houses, indicated particularly by depictions of the *agyieus*-pillar.

2234. **Religion. The cult of Isis in Asia Minor.** On the basis of coins and inscriptions, J.-L.Podvin, in G.R.Tsetskhladze (ed.), *The Black Sea, Paphlagonia, Pontus and Phrygia in Antiquity: Aspects of Archaeology and Ancient History* (Oxford 2012) 207-211, and id., in G.R.Tsetskhladze et alii (edd.), *The Bosporus: Gateway between the Ancient West and East (1st Millenium BC-5th Century AD). Proceedings of the Fourth International Congress on Black Sea Antiquities, Istanbul, 14th-18th September 2009* (Oxford 2013) 167-172, gives an overview of the cult of Isis in Pontos and Paphlagonia (2012) as well ■ in the Troas, Mysia and Bithynia (2013).

2235. **Religion. The cults of Kabeiroi and the Megaloi Theoi.** E.Cruccas, *Gli dei senza nome: Sincretismi, ritualità e iconografia dei Cabiri e dei Grandi Dei tra Grecia e Asia minore* (Rahden 2014), offers a comprehensive study on the cults of Κάβειροι, the Μεγάλοι Θεοί and of other divine and semi-divine characters of the same cultic horizon (Διόσκουροι, Κουρῆτες, Κορύβαντες) by collecting all the relevant literary, epigraphic, iconographic and archaeological data. The book is divided into two main parts: The first part (19-59) consists of the analysis of the cult in its essential components (onomastics, origins and iconography, function), while the second (61-243) contains a vast catalog of the attested evidence. The data is organized geographically by region, covering first the information for the great sanctuaries, starting from the Peloponnese (area I) through central Greece (area II), Cyclades (area III), Macedonia and Thessaly (area IV), Thracian Chersonesos, Thrace and islands (area V), Black Sea (area VI), Troas, Mysia, Lydia, and Ionia (area VII), Karia (area VIII), Phrygia, Pisidia, Lycia, and Cilicia (area IX), Crete (area X), and North Africa (area XI). Each section provides a narrative of the site, excavations and finds including the epigraphic ones ■ well ■ bibliographies organized by categories. This is followed by a second presentation, in the same geographic order, of all the evidence for cults beyond the great sanctuaries. General conclusions (245-249), full indices, photos, maps with the attestations and synoptic tables as well ■ summaries in German and English.
C. argues that the cult of Kabeiroi can be considered as having its roots more generally in the East, with the earliest evidence coming from Lemnos and Thebes. The diffusion to the east is most evident during the Hellenistic period, accompanied by increasing 'Hellenization' of these originally non-Greek gods. The designation Megaloi Theoi comes as a consequence of that 'Hellenization' ■ well as the equating of the gods to Hades, Persephone and Demeter. The other divine and semi-divine characters 'while maintaining substantial autonomy [...] are, in many of the analysed cases, in the sphere of competence of the Cabiric religion' (300) due to similarities with the Kabeiroi and the Dioskouroi in the mythology, the iconographic representations and the cult practices.

2236. **Religion. The cult of 'The Senate' (Σύγκλητος).** G.Schörner, in G.de Kleijn, St.Benoist (edd.), *Integration in Rome and in the Roman world* (Proceedings of the Tenth Workshop of the International Network Impact of Empire. Lille, June 23-25, 2011) (Leiden/Boston 2014) 217-242, focuses primarily on the iconography of Σύγκλητος on coins of cities in Asia Minor. Initially (under Tiberius) Σύγκλητος is represented as ■ young man with long hair, in spite of the corresponding legend Ἱερὰ Σύγκλητος, and Roman influence was strong; later the poleis decided to change the iconography: the senate was represented as a woman, with or without veil, just like the personification of the local urban βουλή: 'Die Senatsgottheit wird - - - in das kleinasiatische religiöse System integriert bzw. ist ein integrierter Bestandteil dieses Systems'. On 233/234 brief reflections on Vibius Salutaris' foundation in Ephesos (*I.Ephesos* 27; *SEG* XLI 974*): the statue of Σύγκλητος is closely linked with that of the local Βουλή and is mentioned immediately after that of the emperor and his wife. In an Appendix on 241/242 a tabular survey of all of the statues, with their weights and the material they are made from.

2237. Religion. The cult of the Twelve Gods in southern Asia Minor. *SEG* XLIV 1146. J.-S.Balzat, *Chiron* 44 (2014) 256-258, argues that the cult of the Δώδεκα Θεοί, depicted on reliefs in Lycia and in the plain of Elmalı (north of Classical Lycia), is not Lycian but 'rooted in the plain of Elmalı' and 'spread to Central Lycia'.

2238. Religion. The use of gold in ritual practices. S.Georgoudi, in M.Tortorelli Ghidini, *Aurum. Funzioni e simbologie dell'oro nelle culture del Mediterraneo antico* (Rome 2014) 249-274, analyses the use of gold in the religious sphere by surveying its attestations in the literary and epigraphic sources. She discusses: dedications of objects as attested in the treasures of sanctuaries (Acropolis, Delos; cf. *SEG* XLVIII 21 and LXII 529) qualified as περίχρυσος, ἐπίχρυσος, ὑπόχρυσος, διάχρυσος, χρυσένδετος, κεχρυσωμένος, χρυσοποίκιλτος, ὁλόχρυσος, χρυσίδιον διάλιθον, χρυσίον ἄπυρον, χρυσίον ἄσημον καὶ ἐπίσημον (*IG* VII3498 = *I.Oropos* 324 = *SEG* XXXI 423, LXI 348*); references to gold in relation with priests/priestesses (χρυσοφορία [see also our lemma no. 2252], χρύσεος (δακτύλιος, στέφανος, στροφίσκος), χρυσῆ εἰκών; purifications (ἀπὸ χρυσίου καὶ προσπερμείας [*IG* XII.4.1.72 (*LSCG* 154), 332 (*LSCG* 156); χρυσδι ἀπορανάμενος (Arena I² 53 bis; *IGDS* II 18; *NGSL*² 27; *SEG* XLVI 630, LII 686*); references to gold in relation with animal sacrifices (βόαρχος/βοῦς/δάμαλις χρυσόκερως: *IG* I³ 78a = *I.Eleusis* 28a; *IG* XII.4.1.68, 286, 339; *LSAM* 81 = *SEG* XII 511, LVI 1799*); prohibitions against the wearing of gold garments and jewelry in sanctuaries (*IG* V.1.1390 [*LSCG* 65; *SEG* LXIII 286*; Andania]; V.2.514 [*IPArk* 607; *LSCG* 68; *SEG* LVIII 403; Lykosoura]; *I.Kios* 19 [*LSAM* 6; Kios]; *I.Pergamon* 264 [*LSAM* 14; Pergamon]; *LSCG* Suppl. 33A [Rizakis, *Achaïe* III.6; *SEG* LX 484*; Dyme]; *SEG* XXXVI 1221 [Xanthos]; but cf. also the discussion based on literary evidence of cult regulations encouraging female visitors to wear gold garments and jewels (263-266)).

2238 bis. Religion. Vocabulary: θεραπευταί. M.-F.Baslez, in *Mélanges Vial* 109-131, collects the evidence for the term θεραπευταί. This term appears for the first time in Delos in connection with the cult of Sarapis (*IG* XI.4.1217; late 3rd cent. B.C.; cf. papyrological attestations in Memphis: *UPZ* I 8), and later with that of the Thea Syria (*I.Délos* 2222, 2227-2234, 2237, 2240-2241, 2271, 2274, 2628; ca. 110 B.C.). It probably reflects an Oriental concept about the relation between worshipper and divinity. From late Hellenistic period on, this term is attested in connection with the cult of the Egyptian gods (*RICIS* 112/0703, 114/0201 and 0203, 303/0302, 301/0401 and 0402; *I.Pergamon* 338), Asklepios (*AvP* VIII.3.26, 47, 71, 79, 122, 152, 161; *SEG* XXI 776 = *SEG* XXXIX 229) [we correct the reference: *SEG* XXI 776, not 770; for the inscriptions from Pergamon see now also *SEG* LVI 1387, Chaniotis], Zeus (*Sardis* VII.1.22), and an anonymous divinity in Chios (see our lemma no. 770), as well as with the Jews of Alexandria. The θεραπευταί were people who were more actively engaged in the service of gods than other worshippers. Although they did not hold priestly offices, their services, which were of very diverse nature (assistance in sacrifices and other rites, upkeep of sacred buildings, decoration of divine images etc.), approached that of the priest officiating in the cult. The θεραπευταί were not involved in mystic or ascetic practices; their numbers and organization varied.

2239. Religious associations. The architectural settings of mystery groups and religious associations. I.Nielsen, *Housing the Chosen. The Architectural Context of Mystery Groups and Religious Associations in the Ancient World* (Turnhout 2014), collects and analyses the (archaeological, literary and epigraphic) evidence for the architecture used by mystery groups and other religious associations across the Mediterranean, including Jewish and Christian groups from the 8th cent. B.C. to the 4th cent. A.D. Part 1 is devoted to the excavated remains of buildings that were (or may have been) used by groups engaged in mysteries and the worship of foreign deities, part 2 to the ritual activities that took place within such buildings. In chapters 3 and 4 (33-197) N. deals respectively with spaces for religious assemblies inside and outside sanctuaries in the Hellenistic and Roman periods. See also the reviews by A-F.Jaccottet, *Kernos* 28 (2015) 285-289; V.Gasparini, *BMCR* 2015-03-40; D.R.Boin, *JRS* 106 (2016) 282/283.

2240. Sanctuaries. Finances. R.Sassu, *Thiasos* 3.1 (2014) 3-15, presents a first approach of her study of the complex topic of the χρήματα kept in the sanctuaries of the Archaic and Classical period (6th -5th cent. B.C.) on the basis of the archaeological and epigraphic evidence by analyzing their composition (inventory lists from the Heraion of Samos [*IG* XII.6.261; *SEG* XII 391], Miletos [*I.Didyma* 433], the Acropolis [*IG* I³ 510; II² 1381, 1386, 1388, 1393, 1400-1402, 1421, 1424a, 1425, 1428/1429, 1456, 1492]), their storage (cf. *IG* I³ 4, 52 A-B; *CID* IV 2; *I.Délos* 442; *SEG* LI 410, LIX 358* [Argos]), their administration (boards of control magistrates [ταμίαι, ἱεροταμίαι, ναοποιοί, ἱεροποιοί, ἱερομνάμονες, ἐξετασταί], as well as the recording of revenues and costs (*IG* I³ 258, 316, 369, 378, 439, 442, 444/445; *Syll.*³ 583 [Halikarnassos]; *LSAG*² 168 no. 8 [*SEG* XI 314, LI 413*; Argos]).

2241. Sculptors. The school of Pasiteles, ca. mid 1st B.C. E.Prioux, E.Santin, *Topoi* 19 (2014) 515-546, deal with the school of the sculptor Pasiteles, only known from the literary evidence (for the definite attribution of the statue base of Verona to Πραξιτέλης cf. *SEG* XXXVIII 1021, LVII 981*). Although his pupil Κωλώτης/Κολώτης is likewise only known from the literary sources, this is not the case with Στέφανος Πασιτέλους μαθητής (*IG* XIV 1261; *IGUR* 1584; ph.; French translation) and his pupil Μενέλαος Στεφάνου μαθητής (*IG* XIV 1251; *IGUR* 1575). Their signatures are remarkable not only because they are engraved directly on the statues, but also because of the expression μαθητής, a term usually used by philosophers and rhetoricians. P., S. suggest that Stephanos and Menelaos, as pupils of a theoretician and art historian, 'ont tiré cette manière inhabituelle de signer leurs oeuvres des pratiques d'écriture des traités d'histoire de l'art et qu'ils n'ont pas directement emprunté ce mode d'auto-représentation aux traditions concernant les liens de camaraderie entre philosophes d'une même école' (544 note 111). In addition, if the sculptors of the inscriptions *IGUR* 1575 and 1569 (*IG* XIV 1250), Μάαρκος Κοσσούτιος Μενέλαος, are one and the same person, then Menelaos (and his father Stephanos) may have been a freedman of Cossutii who used the 'filiation artistique' to express a biological filiation which was not allowed because of his social status.

2242. Seleucid history. P.J.Kosmin, *The Land of the Elephant Kings: Space, Territory, and Ideology in the Seleucid Empire* (Cambridge, MA 2014), makes use of many inscriptions in this study of Seleucid

'space-making', of which we single out the following cases. As examples of 'religious bracketing' and other interfaces in Bactria (63/64): amphora dipinti from Dilberjin in N. Afghanistan reading Βρο|αγχιδ( ) and Βρο|αγχ( ), the underlying Βραγχίδαι related to the cult of Apollo of Didyma (I.Pičikjan, *VDI* [1991] 169 no. 3 [in Russian; cf. English summary 180/181]; N.Hammond, *CQ* 48 [1998] 339), and the dedication of Atrosokes (*SEG* XXXI 1381; *I.Estremo Oriente* 311; *I.Iran/Asie centrale* 95; ph.). The use of the ethnic Μακεδών in the dedication *IG* XI.4.1111 is a programmatic pronouncement by Antiochos III to 'an Old World audience' though without any territorial designs on Macedonia itself (115/116), a tie that weakened after his reign. At 131-133, discussion of the 'status transformation' in the narrative of the coronation of Antiochos IV 'at the threshold of Seleucid space' in the decree *I.Pergamon* 160 (*OGIS* 248; *SEG* XV 757). At 162-164, the dedicatory inscription for the rock-cut relief of 'tryphic' Herakles at Behistun (*I.Estremo Oriente* 27; *I.Iran/Asie centrale* 70; illegible ph.) is viewed as an idealization of luxurious travel. At 167/168, milestones attest imperial interest in maintaining a road network (*I.Iran/Asie centrale* 64/65; possibly *I.Ephesos* 3601 = *SEG* XLVII 1624); cf. also *I.Didyma* 492 (*OGIS* 225; *RC* 20; *SEG* XXXVII 878). At 172, the dedication of Kephisodoros (*I.Estremo Oriente* 427; *SEG* LXIII 1633*) attests a Seleucid 'nesiotic' district and military network in the Arabian/Persian Gulf.

We note also the discussion of the ideological importance of the Seleucid Era (100-103) and 'biographical toponymy' in Seleucid realms (106-115); the spatial planning of Seleucid colonies (183-251; extensive plans), with discussion of the reception of Magnesian ambassadors at Antioch-in-Persis (*I.Estremo Oriente* 252; *I.Iran/Asie centrale* 53) at 233-237, marked by the orientation of the Antiochenes to a 'supra-Seleucid community' of Greek πόλεις alongside the role of the royal power; similarly, the epigrams in the monument of Kineas at Aï Khanoum (*I.Estremo Oriente* 382-384; *I.Iran/Asie centrale* 97; *Jenseits des Euphrat* 103 A/B; Merkelbach-Stauber, *SGO* III 12/01/01; *SEG* LIV 1567; cf. *SEG* LXIII 1468) are 'emphatically non-Seleucid' (237/238). For a review see R.Wenghofer, *Phoenix* 68 (2014) 361-363.

2243. **Slavery. Public slaves.** P.Ismard, *Annales* (*HSS*) 69 (2014) 723-751, provides a succinct survey of the various tasks fulfilled by δοῦλοι δημόσιοι, primarily in Athens (cf. *SEG* LVI 23) but occasionally also in other cities. Epigraphy plays a cardinal role (cf. 728: public slaves 'attestés principalement par les inscriptions'). The citizens reserved all political functions for themselves and assigned specific administrative tasks to slaves. Expert knowledge had nothing to do with democratic rights. Cities primarily bought slaves. Sometimes benefactors gave slaves to the city (*F.Delphes* III.3.239) or gave money for the purchase of slaves (*SEG* XXXIII 1039 LL. 68-77; see also XXXIII 1177 LL. 19-23 for a variant). In Athens slaves were designated for specific tasks by public vote in the boulē or assembly (*IG* II² 839 [*SEG* XXXV 94*; *LSCG* 41], 840 [*LSCG* 42], 1672 [*I.Eleusis* 177], 1673 [*I.Eleusis* 159]); they could be honored with the privileges of προεδρία (*IG* I³ 1390; see also *Agora* XV 37, 62, 72 and *IG* II² 502 + *Agora* I 1947 [cf. *SEG* LIX 117] for honors for the δημόσιοι of the prytaneis). In Athens slaves worked in the public archives, as administrators of public goods in temples, of the shipyards (νεώρια), of public building projects ('véritables comptables' [737]); they were in control of measures, weights and coins (against counterfeiters), watched over the public seal (σφραγίς) and had repressive powers. On 746/747 brief discussion of the term ἐλευθέρα λειτουργία applied to the δημόσιοι in charge of weights and measures in *IG* II² 1013 (*I.Eleusis* 237; *SEG* L 151*).

In a discussion of the relation between 'state' and 'society', I. argues that the δοῦλοι δημόσιοι constituted a sort of 'resistance' to the state ('l'état'). The use of slaves – 'living instruments of the dēmos – meant that no administrative apparatus ('the State') could thwart the will of the dēmos [cf. also P.Ismard, *CHS Research Bulletin* 1, no. 2 (2013) [http://nrs.harvard.edu/urn-3:hlnc.essay:IsmardP.Public_Slavery_Politics_and_Expertise_in_Classical_Athens.2013] and id., *La démocratie contre les experts. Les esclaves publiques en Grèce ancienne* (Paris 2015), Pleket]. For the public slaves in the Greek cities in the Imperial period cf. *SEG* LIV 1907.

2244. **Statues. Reuse of dedicatory statues.** C.Leypold, M.Mohr, C.Russenberger (edd.), *Weiter- und Wiederverwendungen von Weihestatuen in griechischen Heiligtümern. Tagung am Archäologischen Institut der Universität Zürich 21./22. Januar 2011* (Rahden/Westf. 2014), is a volume dedicated to the reuse of dedicatory statues in Greek sanctuaries. C.Leypold, M.Mohr, C.Russenberger, 11-19, give an introduction to this phenomenon (references to *IG* II² 839/840; *I.Oropos* 324, 388, 441; *LSAM* 59; *LSCG* Suppl. 90). Adducing literary sources and inscriptions, A.Jacquemin, 21-29, shows that the dedication of statues in Panhellenic sanctuaries did not protect them from reuse; statue bases and statues were reused both because of financial considerations and in order to honor individuals (brief discussion of *IvO* 144, 147/148, 156, 158; *F.Delphes* III.1.530; 4.259; *Syll.*³ 791 C, 801 A).

2245. **Statues. Statues of strategoi, Hellenistic.** I.Laube, in J.Griesbach (ed.), *Polis und Porträt. Standbilder als Medien der öffentlichen Repräsentation im hellenistischen Osten* (Wiesbaden 2014) 131-139, deals with the statuary honors for strategoi in the Hellenistic period. She argues that honorary statues of military στρατηγοί of Greek poleis or leagues were erected primarily in federal sanctuaries (*SEG* XXIV 449, LV 628 sub [1]= Cabanes, *L'Épire* no. 14; *SEG* XXIV 450, LV 628 sub [3] = Cabanes, *L'Épire* no. 17; *SEG* XXIV 451, LV 628 sub [2] = Cabanes, *L'Épire* no. 15) or as monuments of victory in Panhellenic sanctuaries (*F.Delphes* III.1.47 [*Choix -- Delphes* 153]; III 4.178 [*IG* IX².1.180]; *IvO* 301 [*OGIS* 151]; *IG* XI.4.1109; *I.Pergamon* 29 [*OGIS* 280]; *SEG* I 374 [Samos]), and that their iconography – armed and armoured male, equestrian or warrior groups – do not differ from statues for the citizen euergetai or kings (e.g. *IG* II² 646 [*SEG* XXV 86, XLV 100*]; *I.Pergamon* 246 [*OGIS* 332] LL. 7/8: ἄγαλμα τεθωρακισμένον).

2246. **Statues. The 'life' of statues.** A.Chaniotis, in *Πρακτικὰ τῆς Ἀκαδημίας Ἀθηνῶν* 89 (2014) 246-297, gives an overview of the various ways statues had a 'life' in the Greek world adducing both literary and epigraphic sources. Statues had 'biographies' and agency, and on certain occasions it was believed that they had vital functions. Statues were used in rituals (*SEG* LXI 1411) and for the staging of divine epiphanies (*I.Magnesia* 98 LL. 41-45), stolen (*SEG* XLII 273 bis; *I.Laodikeia am Lykos* 72), carried away as booty (*I.Aphr* 8.31; *SEG* XXXVII 1403), attacked and destroyed (*I.Mylasa* 2; *SEG* LVII 1185), restored (*IG* X.2.2.336; *I.Ephesos* 519; *I.Aphr.* 4.308; 12.402; 13.116; *SEG* XLIV 938;), re-used to

honor different persons (*IG* XII.4.845), believed to have healing powers (*I.Oropos* 380), served as ὑπομνήματα (*IG* II² 1326; *IOSPE* I² 171; *IG* XII.7.240; Maiuri, *NS* 19; *I.Napoli* 44) and models (*SEG* LV 553), aroused the emotions of hatred, envy, and gratitude (*I.Erythrai* 503; *SEG* VIII 529 L. 17; XLIV 1182 *I.Ephesos* 2113), offered consolation (*I.Aphr.* 12.719; *SEG* XLVI 286), and honored heroized dead (*IG* XII.7.515). There is also evidence for physical contact with divine statues (τοῦ ἀγάλματος ἅπτεσθαι: *IG* I³ 254 L. 12) and the placement of dedications near them (*IG* II² 1514 LL. 41-43; 1523 II L. 27/28; 1524 II LL. 202-207; *TAM* V.1.159; cf. the phrase τίθημι/κατατίθημι/ἀποτίθημι τὴν ὠνὴν εἰς τὰς ἀνκάλας τῆς θεοῦ: *I.Leukopetra* 3, 63, 93;). C. collects examples of particular designations for portrait statues (ἀνδριὰς τῆς παιδείας: e.g. *TAM* II 910; ἀνδριὰς ἀρετῆς: *IGR* III 318; ἀριστοπολιτείας ἀνδριάς: *SEG* LI 458 B L. 36; ὁμονοίας ἄγαλμα: *IGR* III 302; ἀνδριὰς εἰκονικὸς ἱερατικός: *I.Stratonikeia* 289; παρθενικὸς ἀνδριάς: *I.Kyme* 25; χρυσόστομος ἀνδριάς: *SEG* XLI 1583). With regard to cult statues, he endorses the view that the statues of gods were not identified with the gods (despite formulations that imply this; e.g. *IG* V.2.265; *SEG* XLVIII 1104; *I.Ephesos* 2026) but received divine epiphanies (cf. Dio Chr. 12.59). The treatment of cult statues (decoration, washing, etc.) aimed at preparing them for epiphanies (cf. our lemma no. 679 bis). See also id, 'The Life of Statues: Emotion and Agency', in D.Cairns, D.P.Nelis (edd.), *Emotions in the Classical World: Methods, Approaches and Directions* (Stuttgart 2017) 143-158, and 'The Life of Statues of Gods in the Greek World', *Kernos* 30 (2017) 91-112.

2247. **Taxes. Ἐλλιμένιον.** After ■ brief introduction on the various taxes levied in harbors (taxes on imported or exported goods or on goods in transit [τέλος/τέλη, ἀτέλεια, εἰσαγώγιον, ἐξαγώγιον, δια- or παραγώγιον, πεντηκοστή] and taxes on the use of the harbors), A.Carrara, *REA* 116 (2014) 441-464, focuses on the meaning of τὰ ἐλλιμένια and τὸ ἐλλιμένιον, using literary and epigraphic sources.
1) τὰ ἐλλιμένια: brief analysis of *I.Cret.* IV.184 LL. 8-11 (Chaniotis, *Verträge* no. 69A), 186 B + 187 LL. 16/17 (Chaniotis, *Verträge* no. 31) and *SEG* XXXVII 494 LL. 11-12. Conclusion: '--- *ellimenia* was a category used in different places and --- times. It referred firstly to the port as a location, and by extension to the regulations applied on it, and sometimes to the harbour income itself, in the capacity of a *poros*, a source of income' (447).
2) τὸ ἐλλιμένιον: C. contests V.Chankowski's thesis that the term refers to the user fees of the port and that it excludes customs duties (cf. *SEG* LVII 2084). She briefly analyzes the following inscriptions: *CID* IV 2 LL. 7-11 (*SEG* XLIV 425), where ἐλλιμενίζειν occurs: 'to impose an ellimenion' (customs duty probably not excluded); *I.Cret.* III.VI.7A LL. 4-8 (Chaniotis, *Verträge* no. 64A); *SEG* XLIV 710 LL. 30-32 (τᾶς πεντηκοστᾶς τᾶς ἐνλιμενίου); *Milet* I.3.37 (d) LL. 67-70 (*Milet* VI.1 pp. 162/163; τὴν πρᾶσιν τοῦ ἐνλιμενίου; C. refers in note 98 to *SEG* XXXVII 859 III LL. 1-6 ἡ ὠνὴ τοῦ λιμένος); *Milet* I.3.149 LL. 39-45 (*Milet* VI.1 pp. 184/185; for export of Pidasean wine to Miletos one χαλκοῦς ■ to be paid as ἐλλιμένιον; 'included probably the customs duty') (for this text cf. also our lemma no. 1096).

2248. **Textiles.** I.Benda-Weber, in M.Gleba, J.Pásztókai-Szeöke (edd.), *Making Textiles in pre-Roman and Roman times. People,Places, Identities* (Oxford 2013) 171-191, examines textile production centers, products and merchants in the Roman province of Asia. Brief remarks on individual textile-workers and their associations in Thessalonike (*IG* X.2.1.291), Hierapolis (*Altertümer von Hierapolis* 156; B.-W. suggests that the Hierapolitan Μένανδρος, who died in Rome, may have been a textile-

merchant (*IG* XIV 1848; *IGR* I 306; *IGUR* 784)), Philippi (*Philippi* II² 697) and Laodikeia-on-the-Lykos. No new readings or interpretations. [For associations of textile-workers in Hierapolis see now T.Ritti, *Per la storia sociale ed economica di Hierapolis di Frigia: le fondazioni sociali e funerarie* (Rome 2016) 482-518 nos. 17-30 (a); for Hierapolis' professional associations in general and for associations of craftsmen involved in the textile business cf. I.Arnaoutoglou, in A.Wilson, M.Flohr (edd.), *Urban Craftsmen and Traders in the Roman world* (Oxford 2016) 278-298, Pleket.]

2249. **Vocabulary. Oikoumenikos/Oikoumene.** S.Aneziri, *Mnemosyne* 67 (2014) 423-442, discusses on 430/431 the meaning of οἰκουμενικός as an epithet of ἀγῶνες ('to be announced to the *oikoumene*' and hence 'guarantee(ing) the participation of people from all over the Roman empire'). In the circumlocution ἱερὸν ἀγῶνα εἰσελαστικὸν Αὐγούστειον ἰσοπύθιον εἰς ἅπασαν τὴν οἰκουμένην (*SEG* XLIX 1699; Thyateira) she translates εἰς ἅπασαν τὴν οἰκουμένην as 'throughout the *oikoumene*' and comments that all the privileges to which the victors were entitled 'would be awarded and recognized throughout the *oikoumene*' (430/431 [why not '(open to) the entire world', viz. the Roman empire, occasionally called the oikoumene (see Aneziri 430 note 35)?, Pleket]). In addition, she subscribes to Van Nijf's theory (*SEG* LVI 2155) about the link between 'ecumenical' contests and the Roman emperors as rulers of the oikoumene. On 433-436 brief reflections on the term ἀπὸ τῆς οἰκουμένης in the title of the athletic and artistic associations (οἱ ἀπὸ τῆς οἰκουμένης ἱερονῖκαι στεφανῖται). A. argues that the term refers to 'the operational radius of the artists/athletes' rather than to their provenance.

2250. **Vocabulary. Paul's terminology and inscriptions.** J.M.Ogereau, *Paul's Koinonia with the Philippians. A socio-historical investigation of a Pauline economic partnership* (Tübingen 2014), adduces many inscriptions in an attempt to determine the connotation of various terms used by Paul in his Letter to the Philippians, e.g. δόμα (73-75), καρπός (75-79), εἰς τὸν λόγον (79-81), δόσις (85-93), ἀπέχω (110-112), πληρόω (117/118), κοινωνία/κοινωνέω/κοινωνός (153-183); on pp. 353-390 a full list of the inscriptions in which these words occur.

2251. **Vocabulary. Φιλοκτίστης.** C.Begass, *Chiron* 44 (2014) 165-189, examines the literary and epigraphical evidence for the se of φιλοκτίστης in the Late Imperial period. He briefly discusses the following inscriptions (German translations): *ILS* 8845 a/b (C.H.E.Haspels, *Highlands of Phrygia* (Princeton 1971) 306/307 nos. 28/29; Merkelbach-Stauber, *SGO* III 16/41/01 (only text (a)): the honorand as φιλοκτίστης ('der gerne baut') and φιλόπατρις; *ALA* 127 no. 83 VIII (Merkelbach-Stauber, *SGO* I 02/09/01; Ἀλβῖνε φιλοκτίστα ('bauliebender'); τὰ σὰ κτίσματα αἰωνία ὑπόμνησις); *I.Caesarea Maritima* 39 = *CIIP* II 1331, *SEG* XXXVI 1341 (φιλοκτίστου ἀνθυπάτου: 'bauliebenden Proconsul'); *IGLS* 991 (ὑγιένων ἐκτέλι, φιλοκτίσστα: 'in Gesundheit vollende [das Werk], Bauliebender'); 1649 (Εὐλαλίῳ τῷ φιλοκτίστῃ, followed by τὸ καλὸν μετὰ πολλό(ν) κάματο(ν): 'Das Schöne (entsteht) nach großer Mühe' [but see D.Feissel, *BE* (2016) no. 577: a genitive, viz. μετὰ πολλοῦ καμάτου or πολλῶν καμάτων]); 1809 (a λαμπρότατος κόμης as φιλοκτή<σ>της: responsible for the construction of a φρούριον, financed by Justinian); *I.Syrie* 2413 (o) (epithet φιλοκτίστου rather than name Φιλοκτίστου); *I.Gerasa* 297 (in L. 1 perhaps mention of the ἄρχων; the φιλοκτίστης renovated and decorated a

λουτρόν); *I.Caesarea Maritima* 132 (*CIIP* II 1179; a διάκονος φιλοκτίστης); *SEG* XXX 1784 (an ἐπίσκοπος as φιλοκτίστης); *I.Iznik* 501 (*SEG* XLIV 1007; on a column in a church); C. Patsch, *Das Sandschak Berat in Albanien* (1904) 123 (from Balçi in Albania); I.Ševčenko, *DOP* 20 (1966) 255-264 no. 1 (Felle, *Biblia* 136 no. 236; concerning Ἰουστινιανοῦ τοῦ φιλοκτίστου (rather than φιλοχρίστου)). Φιλοκτίσται 'waren in der Spätantike weniger Gründer als vielmehr Wohltäter, die in ihren Heimatstädten öffentliche Bauten errichten oder neu ausschmücken ließen' (187) [cf. D.Feissel, *BE* (2016) no. 577 for some criticism. F. inter alia points out that the verb φιλοκτίζω, discussed by B. in note 93, is problematic: in *IGLS* 1569 instead of φιλωκτησόντ[ων] a reading φιλοκαλησάντων is to be preferred, Pleket; see also *SEG* XXX 1784 (Kyrene), LX 1633 [sub 2] (Paphos), LXI 1427 (4) (Caesarea Maritima), and LV 2049 with the reflections of R.Leader-Newby, Stavrianopoulou].

2252. **Vocabulary. Χρυσοφορία.** A.B.Kuhn, *Tyche* 29 (2014) 51-87, investigates 'who was awarded the chrysophoria and why, b whom, on what occasion, with what kind of insignia, and what it reveals about the prevailing attitudes toward 'wearing god' (52). *Chrysophoria* is mentioned in ca. 70 inscriptions. K. seems to distinguish the following categories among those enjoying the χρυσοφορία:

A. **Individuals: (1) Priests:** analysis of *CID* IV 117 (*F.Delphes* III.2.69; *SEG* LII 120; ca. 117/116 B.C.; priests of the guild of Dionysiac τεχνεῖται have the right to wear 'ancestral crowns' and to χρυσοφορεῖν τοῖς θεοῖς, i.e., to wear some gold insignia), and of Koan inscriptions of the 1st cent. B.C. (*IG* XII.4.1.320 [*SEG* XLV 1129], 323 [*SEG* LV 933], 328 [*SEG* LV 934bis*], 330 [*LSCG* 163]), shows that χρυσοφορία concerns the wearing of gold rings; **(2) Magistrates, notables:** detailed analysis of *IG* V.1.1432 (*SEG* LXI 297; 1st cent. B.C.; a Messenian office-holder is honored by Roman provincial magistrates and the local Messenian council with the right of wearing a gold ring; according to K. this is not the equivalent of the ius anuli aurei (implying access to the ordo equester) but it does 'tie in with the established Roman custom of honouring outstanding citizens with a gold ring, which is here applied to the provincial, civic context' (67)) and *IG* IV 586 (*SEG* LVIII 322*; Argos honors a notable with χρυσοφορία and πορφύρα διὰ βίου) and 606 (the Romans in Argos award the same insignia to another notable, thereby demonstrating 'Roman influence on the honour' (70)). K. underlines the relation between the ἀγωνοθεσία, held by both honorands, the role played by ἀγωνοθέται in the Σεβάστεια (and the imperial cult) and the above-mentioned honors. She also points to agonothetai wearing gold crowns and purple [for χρυσοφορία and πορφυροφορία as privileges for athletes cf. J.-Y.Strasser, *CE* 91 (2016) 367/368, Pleket]. K. wonders whether the ἀγωνοθετικαὶ τιμαί mentioned in another Argive text (*SEG* XIII 244) should be identified with the privilege of wearing gold (and purple). Against this background K. '— is tempted to identify the *chrysophoria* at Argos — with the wearing of a gold crown'. However, analysis of *IG* II² 4193 (and *Hesperia* 10 (1941) 72-77 no. 32) concerning honors for Q. Trebellius Rufus from Tolosa, who held various civic and religious posts in his hometown and abroad, shows that his χρυσοφορία differed from the award of a gold crown. For the Imperial period K. adduces examples of the χρυσοφορία 'constituting a more "secular" form': *I.Tralleis* 73, 134, 145 (magistrates 'holding the function of *chrysophorein*' (81); a χρυσοφόρος στρατηγός; another magistrate performed the χρυσοφορία 'for his hometown': χρυσοφορήσαντα τῇ πατρίδι). K. wonders whether here the chrysophoria may have been comparable to the στεφανηφορία as eponymous office. She adduces *I.Arykanda* 162 (*SEG* XLIV 1153), where a man performed the chrysophoria thrice (κεχρυσοφορηκότος τρίς).

B. **Groups of χρυσοφόροι ('institutionalized', collective form' (75)):** the χρυσοφόροι in ca. 30 Ephesian inscriptions (notes 128-135; χρυσοφόροι τῆς θεοῦ; συνέδριον of χρυσοφόροι [all after 104 A.D.], οἱ χρυσοφοροῦντες τῇ θεῷ ἱερεῖς καὶ ἱερονῖκαι in Vibius Salutaris' foundation [*I.Ephesos* 27; *SEG* XLI 974, LII 1131; 104 A.D.]). These men carried the statues of Artemis in the procession financed by Salutaris' foundation but their real function is revealed in *I.Ephesos* 276 (123/124 A.D.): the χρυσοφόροι ('gold-bearers') are described as οἱ τὸν [χρύ]σεον κόσμον βαστά[ζον]τες τῆς μεγάλης θεᾶς [Ἀρτέ]μιδος πρὸ πόλεως ἱερεῖς [καὶ] ἱερονεῖκαι, i.e., carriers of the 'sacred gold objects and accessories' of Artemis (77/78) but also 'porters of the statues'. From the fact that according to the Salutaris-inscription the χρυσοφόροι sat near the statue of *Sebastē* [italics added] Homonoia Chrysophoros, that according to *I.Ephesos* 2083 (c) they sat in the same section as the phylē *Sebastē* [italics added] and that all Ephesian chrysophoroi were Roman citizens, K. infers the 'Roman' background/'Romanness' of the chrysophoroi (78). In Aphrodisias we have a συνέδριον of χρυσοφόροι νεοποιοί, linked to the temple of Aphrodite.

K. has interesting sections on the ideological aspects of gold: 'an aura of divine power', a 'basic marker of social status and wealth' and of 'divine and royal status' (58/59; cf. also 61 and 64 for Roman criticism of inappropriate use of gold rings). At the same time there were restrictions on its use by common worshippers and women (see the list of leges sacrae with such restrictions on 59 notes 39 and 40; cf. also our lemma no. 2238).

K. concludes that 'although a certain Roman colouring underlying the Greek honorific concept can be observed, there is no indication that the *chrysophoria* can generally be viewed [illegible] example of [illegible] cultural transfer' (86).

2253. **War in the Hellenistic world.** Cf. *SEG* LIV 1916; LV 2118. T.Boulay, *Arès dans la cité. Les* poleis *et la guerre dans l'Asie Mineure hellénistique* (Studi Ellenistici XXVIII; Pisa-Rome 2014), has published an exhaustive [567 pp.!] study of virtually all aspects of warfare in the Hellenistic period [without much differentiation between the early and late centuries B.C., Pleket]. The volume consists of three parts, each of them subdivided into six, six and four chapters, respectively. Inscriptions play a cardinal role. Many are presented in toto in French translations (although often only a few passages are relevant for the argument); they defy enumeration. It is simply impossible to do full justice to this dense monograph. A succinct summary follows (cf. P.Hamon, *BE* (2016) no. 91, for a summary and criticism of some of B.'s translations and interpretations of individual inscriptions).

I. **'Prévenir et préparer la guerre'** (25-155): athletics and military training of παῖδες, ἔφηβοι, νέοι in gymnasia; defence of city and territory (regular patrols along city walls (περιοδεῖαι/ἐφοδεῖαι), watch-posts on the walls (φυλακεῖα, φυλακτήρια), πυλωροί, garrisons (φρούριον; φρούραρχος; φρουροί) on the ἀκροπόλεις/ἄκραι and in the χώρα (χωρίον; περιπόλιον)); urban militias (commanders, mostly colleges of στρατηγοί (in *La Carie* no. 6, from Tabai, B. (on 79/80) wonders whether instead of στρατηγὸν ἐπὶ τ[ῶ]ν ὅλων perhaps ἐπὶ τ[ῶ]ν ὅ(π)λων should be read) and rarely πολέμαρχοι; ὁπλῖται, πεζοί, ἱππεῖς and ἱππάρχοι, τοξόται, καταπελταφέται (on 100/101 interesting paragraph on the ἱπποτρόφοι and the liturgy of the ἱπποτροφία: probably both breeders of horses and military ἱππεῖς); for ἱπποτροφία (and βουτροφία) cf. also our lemma no. 2189) and P.Hamon, *BE* (2016) no. 452; for βούτροφοι cf. also B. on 464-466); mobilization of slaves and metics; use of mercenaries (cf. also *SEG* LXIII 972 on Cretan mercenaries and their ξενολόγοι in *Milet* I.3.33-39); urban navies (shipyards (νεώρια), ναύαρχοι;

special section on the Kyzikene navy on 122-125); fortifications (ὀχύρωμα; ὀχύρωσις; τειχοποΐα; τειχοποιοί; διατείχισμα; funds for wall-building); production and availability of arms, with special reference to *SEG* L 1195; food supply in case of war (σιτῶναι; σιτωνικόν).

II. **'La cité défaite' (159-384):** incursions; pillage; destruction; mediation and arbitration (δικαστήριον; κριτήριον; Rhodes and the Roman senate as arbitrators); sieges and defence organized around ἄμφοδα and πύργοι (Greek text of *CIG* 3064 (*SEG* IV 620; Teos; in l. 7 B. cautiously suggests Πολύθρους)); sallies ((ἐπ)εξέρχεσθαι); treaties for (reciprocal) military assistance; military assistance by the federal Lycian army; alliances between individual cities and between cities and Rome; ἰσοπολιτεία treaties and their background (remedying ὀλιγανθρωπία; eliminating and/or anticipating hostile threats; brief comment on i.a. *Milet* I.3.143, for which see also our lemma no. 1098); financing defence measures (loans to the city; εἰσφοραί); manumission of slaves in emergencies; λοιμός during sieges; στάσις; divine epiphanies; surrender; the fate of the vanquished: demolition of cities (κατασκαφή), massacres, rape, enslavement of the population, billeting and garrisons (φρουραί) in defeated cities (ἐπισταθμεία; σταθμός; privilege of ἀνεπισταθμεία); characteristic features of subdued cities (privileges like ἐλευθερία/αὐτονομία; ἐπιστάται in cities; φόροι, βασιλικὰ τέλη, συντάξεις/εἰσφοραί); the 'vocabulary of public misery' (περίστασις, καιροὶ ἀναγκαῖοι/ἀναγκαιότατοι, κίνδυνος, θλίβεσθαι, ἀπόγνωσις); financial misfortune (cf. our lemma no. 912); demographic consequences; sale of citizenship; conflicts with Roman publicani.

III. **'Recomposer la cité' (387-484):** rebuilding of the city (acropolis; temples; on 393-395 a section on the benefactions of P. Servilius Isauricus in 46-44 B.C.); new local eras and new lists of eponymous magistrates; replenishment of population (συνοικισμός, ἐπανόρθωσις); ransom of αἰχμάλωτοι; ἀναπλήρωσις of population by inviting foreigners; reconciliation of citizens by foreign judges (with special reference to *I.Priene* 8 (*SEG* XLVI 1479)); ἀμνηστία; return of exiles (discussion of *I.Ilion* 25 (law against tyranny and oligarchy; cf. *SEG* LXIII 1013), *Syll.*³ 279 (see our lemma no. 1229), *I.Erythrai* 503 and *Syll.*³ 741 (honorary texts for Chairemon of Nysa)); re-establishing ὁμόνοια through διορθώματα ('règlements rectificatifs'; discussion of *Syll.*³ 364 = *I.Ephesos* 4 on 446-452), a cult of Ὁμόνοια (cf. *SEG* XLVI 2292); reinforcing civic solidarity through festivities, banquets, processions, celebrations of divine epiphanies on battlefields (i.a. *SEG* XLV 1508 A, B; L 1501; Artemis Kindyas in Bargylia); cult of Ἄρης and other warrior gods (cf. also our lemma no. 1229); honor for heroes deceased during war; πολυάνδρια; civic burial for citizens deceased in wars (on 481-484 discussion of *SEG* LIII 1312 A; Metropolis). [Cf. now also S.Barbantiani, our lemma no. 2219, and N.Badoud, *BCH* 139/140 (2015/2016) 237-246. Pleket.]

2253 bis. **Women. Economic rights and manumissions.** F.Rocca, *Historiká* 2 (2012) 247-272, attempts to assess the economic rights of women and the administration of property by them through ■ study of their role in manumissions. While in Athens and the Athenian klerchy of Lemnos (*SEG* L 829; LVII 816) the consent or presense of a κύριος was necessary, in other parts of the Greek world, women manumitted slaves on their own: in Boiotia (cf. *IG* VII 3314; *I.Thespiai* 215), Aitolia (*IG* IX².1.137), Western Lokris (*IG* IX².1.624), Thessaly (*IG* IX.2.1040) [on a woman serving as ἐπίτροπος of an orphan ■ in *IG* IX.2.1040 see now *SEG* LX 585, Chaniotis], Epeiros (*I.Bouthrotos* 26; *SGDI* 1356), and in the Imperial period in Macedonia (*I.Leukopetra*). In this context, R. draws attention to manumissions of women who were granted a privileged status (*IG* IX².1.82: ἰσοτελῆ καὶ ἔντειμον; *IG* IX².1.96: ἀφορολόγητον; *IG* IX.2.1290: οἰκ[ίαν καὶ χρήματα κτᾶσ]θαι; 257-261). As regards the meaning of πολιτεύω/πολιτεύομαι in manumissions from Delphi (*SGDI* 1718, 1844, 2133) and Stiris (*IG* IX.34), she rejects the possibility that it means grant of citizenship; pointing to the expression πολιτεύουσαν αὐτάν (not αὑτάν) in *SGDI* 2133, she argues that this verb refers to the ability of the manumitted woman to administer and freely dispose of her property (258-266).

2254. **Women. Female physicians.** Cf. *SEG* XLIX 2511 and LVII 2199. M.Dana, in A.Gargam (ed.), *Femmes de sciences de l'Antiquité au XIXᵉ siècle. Réalités et representations* (Dijon 2014) 21-41, discusses social aspects of the profession of female (Greek and Roman) medical practitioners on the basis of literary and epigraphic sources. The relevant epigraphic evidence – meagre in comparison to that for male doctors (14:524) – consists of funerary inscriptions, and to a lesser degree of honorary inscriptions. The inscriptions show that female medical practitioners, some of them bearing *Berufsnamen* like the ἰατρείνη Ἐμπειρία (*I.Kios* 52), may have learned their profession first at home (epitaph of the ἰατρείνη Μοῦσα; *I.Byzantion* 128; ph.) or from a physician (*IG* XIV 1751) and that they often practiced together with their husband-doctors (*I.Pergamon* 576; *MAMA* VII 566 [ἀρχιειάτρηνα - ἀρχείατρος]), but also in their own right ■ the epitaph for Iulia Eutychiane, the 'famous doctor' (περικλήιστος ἰατρός), 'doctor for the men' (ἀνδρῶν ἰητήρ), and 'midwife for the women' (μαῖα δὲ θηλυτέρων) (*SEG* LXI 494; Dion) demontrates. The inscriptions also provide evidence on the exercise of their τέχνη ἰατρική (general medicine and gynaecology): *IG* II² 6873 (ph.; French translation); *TAM* II 595).

2255. **Women. Gender roles in the Pastoral Epistles.** K.Zamfir, *Men and Women in the Household of God. A Contextual Approach to Roles and Ministries in the Pastoral Epistles* (Novum Testamentum et Orbis Antiquus 103; Göttingen 2013), offers a reading of the Pastoral Epistles (at the end of the 1st cent. A.D.), by focusing on the definition of social roles, including gender roles, and the ministries performed in the churches by men and women. Z. argues that the Pastoral Epistles conceive of the ekklesia as οἶκος and πόλις Θεοῦ as well as a public space similar to contemporary private associations, and that they present conservative sociological and gender ideologies 'that restrict the public sphere to men, refer women to the *oikos* and refrain slaves' claims to brother(sister)hood and equality' (xix). In that frame, Z. addresses the public presence of women in the Greco-Roman world (ch. 4: 289-392) – against which directed the regulations of the Pauline Epistles – by making use of epigraphic evidence and by reviewing the scholarship on the topic. The following inscriptions are adduced at some length: *I.Ephesos* 492, 987, 1139; *I.Kyme* 13; *I.Perge* 17; 86, 89-100 [*SEG* LV 1450 bis*]; *I.Priene* 208; *I.Smyrna* 731, 775; *SEG* XVIII 143 (XXXVI 307*); XVIII 343; XVIII 293 [XXX 796 = *I.Histriae* 57]; XXXVI 774; XLIV 1144 [LXI 1226* = *IGR* III 800-802]; *TAM* III 4.

2256. **Women. Women and magic.** The long-standing prejudice that 'all women are witches' is the subject of the study of M.Rücker, *"Pharmakeia und crimen magiae": Frauen und Magie in der griechisch-römischen Antike* (Wiesbaden 2014). R. focuses on trials in Athens and Rome accusing women of magical practices in the Greco-Roman world (ch. 3 and 4, pp. 105-209), and offers broader

reflections on the cultural notion of magic from a legal and gendered perspective (ch. 2, pp. 9-104) using (mainly) literary, papyrological and epigraphic sources (on defixiones and 'prayers of justice' see pp. 74-86; 98-100). R. concludes (pp. 211-216) that all studied trials have a political dimension because of the citizen status of the victim and that the use of φάρμακα, ἐπῳδαί, *veneficia*, or *cantiones* is one of the ways to defame the defendant, be it a man or a woman.

D.Frankfurter, in K.Stratton, D.S.Kalleres (edd.), *Daughters of Hecate. Women & Magic in the Ancient World* (Oxford 2014), discusses the topic of women resorting to erotic magic based on epigraphic and papyrological evidence. F. argues that one should avoid to rely on alleged social distinctions between women using erotic magic (anxious prostitute, anxious maiden, or an anxious wife and mother) or 'to entertain misogynist stereotypes of conniving prostitutes and virtuous goodwives and their respective proclivities to magic'. Erotic spells should instead be read in the context of dependence and social precariousness of women, and thus as 'women's ritual strategies to gain and preserve status and livelihood in various social worlds' (333). In the proposed model eroticism and sexual rivalry not only convey emotions, but are foremost considered social phenomena, while 'at the same time magic itself—the sequence of ritual preparations and performances—expressed agency on the part of women: their creative, active intervention in the unpredictabilities of affection and love, in the daunting competition for devoted partners, and in the social vagaries and constraints of a traditional society' (332). The following inscriptions are adduced: Audollent, *DefixTab* 68, 270 (translation), 271 (translation); *I.Knidos* 151 (translation); *SEG* XLIII 434, LVII 787* (translation); J.G.Gager, *Curse Tablets and Binding Spells from the Ancient World* (Oxford 1992) no. 19 (translation); R.S.Stroud, *Corinth XVIII.6: The Sanctuary of Demeter and Kore. The Inscriptions* (Princeton 2013) nos. 125/126.

The same topic, gender and social issues, is studied by E.Pachoumi, *GRBS* 53 (2013) 294-325. By analyzing comparatively the erotic and separation spells in the magical papyri and in the defixiones (Greek and Latin; tabular survey of the evidence is presented in an appendix [316-325]), P. contests the common assumptions that men were overwhelmingly or predominantly the users of erotic spells and that there is a big discrepancy between the evidence from the papyri and defixiones and the literature where women are represented as the main practitioners of erotic magic. P. demonstrates that the δεῖνα formula in the papyri (63 of 98) was a grammatical convention that applied both to men and women. Moreover, the female victims of the erotic spells were not as suggested in scholarship 'well protected and guarded maidens of good families usually living in their natal home': women are described in the documents as 'sexually active, having a high level of sexual freedom and experience, being married, or (it seems) engaged in prostitution' (308), which means that the focus of erotic magic lies in sexual union, without defining it as marriage. The following Greek defixiones are adduced: Audollent, *DefixTab* 5 (no. 152); 10 (no. 153); 38 (no. 116); 51 (no. 117); 68 (no. 154); 69 (no. 155); 85 (no. 156); 198 (no. 157); 230 [Latin/Greek; no. 100), 227 (Latin/Greek; no. 125); 231 (Latin in Greek letters; 127); 267 (in Greek including Latin letters; no. 131); 269 (Latin in Greek letters; no. 133); 296 (no. 101); 299 (no. 137), 304 (Greek/Latin with Greek letters; no. 138); Jordan, *SGD* nos. 30 (no. 158), 31 (no. 159); 32 (no. 160); *NGCT* nos. 3 (no. 163); 31 (no. 161); 44 (no. 162); 94 (no. 164). See also our lemma no. 2222.

ADDENDA ET CORRIGENDA

2257. Corrections to *SEG* XXX, XXXI, XXXII, XXXIII, XXXIV, XXXVI, XL, XLI, L, LIV, LX, LXII, and LXIII.

***SEG* XXVI 166:** The inv.no. of the fragment that joins *IG* II² 1723 is EM18215 (not EM13215).
***SEG* XXX 1697:** The text was already presented as *SEG* XXVI 1677.
***SEG* XXXI 1419:** The find-spot is Neapolis (mod. Nablus).
***SEG* XXXII 1548:** the text was already presented in *SEG* VIII 330.
***SEG* XXXIII 1270:** The text was already presented in *SEG* XXVI 1677 and XXX 1697.
***SEG* XXXIV 1467:** The text was already presented in *SEG* VIII 293.
***SEG* XXXVI 1324:** Apparently the same text as *SEG* XXXV 1548.
***SEG* XXXVI 1576:** Read Dunbabin.
***SEG* XL 1523:** The text was already presented in *SEG* XXXVI 1379.
***SEG* L 1543:** the text was already presented in *SEG* XL 1540 bis.
***SEG* XLI 1557:** read '575 A.D.' in place of 'B.C.'
***SEG* L 1178:** Read Pompeius instead of Pornpeius.
***SEG* LIV Concordances:** p. 865, the inscriptions referred to *IG* I³ 1408/1409, 1415, 1421, 1424A, 1425, 1428, 1438, 1443 (cf. *SEG* LIV 27) are in fact *IG* II² 1408/1409, 1415, 1421, 1424A, 1425, 1428, 1438, 1443.
***SEG* LX 885:** Instead of A.Di Vita read R.De Vita.
***SEG* LXII 978:** The app.cr. states that Pliny calls the governor of Pontus-Bithynia 'Ρούφιος Οὐαρῆνος 'Varenus Rufus' (5.20.1). But *Rufum* is a humanist emendation, and Pliny actually says *Rufium Varenum*, now confirmed by the inscription. (C.P.Jones, per litt.).
***SEG* LXII 1041:** L. 15 read ἀκιγῆτα ἰς θρησκίαν (not ἀκιγήταις θρησκίαν).
***SEG* LXII 1060:** Instead of Ἀγαθῶνα (L. 1), ἀμεμπτῶς (L. 2), and τέλεσα(ς) (L. 5), read Ἀγάθωνα (L. 1), ἀμέμπτως (L. 2), and τελέσα(ς).
***SEG* LXII 1065:** Instead of πατρῆς τείμην ἱερῆϊον, read πάτρης τειμὴν ἱερῆϊον.
***SEG* LXII 1079.** The reference to 'T.' in the app.cr. is missing: P.Thonemann, *Philia* 1 (2015) 82/83 no. 1.
***SEG* LXII 1117.** The reference to *MAMA* 1 should read *MAMA* XI 1.
***SEG* LXII 1417.** In the comp. num. *I.Arykanda* 30 and *TAM* II 816 should have been matched with 'Woerrle 18' (and not 1434).
***SEG* LXII:** p. 739, 2nd column, under Zeus Συργαστος read Συργαστος 516 and add Συργάστιος 1068.
***SEG* LXII:** p. 749, add Συργάστιος ἀγών 1068
***SEG* LXII:** p. 755, under agon add Συργάστιος.
***SEG* LXIII 1236.** In B L. 3 read περᾶν (infinitive), not πέραν; in B L. 6 the metre is restored by reading ἐσθλόν instead of ἐς ὅλον (R.Parker per litt.).

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171	745/746
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208-212	745/746
213/214	746
215/216	745/746
217-219	746
220/221	745/746
223-245	746
247	746
248	745/746
250	746
254	1306 A app.cr.
260	745
278	2216
284/285	745
286	2238
298	2189
301	2167 (4)
302	2172
306	745
315	745
319	745, 2156
320	2252
323	2252
328	2252
330	2252
332	2238
339	2238
343	2156
352	2156
431	2167 (4)
453/454	745/746
546	1534

IG XII.4	*SEG* LXIV
643	914 app.cr.
845	2246
851 a-c	2131
865	2186
866	2228
882	2142
942	2089
951-954	746
972	745
1143	746
1166	1420 app.cr.
1182	914 app.cr.
1210	745
1216	745
1219	745
1226	745
1331	2131
1961	979 app.cr.

IG XII.5	*SEG* LXIV
7	2181
15	2178
30	2096
38	712
45 I	753
63-66	2096
99	754
107	2071
128	768
302-304	2096
307	2096
310	2096
312-318	2096
319	500, 2096
320-322	2096
323	755, 2096
325	2096
327	2096
389	755
444	756, 892, 995, 2141
445	2096, 2178
455 II	500
484	761
497	759
500	762
503	755
563	2096
568	2103
590	535 app.cr.
652	712
676	2096
678	2096
712	763, 2128
714	765 app.cr.
721	765
722	764
756	764
763/764	2096
787/788	2096
816/817	2106
824	712
893	478 app.cr.
860	2195
903	2097
946/947	2097
949	2097
971	2096
973	2096
1065	2181
1100	2103
1104	2096

IG XII.6	*SEG* LXIV
6	995, 1381 app.cr.
13	997
40	2127 (2)
62	1465
96	2181
128	607
154	995
155	1114
169	771 bis
172	696
261	2127 (1), 2240
285	2141
541	1104 app.cr.
544	995
558 A-B	892
1150	2136

IG XII.7	*SEG* LXIV
3	2188
51-54	2096
62	2103
67 A/B	2159
78	2071
97	2096
117-120	2096
123	2096
203	2096
239	2096
240	2096, 2246
288	2096
301-303	2096
305	2096
308	2096
372	2096
382	2096
394-397	2096
399-403	2096
405	2096
407-410	2096
445/446	2096
447	505 app.cr., 2096
448	2096
466/467	2096
469-477	2096

IG XII.7	*SEG* LXIV
497	2096
515	2104, 2113, 2246
714	764
870	2136

IG XII.8	*SEG* LXIV
165	2039 app.cr.
188	1218
206	1465
262	2188
273/274	773
298	556 app.cr.
380	774
384	775 bis
540	2222

IG XII.9	*SEG* LXIV
56	2144
151	776
189	2216
191	2103
192	373, 778
207	2209
236	2166
245 A	776
249	776
259	780
276-278	779
289	478 app.cr.
290	2024 app.cr., 2121
571	488
900	2159
1263	43

IG XII. Suppl.	*SEG* LXIV
pp. 65-67	2166
pp. 80/81	2136
p. 150	2188
pp. 212-214	2178
53	641
165	2096
168	2104
169	2181
194	2103
197	751
213	2096
225	765 app.cr.
228	759
240	2096
245	765 app.cr.
248	764
254 A	765 app.cr.
261	764/765
313	2106
322/323	2097
326	2096
335	2096
353	773, 2103
364	774
424 c	1250 app.cr.
433	773
455	628 app.cr.
550	778
553	2166
557	781 app.cr.
558	780
574	2220
589	773
1064/1065	2096

IG XIV	*SEG* LXIV
p. 35 no. 373	886
p. 35 no. 377	886
p. 35 no. 380	886
p. 35 no. 487	886
12	805
13	805, 1883 app.cr.
209/210	805
211/212	805, 843
217	809 app.cr.
219	809
240	829
354	805
375-382	834
402	1465
406	797
421	805, 843
422	805, 832, 843
423	805, 832/833
424-430	805, 832
455	815
636	858 app.cr.
638	2132
643	854
645	850, 878 app.cr., 2103, 2228
830	866 (8), 867
831	867
915	2217
916	867
924	867
954/955	808 bis
961	867
969-972	867
980	866 (7)
981	867
991	867
997	867
1007	867
1023/1024	867
1026-1030	867
1039	867
1047	865
1051	866 (5)
1052	866 (6)
1064	866 (1)
1066 a-b	866 (3)
1077	1278

IG XIV	SEG LXIV
1079	866 (1)
1093	867
1102	2089, 2124
1131	2123
1188	2178
1250/1251	2241
1261	2241
1264	867
1320	869
1366	867
1539	870, 872
1570	872/873
1575	797
1612	842
1647	2102 (2)
1751	2254
1790	877
1848	2248
1882	872
1883	2116 (7)
1892	2116 (13)
1987	867
1979	872
2098	867
2128	2102 (3)
2236	866 (2)
2241	2129
2255	844
2300	1536
2350	844
2379	844
2395 (4a)	834
2409	865
2410	2138
2412 (2)	841
2413	865
2424	2130
2469	2118
2488	885

SEG I	SEG LXIV
87	205
341	708
347	759
374	2245
442	2099
446 a	1266
451	1440
546	1535
552-554	1657

SEG II	SEG LXIV
330	2161
358	486
538	2103
566	2101
615	997
792	1604
855	2024 app.cr.
871	1870

SEG III	SEG LXIV
122	107
342	319
356	319
359	319, 2228
367	319, 355
425	482
481-484	489
595	686
676	2167 (5)
766	780

SEG IV	SEG LXIV
27	2183
39	832
49	832
71	858 app.cr.
75	858 app.cr.
91	863
144	2128
164/165	886
187/188	997
402-409	970
490	1122
598	997
620	2253
634	2126

SEG VI	SEG LXIV
141	2200
288	1440
343	1440
699	1279
786	2222
803	2133 (4)

SEG VII	SEG LXIV
45	2133 (2)
69	1553
121	1608
175	2192
228	1535
646	1518 app.cr.
786	2133 (4)
800	1604
847	2147/2148
970	1661
1032	1847 app.cr.
1100	1661
1239	2133 (2)

SEG VIII	SEG LXIV
5/6	1658
7/8	1694
12	1683
14	1658
21	1658
38-40	1658
140	1657
143-146	1657
148-150	1658
154-156	1658
169	2128
171	1693
177	1658
193	2135
229	1658
232	1658
235	1658
238/239	1658
242	1658
243	1658, 1664
266-273	1657
275-278	1657
279	1658
293	2257
312	1658
317	1658
330	2257
344	1818
430	1657
481	1875
482	2128
497	2119
529	2246
653	1875
715-718	1990
770	2119
794	1878
798	2135
870	892

SEG IX	SEG LXIV
1	2008
3	2008, 2017, 2183
7	2008
11	2012 (12)
51	2023 app.cr.
72	2015/2016, 2198
100	2012 (1)
101	2016
125	2012 (8)
132/133	2028 app.cr.
156	2012 (7)
168	2016
169	2008
194	2009
232	2022
248	2014
251	2010
284	2027 app.cr.
324	2010
336	2012 (2)
552	2025 app.cr.
592	2025 app.cr.
1413	2010

SEG X	SEG LXIV
411	52

SEG XI	SEG LXIV
61	1465
314	2240
387	188
400	191
414	332
418	797
922	618
931	208
1084	164
1107	305
1111	282
1142	2188
1152	272
1177	303
1202	317
1208	317

SEG XII	SEG LXIV
150	129/130, 2142
390	769 app.cr., 2136
391	2240
511	2238

SEG XIII	SEG LXIV
244	2252
280	309, 311 app.cr.
303	315
308	314
312	2197
316/317	2179
344/345	449
346 a	451
346 b	452
347	450
348	453
429	707
448	2178
453	2159
485	886
539	1283
540	2089
619 a/b	2010

SEG XIV	SEG LXIV
82	2178
383	1373
602	860 Col. II app.cr.
604	842, 845, 2009, 2130
636	871
638	2103
652	842
683	897

SEG XIV	*SEG LXIV*
684/685	897, 2103
695	2129
769	1223
830	1516 app.cr.

SEG XV	*SEG LXIV*
109	96
112	103
245	317
517	756, 2178
518	2178
533	997
541	997
596	832
619	865
698	2159
713-715	1083
757	2242
795	2200
797	2200
861	2114 (8)

SEG XVI	*SEG LXIV*
106	96
381	487
478	752
491	997
497	2114, 2127 (4)
513	1039
532	797
573	849
595	867
603	868, 874
824	1706
825	1658, 1706
826	1658, 1710
829	2128
841/842	1658
850	1658
863 (7)	1869

SEG XVI	*SEG LXIV*
864 (20)	1869
865	2008
870	2022
931	1870, 2152

SEG XVII	*SEG LXIV*
121	886
150	2088
312	2183
341	612
385	2103
396	997
410	997
415	2088
448	866 (1)
450	866 (4)
486-488	886
489 b	886
490-492	886
641	2202
742	1432
783	1657
786	1658
817	2009
823	2152

SEG XVIII	*SEG LXIV*
13	2216
143	153, 2255
293	2255
334	2136
343	2255
386	2202
504	2114 (5)
570	2166
724	2004
735	2012 (10)
737	2012 (13)

SEG XIX	*SEG LXIV*
80	2195
90	84
108	2197
190	2217
317	164
335	397
354 g	1155 app.cr.
399	2202
578/579	769 app.cr.
640	886
698	995, 2195
750 a	2008
811	2133 (2)
905	2218
923	1657

SEG XX	*SEG LXI*
142	2076
259	1505
374 A	1632
389	1646
407	1856
415	1658
439	2128
453	1664
460	1658
467	1657
469/470	1657
473/474	1657
499	1870
525	1983 app.cr.
529	1982
543	1983 app.cr.
620	1983 app.cr.
666	1880
694	1878
699	1883 app.cr.
716	2009
718	2016
725	2012 (9)
726	2012 (15)

SEG XIX	*SEG LXIV*
735 a	2037 app.cr.
739	2028 app.cr.
740 a	2028 app.cr.
741 a	2028 app.cr.
742	2025 app.cr., 2027 app.cr.
743	2012 (2)
744	2012 (5)
747/748	2009
767	2036 app.cr.
773	2152

SEG XXI	*SEG LXIV*
114	26
513	97
527	2188
644	2103
680	123
682	127
776	2238 bis

SEG XXII	*SEG LXIV*
148	125
154	995
358	303
414	338
432	340 bis
440	356
460	398
474	458
508	2103, 2149
907	1380

SEG XXIII	*SEG LXIV*
78	94/95
189	164/165
206	252
305	461
388	2101

SEG XXIII	*SEG LXIV*
398 b	454
532	535 app.cr.

SEG XXIV	*SEG LXIV*
147	698
203	2103
277	195
300	317
406	486
449	2245
450	2245
451	2245
568/569	560
581	548
614	454, 2103
621	2091
637	2119
811	1311 app.cr.
1052	612
1109	1539 app.cr.
1185	797
1197	1657
1229	1867

SEG XXV	*SEG LXIV*
63	21
86	2245
362	164
388	194
445	305, 338
515	338
518	2178
553	319
768	612
885	2119

SEG XXVI	*SEG LXIV*
131	94
135	2178

SEG XXVI	*SEG LXIV*
145	191
166	2257
203	117
207	118
243	2127 (3)
420	164
437	2135
450	197
461	227
672-676	501
845	665, 670, 680, 2160, 2163
863	2130
865	2177
963	2096
1002	2096
1021	2178
1029	2103
1040	336
1055	807
1139	2132
1215-1217	886
1222	911 app.cr.
1282	2188
1288/1289	1083
1392	1362
1602	1516 app.cr.
1623	1511
1656	1974
1665/1666	1657
1669/1670	1657
1672	1658
1676	1658
1677	1658, 2257
1708/1709	1880
1858	2150
2002	2096

SEG XXVII	*SEG LXIV*
2	2166

SEG XXVII	*SEG* LXIV
58	360
60	319
453	2161
460	736
545	771 bis
548	2159
620	2159
631	787, 1162
711-714	886
771	2178
774	968
937	1409, 2165
944	1465
948	2135
1008	1526
1021	1657
1037	1557 app.cr.
1125 bis	2012 (11)
1179	2031 app.cr.
1231	2118
1508	2135
1526	489

SEG XXVIII	*SEG* LXIV
3	32
46	116
65	81
75	893
103	2, 2221, 2228
365	81, 105
438	309, 311 app.cr.
444	332/333
445-452	333
453	340
454	345
455	346
460	356
461	319, 372, 778
524	2128
528	2121

SEG XXVIII	*SEG* LXIV
534	2141
541	2166
697	995
735	2012 (10)
827/827 bis	886
953	2166, 2226
1078	2200
1096	2200
1144	2200
1158	1235 app.cr.
1224	1380, 2161
1247	903
1255	2078
1407-1414	1657
1416-1425	1657
1427	1699 app.cr.
1441	1850
1447	1809
1633	1129

SEG XXIX	*SEG* LXIV
250	2135
349	164
395	257
440	321
689	612
938	2130
1033/1034	2150
1088	911 app.cr.
1089	992 app.cr.
1116	2102 (2)
1152	2232
1205	1189, 2085
1216	2209
1377	2099
1607	1657
1612	1664
1615	2132
1692	2102 (2)
1794	1485 app.cr.

SEG XXX	*SEG* LXIV
85	2161
167	118
334	96
359	168
440	317
489	2088
508	475
541	2088
622	2202
756	834
844	2133 (4)
869	2130
1073	2178
1084	2113
1086/1087	2159
1149	844
1334	1083
1341	997
1363	2119
1377	2101
1404-1407	1818
1426	868
1608	1507
1686	1658
1688-1693	1657, 1658
1697	1658, 2257
1716	1660
1719	1875
1740	1995 app.cr.
1784	2251
1876	1193 app.cr.

SEG XXXI	*SEG* LXIV
162	122
199	2121
297	2150
358	319
387	324
423	2238
548	486

SEG XXXI	*SEG* LXIV
569	486
645	560
821	809 app.cr., 810
822	810
823	809
834	2091
962/963	1010/1011
983	1114
984	1165
985	1162, 1165
996	1173
1103	903
1116	1326
1130	2085
1381	2242
1387	1531
1402	1657
1404	1698
1410	1657
1411-1415	1658
1419	2257
1440	2135
1456	1657
1485-1510	1882
1548	1865
1650	2103

SEG XXXII	*SEG* LXIV
10	33, 37
119	79
131	89
252	2112
426	2178
452	2087
459	2087
473	356
552	2202
633	2166
794	681
810	2152

SEG XXXII	*SEG* LXIV
812	703
828	2178
856	778
934	2130
1077	2202
1082 bis-1086	886
1112	992
1200	1114
1249	2116 (2)
1251	2080
1260	844
1263	1231
1266	2128
1289	2099
1312	1465
1384	2150
1451	1650 app.cr.
1462	1516 app.cr.
1483/1484	1534
1494	1657
1502	1662
1516	1658, 1803
1517	1658, 1804
1518/1519	1658
1520	1658, 1805
1540	1516 app.cr.
1548	2257
1597	1875
1608	2009
1623	2150
1676	1650 app.cr.

SEG XXXIII	*SEG* LXIV
3	31 bis
51	51
116	309
215	2121
276	164
350 bis	309
563	589

SEG XXXIII	*SEG* LXIV
571	612
692	769 app.cr.
695	1342 app.cr.
834-840	886
841	886, 2163
842	886
866 app.cr.	930
871	949
946	2156
964/965	1083
1039	2243
1053	2189
1174	2173
1177	2243
1215	1515 app.cr.
1268/1269	1657
1270	1658, 2257
1305	1664
1306	1661
1362	1865
1369	2152
1534	1870
1557	2109
1588	2021 app.cr.

SEG XXXIV	*SEG* LXIV
106	98
107	43 bis
282	164/165
283	164
303	188
306	259
327	2171
350	314
354	356
355	319, 359, 398
359	389
560	486
665	554
867	892

SEG XXXIV	*SEG* LXIV
946	842, 849
952	2220
974	805
989	834
998	856
1010	2217
1039	886
1067	913
1083	1026 app.cr.
1094	1015
1124	1005
1176-1188	1002 app.cr.
1257	1229
1271	2120
1282	1536
1304	1526
1317	2089
1408	1475/1476
1467	2257
1690	338
1727	2001 app.cr.

SEG XXXV	*SEG* LXIV
59	73
94	2243
113	110, 2197
267	164
402	340 bis
404	340 bis
470	2133 (4)
480	319, 398
492	484
506	2176
572	492 app.cr.
581	492
590	2098
705	2124
820	804
885	703
922 (k)	997
926	767
991	786 (3)
998	810 app.cr.
1034	1342 app.cr.
1070	886
1071	886, 888, 2163
1072	886
1115 (2)	997
1272	940 app.cr.
1283	2118
1317	1306 A app.cr.
1420	1450 app.cr.
1441	1380
1471	1505
1529	1720 app.cr.
1531	1657, 1720 app.cr.
1532	1720 app.cr.
1538-1541	1658
1547	1658
1548	1658, 2257
1549-1554	1658
1567	1685/1686
1620	1984 app.cr.
1666	1983 app.cr.
1716 b	2012 (12)
1726	2123
1832	1443 app.cr.

SEG XXXVI	*SEG* LXIV
116	2202
142	31 bis
173	89
186	1
187	99
245	131
267	2221
307	2255
331	164/165
336	167
340	878
389	282
406	358
410	408
420	455
424	346
478	453
487	2178
542	2101
548	501
555	2166
583	488
626	522 bis
750	2188
774	2255
822	810 app.cr.
852	803
927	867
949	2163
953/954	886
970	2128
982 A	909
1003	967
1005	954
1051-1055	2089
1060	967
1149	2119
1155	2098
1208	1362
1221	2238
1279 A	1566 app.cr.
1282	1538
1292	1538
1313	1768
1324	1658, 2257
1327	2085
1337	1723
1338	1722
1341	2251
1379	2257
1503	356
1576	2257

SEG XXXVI	*SEG* LXIV
1582 (3)	886

SEG XXXVII	*SEG* LXIV
198	2129
220	2132
233	96, 127
371	878
387	2088
388	402
422	471
465	2192
488	486
494	2247
495	2135
497 A-B	2224
528	489
661	2163
665	2160, 2163
670	2166
673	2163
687	2152
757	808
765	834, 838 app.cr.
801/802	867
820	2132
837	886
838	886, 889, 2160, 2163
839	886, 888
860	2101
870	955, 962
878	2242
924	2161
961/962	1083
963/964	1083, 1279
965-980	1083
984	1098
991	2119
994	1114
1019	2165
1102/1103	2077
1245-1251	1465
1291-1293	2171
1318	2133 (4), 2222
1403	2246
1467-1469	1658
1471	1657
1472	1657/1658
1474	1658
1478	1658
1483-1485	1657
1489	1658
1490	1658, 1708
1492 A-C	1658
1493	1658
1495-1500	1658
1509-1522	1658
1526/1527	1657
1531	1662
1533	1658
1541	2192
1569-1584	1664
1611	1664
1639	1702 app.cr.
1647	1658
1742	31 bis
1779	340 bis
1814	2093

SEG XXXVIII	*SEG* LXIV
4	32
162	117
279	96
380	319, 330, 345, 355
383	356
440	2121
443	487
476	2166
528	2129
619/620	522 bis
658	2073, 2228
695-697	560
702	560
731	2119
812	2210
851	2188
859 A	1386 app.cr.
874	778
898	2224
913	2128
953	2085
975	832
980	842
1021	2241
1032	2150
1036	884, 2160, 2163
1038-1041	886
1056	910
1067	955
1072	957 app.cr.
1073	894
1075	971
1227	1163
1236	618 app.cr.
1328	2201
1444/1445	2081
1462	2095, 2109, 2156
1476	2141, 2161
1552-1580	2171
1582	1534, 2171
1583/1584	2171
1585	1664, 2171
1586-1589	2171
1590	1779, 2171
1591-1616	2171
1645	1685/1686
1710	2135
1855 bis	32
1970	2141

SEG XXXVIII	*SEG* LXIV
1987	894
1996 bis	904 app.cr.

SEG XXXIX	*SEG* LXIV
77	309
184	124
185	122, 124
209	2127 (7)
229	488, 2238 bis
324	125
388 bis	262-266
410	309
421	334, 347
477	471
572	2164 app.cr.
577	1539 app.cr.
702	2143
707	703
729	2198
736	711
759	2209
796	2255
855	2197
862	892
939	845
1005	954
1085/1086	886
1088	886, 890, 2163
1096	891 bis
1107	954
1124	954
1132	2120
1135	954, 957 app.cr., 979 app.cr., 986
1136-1138	954
1153	1024 app.cr.
1156	1024 app.cr.
1160	1025 app.cr.
1180	1012, 2071
1195	1017
1243	618 app.cr., 2124, 2159
1284	2196
1290	1005
1349	2078
1426	1386 app.cr.
1613	1539 app.cr.
1619	1657
1621/1622	1658
1675	1875
1723	2009
1753	886
1823	448
1847	886

SEG XL	*SEG* LXIV
137	79
295	81
302	154
325	2225
389/390	2087
555	560
605	646
643	692
655	2103
756	2159
758	778
829	856
869 bis	2118
915-917	886
949	2171
958	934 app.cr.
991	954, 987
992	910, 954, 988
1015/1016	805
1021	1087
1031	2163
1127	1221
1177	1704 app.cr.
1183	1536
1217	1326
1219	2133 (3)
1268 C	1432 app.cr.
1291	1536
1371	1505
1441	1658
1444-1448	1658
1470-1473	1658
1475-1477	1658
1478	1658, 1847 app.cr.
1479-1481	1658
1485 bis	1658
1494/1495	1658
1497-1499	1658
1509	1662
1513	1685/1686
1523	2257
1535 bis	1664
1540 bis	2257
1554/1555	1658
1557	1882
1591	2005
1599	2102 (7)
1638	2078
1650	188
1698	1527
1787	1620

SEG XLI	*SEG* LXIV
107	126
108	96/97, 122/123, 125, 127
138	125
163	122
273	166
282	2228
392	302
399	302
424	2171
431	333

SEG XLI	*SEG* LXIV
448	321, 330, 336
506	317
541	2166
624	2129
696 A	755
774	809 app.cr.
892-898	886
938	894, 1269 app.cr.
939-942	894
974	2236, 2252
981	2222
996	1117/1118
1001	1165
1003	2196, 2226
1004/1005	2196
1108 bis	1285/1286
1137-1139	1288 app.cr.
1329	2085
1390	1338
1407	2089
1493	2150
1501	1515 app.cr.
1536	1538
1541 bis	1566 app.cr.
1544	1657
1551	1657
1554	1709
1555	1708
1556	1657
1557	2257
1565	2150
1583	2246
1642	1983 app.cr.
1671	2135
1676	2135
1727	1720 app.cr.
1767	865
1768	2138
1841	2152
1876	302
1948	2009

SEG XLII	*SEG* LXIV
23	31 bis
71	2163
102	83
103	85
117	98
145	2103
232	96/97, 122, 124, 126/127
272 D-E	164
273 bis	2246
435	455
436	402
451	1218
498	2119
619	2224
625	1235 app.cr.
630	831
645	598
661	2161
709	683, 2085
710	2163
711	679, 2160
722	2163
745	874
769	2071
809	2150
818	830, 2132
819	1465
824	809 app.cr., 810
828	809 app.cr.
832/833	809 app.cr.
836	809 app.cr.
837	805
846	812/813
847	842, 849
870	1465
885	2183
970	886
972-979	886
991	894
996	954, 961
999	954, 958, 2103, 2113
1071	2113
1072	7
1074	2189
1156	2099
1196	2078
1240	793
1254	1443 app.cr.
1264-1273	1449-1453
1277	1454
1283	1449 app.cr.
1290	2211
1319	1505
1420-1422	1658
1456-1468	1658, 1665
1484	1526
1490 A	1664
1577	2098
1731/1732	2067 app.cr.
1750	2160, 2163
1762	77, 2195
1775	336
1821 (1)	2130
1849	1281

SEG XLIII	*SEG* LXIV
29	101
98	314
210	393
214	325, 338
286	2238
301	511
320	282
400	2071
434	2220, 2256

SEG XLIII	*SEG* LXIV
435	455
454	523
488	2163
489	612
493	646
510	664
526	2167 (5)
581	2124
630	2198
655	878
684	886
713	892, 910, 915 app.cr., 987, 2073
717	938, 2081
759	1304 app.cr.
792	1015
800	1038
822	889
865	2109
866	2152
871	340 bis
898	1230
910	844
919	1010
982	1405
998	1491
1012	2150
1032	1526
1033	1612 app.cr.
1050/1051	2067 app.cr.
1057	1657, 1817 app.cr.
1058	1657
1063/1064	1658
1068	1658
1074/1075	1658
1088/1089	1526
1093	1526
1095	1664
1175	1967 app.cr.

SEG XLIII	*SEG* LXIV
1212	1146
1221	79
1253	2087
1275	302/303
1566	1665
1873	2057 (3/4)
2132	302

SEG XLIV	*SEG* LXIV
195	315
296	2150
405	322
409	340
412	319
413	356/357
425	2247
553	560
556	560
580	595
582	595
584	2192
615	612
628	2135
687	907
710	2247
733	797
738 (23)	809
753	2163
840	865
843	854
851 bis (1-4)	886
852	886
853	2150
886	2171
901	319, 398
907/908	954
910	965
938	2166, 2246
942 B	1108
949	997

SEG XLIV	*SEG* LXIV
982	1199
983	1201
992	2202
994	2080
1007	2115 (7), 2251
1021	1278
1059	2133 (1)
1069 (3)	1315
1086	1334
1144	2255
1146	2173, 2237
1153	2252
1169	2089
1171	1243 app.cr.
1182	2246
1194-1196	2089
1212	1395
1315	1585
1336	1593 app.cr.
1351	1657
1418 app.cr.	1694
1425	2135
1432	1890, 1996 app.cr.
1499	1875
1540	878
1580	1536
1679	886
1689	325
1692	2102
1696	188
1704	2150
1737	865
1740	2199

SEG XLV	*SEG* LXIV
16	2073
47	2149
100	2245
121	98
123	1

SEG XLV	*SEG* LXIV
231	125
249/250	164
347	277
348	278
434	356
441	356
499	2122
519	2183
674	2161
783	551-553
791	554
803	2132
816	560
887	612
1004	2130
1129	2252
1131	129
1144	755
1148	1381
1385	806
1461 (1a)	2135
1474	1060 app.cr.
1494	886, 890
1495	886
1508 A-B	907, 954, 2189, 2210, 2216, 2253
1509	894
1510	967
1517	909
1520	936 app.cr., 957 app.cr.
1526	894
1538	954, 958, 2103, 2113
1539 A-B	954, 958, 2103, 2113
1540 A-B	958, 2113
1541	958, 2103, 2113
1542-1544	2113
1545	958, 2103, 2113

SEG XLV	*SEG* LXIV
1546-1554	2113
1584	1021
1628	1165
1632	1193 app.cr.
1696	1285/1286
1719	1306 E app.cr.
1747	2191
1813	1380
1862	1505
1890	1538
1892	1538
1894	1556
1895	2128
1899	1538
1901	1606
1915-1919	1526
1929	1526
1933	1657
1952	1658
1954	1658
1957	1720 app.cr.
1975	1658
1980	1658
2013	1526
2054	1941
2124	1875
2170	2029 app.cr.
2205	886
2250	188
2262	303
2285	314

SEG XLVI	*SEG* LXIV
237	97
286	2246
332	152
344	156
383	205
397	2202
543	2178

SEG XLVI	*SEG* LXIV
545	325, 338
559	2161
614	2095
630	2238
716	522
718	2124
724	586 bis
905	627
912	1716 app.cr., 1720 app.cr.
940	618
962	695
1164	2114, 2127 (4)
1165	21
1208	2161
1244	2128
1264	1465
1265 [b]	804
1277	830
1318	2132
1368-1371	886
1373	886, 891
1374	886
1479	2253
1481	2136
1488	2161
1519	2085
1524	2085
1525	1410 app.cr.
1531	1189
1538	1218
1607	1280
1623	1536
1656	2085
1657	927, 2139
1664/1665	2139
1668/1669	2139
1715	1395
1762	1526
1771	1585
1776	1531

SEG XLVI	*SEG* LXIV
1791	1526
1806	1586
1818	1658
1936	1658
1938	1698, 1706, 1708-1710
1943	1699 app.cr.
1951/1952	1658
1978	1692
2004-2011	1658
2022	1657
2030	1657
2187	2037/2038
2204	2028 app.cr.
2212	2009
2262	156
2263	1163, 2086
2267	2124
2292	2253
2307	302

SEG XLVII	*SEG* LXIV
12	22
27	105, 121
96	2130
135	2166
272	2090
282	2178
296	2199
370 bis	2123
400	265
411	265
446	303
495	492
521	402
679	484
918/919	547
1120	614 bis
1175	2160, 2163
1221	706

SEG XLVII	*SEG* LXIV
1249-1252	715-721
1413	803
1449	806
1479	856
1500	868, 874
1510	865
1535-1542	886
1541	844
1558	902
1559/1560	907
1563	954
1605/1606	954
1608	954
1615	997
1624	2242
1635 (72)	2057 (21/22)
1739	1327
1743	1338
1745	1296 app.cr., 2161
1771	2095
1860	2135
1863	2078
1963 A/B	1620
1983	1538
2018 A	2192
2028	1662
2055	1658
2068-2078	1526
2123	1883 app.cr.
2157	892
2176	2102 (1)
2180 c	2014
2270	1885
2295	1516 app.cr.
2297	1288 app.cr.
2304	302/303
2307	2182
2323	1323, 1440, 2200
2336	2229

SEG XLVIII	*SEG* LXIV
12	154
21	2238
83	50
89	2009
96	71
117	2225
120	92
129	104/105
145	2073
149	2073
152	2073
183	118
355/356	9
385	154
426	193
432	197
502	265
531	281
582	193
785	522, 1218
819	2224
867	1342 app.cr.
955	2161
956	548
968	614 bis
988	2163
1011	2163
1012	665
1014	2163
1024	2163
1027	672
1029	2163
1097	2127 (2)
1104	2246
1134	2071
1135	94
1136	2071
1227	2132, 2224
1233	843
1302	879
1308	884

SEG XLVIII	*SEG* LXIV
1328	907
1330	892, 915 app.cr., 2114 (6)
1342	970, 978
1409	1081 C app.cr., 1088
1484	2080
1489	2090
1504	892
1518	2128
1580	1382
1857	1516 app.cr.
1867/1868	1632
1876	1661
1884	1566 app.cr., 1691
1888-1890	1657
1904	1566 app.cr.
1906	1664
1915	1526
1919 (57)	1850
1925	1660
1933	1660
1942	1526
2015	1981
2037	1867
2052	2008
2073	2051
2115	2160
2127	193
2128	2150
2141	804, 1147
2170	197

SEG XLIX	*SEG* LXIV
12	79
51	39
97	125
138	101
159	2178

SEG XLIX	*SEG* LXIV
161	2231
216	132
315	9
381	204
386	213
466	150
506-510	332
511	332/333
513	338
516	347
546	458
565	402
639-641	2222
703	2132
722	545
814	523
824-826	560
855 A	545
861	39
869	587, 2115 (6)
872	2135
1041	2166
1106	2136, 2188
1116	2161
1125	2136
1171	2136
1207	193
1221	786 (8)
1248	830
1288 [3-9]	806
1334	832
1337/1338	834
1366	866 (8)
1405-1408	886
1410	886
1426	894
1434	954
1473	1659
1475	1173
1524	1005, 1091
1540	1170

SEG XLIX	*SEG* LXIV
1699	2249
1720	1168
1764	1220 app.cr.
1792	1266
1795	2150
1827	2128
1858 (1)	1350
1903	2136
1989 (4)	1534
1943	1465
1996	1603
2009	1527
2032	2068 app.cr.
2034	1609
2061	1658
2062	1657
2069	2127 (6)
2076	1662
2090	1715
2097	1526, 1661
2401	193
2440	333/334, 347, 358
2454 bis	2182
2457	1163
2511	2254

SEG L	*SEG* LXIV
151	2243
166	104
276	148 bis, 680, 2160, 2163
292	2178
343	193
371	193/194
572	2087
575	522 bis
704	2163
762	2167 (4), 2172
826	772

SEG L	*SEG* LXIV
829	2253 bis
907	2150
936	797
999	849
1055	871, 884
1082-1085	886
1096	2139
1100/1101	907, 2189, 2216
1108 bis	1342 app.cr.
1118	954
1121	954
1124	934 app.cr.
1178	2257
1195	2209, 2253
1225	2214
1233	1286
1237	1313 app.cr.
1329	2133 (2)
1350	1207 app.cr.
1355	1414, 2082
1465-1479	1658
1480-1495	1657, 1658
1496	1657
1497-1499	1658
1518	1660
1529	1659
1530	1609
1534	2166
1543	2257
1568	1911
1607	2128
1638	2015, 2198
1712	128
1716	131
1717	302
1732	1129
1735	1342 app.cr.
1759	39
2011	2214

SEG LI	*SEG* LXIV
7	96, 98, 125
17	122
55	53
104	101
114	103
153	2103
258	165
344	153
410	164, 167/168, 2144, 2240
413	2240
458 B	2246
571	345
611	2197
641	482, 2127 (3)
711	484
723	490
827	758 app.cr.
901	804
970	2163
972	2160, 2163
975	2130
977	2161
984	2163
1009	2116 (3)
1022	2198
1049	2189
1052	2123
1062	2189
1075	766
1085	771 bis
1096	2188
1208	2037/2038
1409	858 app.cr.
1429	867
1437	874
1452 (1)	880 app.cr.
1468 (1-8)	886
1468 (10-12)	886
1470-1472	886
1474/1475	886

SEG LI	*SEG* LXIV
1496	905, 992 app.cr.
1523	958
1525	958
1526	954
1608	893/894
1651	1173
1673 I	2128
1723	1285
1814	1338
1846/1846 bis	1465
1922	1526
1948	1539 app.cr.
2016	1657, 1659
2017	2128
2020	1682
2028	2127 (6)
2040	1854
2068	1660
2071/2072	1853
2074	1852
2097	2116 (5), 2133 (4), 2222
2129	2119
2228/2229	2138
2230	2061
2278	2191
2313	1010
2334	2186

SEG LII	*SEG* LXIV
9	51
44	32
104	2228
120	2252
130	108
137	109
149	102
352/353	2202
496	2197
501	345

SEG LII	*SEG* LXIV
506	392
506 bis	314
509	404
567	2121
607	2224
646	2163
649	2224
686	2238
718	602, 1500 app.cr.
731	1342 app.cr.
745	689
796	892
817 bis	43
818	830
837	789
842	789
860	789
916	2068 app.cr.
920	812
929	829
958	842
992	2132
994 (1)	2163
1000-1017	886
1029/1030	897
1038	905, 954, 992 app.cr.
1042	992 app.cr.
1058	2080
1097	965
1129	2090, 2166
1131	2159, 2252
1163-1165	1193 app.cr.
1198	954
1333	1313 app.cr.
1341	1334
1354 (1)	2154
1426	153
1456 ter	1440
1458	1455

SEG LII	*SEG* LXIV
1461	1465
1462 bis	1479
1488	2068 app.cr.
1514	2242
1516 (1)	2114 (3)
1521	2127 (5)
1550	1538
1553	2148
1561	1584
1617 (2)	1693
1652-1654	1657
1656	1657
1658	1657
1660	1693
1662	1658
1666-1668	1658, 1665
1670	1538
1674-1679	1664
1692	1685/1686
1695	1538
1697	1657
1705	1661
1721	1526
1722	1526
1728	1822
1733 (10)	1530
1809	1985
1818	2004
1839	2008
1859	1173
1895	2191
1899	2124
1921	31 bis
1928	1129
1938	148 bis
1947	1288 app.cr.
1951	2208
1952	2080
1971	2152
1978	448
2144	102

SEG LIII	*SEG* LXIV
31	39
42	83
72	2130
82	2188
110	2178
170	2197
180/181	115
231	140
256	2163
452	452
453	327
461	337
476	450
477	448
543	501
581	165
617	548
669	1941
777	2163
788	683
829	2188
835/836	2096
871	756
904 bis	792
906 bis	2113
960	1090
1077	858 app.cr.
1086	804
1096	867
1102	865
1105	865
1110	865
1114	879
1135 B	881 app.cr.
1153	886, 889, 2163
1154	886
1162	891 bis
1180	2217
1188	897
1200	2136
1206	901

SEG LIII	*SEG* LXIV
1223	2215
1229	893
1273	2095
1282	1021
1287 bis a	1033
1312	1093, 2080, 2166, 2215, 2253
1324	892
1327	1157 app.cr.
1329	940 app.cr., 1009
1330	1157
1332	1157 app.cr.
1337	1165
1352	2166
1354	2126
1355	2089
1380	2103
1776/1777	1511
1783	1838
1824	1646
1840	1683
1841/1842	1658
1846-1851	1657
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981	1114, 1116
982	1122
990	1170
1013	2253
1046	847/848
1128	1265
1129	2170
1146	1265
1147	1266
1155	1278
1174	1293
1175	1292
1236	2257
1265	1360
1278	1371
1284	1373
1285	1378, 2173
1329	1390
1338	1401
1342	1395 app.cr.
1365	1377
1375	1414, 2082
1446	1505
1447	1559
1448	1514 app.cr.
1468	2114 (3), 2242
1473	2148
1511	1617
1540	1658
1556	1658
1557	1755-1757
1564	1756 app.cr.

SEG LXIII	SEG LXIV
1566	1658, 1778 app.cr.
1570	1678-1680
1571	1780
1587	1998 app.cr.
1631	1526
1633	2242
1639	1870
1656	1922
1665	1944
1668	1878
1683	1978
1714	2004
1722/1723	2011
1726	2011
1764	1410 app.cr.
1774	896, 2081
1782	2087
1787	2118, 2121, 2129
1806	2080, 2153
1814	2168
1825	2173
1834	586 bis
1837	1168
1838	2233
1871	302
1881	1159/1160

CIG	SEG LXIV
73 b + add. pp. 890 ff.	30
93	2103
103/104	2103
2007	521
2067	682
2221	2178
2693 e-f	2103
2694 a/b	2103
3064	2253
3104	940 app.cr.
3538	2197

CIG	*SEG* LXIV
3550	1225
3558 e	2085
3561	2103
3677	2085
3831 a14	1306
3831 a15	1306
3831 a18	1305
3847 b	1307 app.cr.
3847 m	1307
4009 c	1449 app.cr.
4120	1346
4283	1404
4379 o	1349
4443	1465
4472	1465
4525 + add. p. 1174/1175	1527
4528 b-d + add. p. 1175	1527
4536 + add. p. 1177	1527
4537 + add. p. 1179	1527
4538 + add. p. 1179	1527
4538 b + add. p. 1179	1527
4699	2112
5000	1869
5006	1869
5008	1869
5010	1869
5012	1869
5014	1869
5028	1869
5150	2010
5152	2020
5180 h	2022 app.cr.
5361	1870, 2152
5362 b	2009
5616	1465

CIG	*SEG* LXIV
5774/5775	2103
6221 b	870, 872
6337	2128
6510 b	872/873
6522 b	872
6616 b	872
6802/6803	886
6805	886
8545	886
8837	1297 app.cr.
9551	872
9869	864 app.cr.
9870	864, 2115 (2)

Agora I	*SEG* LXIV
1947	2243

Agora XV	*SEG* LXIV
1	41
37	2243
61	83
62	2243
72	2243
120	79
131	81

Agora XVI	*SEG* LXIV
42	21
106 A	116
109	2
213	2195
240	84
310	85
332	89
352	698

Agora XVII	*SEG* LXIV
498	24

Agora XVIII	*SEG* LXIV
H316	130

Agora XIX	*SEG* LXIV
L1	2103
L4a/L4b	2188
L6	3, 119, 2103, 2228
L9	2103, 2228
L10-12	2228
L13	98 bis
L14	2103
LA 2	2073
P3	2073
P5	2073
P53	2073

Agora XXI	*SEG* LXIV
B1	2163
F297	695

Agora XXXI	*SEG* LXIV
64	92
203-205	48

Agora XXXII	*SEG* LXIV
140	1737 app.cr.
293	1738 app.cr.

I.Eleusis	*SEG* LXIV
28 a	2238
84	98
85	98 bis, 2221, 2228
86	126
141	115
159	2243
177	2243
208	83

I.Eleusis	*SEG* LXIV
237	2243
489	2156

Petrakos, *Δῆμος Ῥαμνοῦντος*	*SEG* LXIV
2	101
8	107
17	101/102
19	108
31	103
59	2231
98	122, 125
259	101

Achaïe III	*SEG* LXIV
3	305
4	307
6	2238
116	305
120/121	305

Corinth 8.1	*SEG* LXIV
13	155
14	1465
86	154

Corinth 8.2	*SEG* LXIV
1	151
65/66	154

Corinth 8.3	*SEG* LXIV
22	154
40	151
128/129	154

IPArk	*SEG* LXIV
2	2225
8	268, 2198
14	2072
28	2188
607	2238

IvO	*SEG* LXIV
2	2158
3	300, 303, 2158
4/5	300
7	302/303, 2158
8	300
12	255
15	300
18	2103
36	255
47	305
52	2161
54	2089
55	2124
56	860 Col. II app.cr.
144	300, 2244
147	300, 2244
148	2244
156	2244
158	2244
170	300
177	300
183	300
186	2089
220-223	2087
231	2089
236	2087
301	2245
334	300
463	1218

I.Oropos	*SEG* LXIV
21	319
26	2090
200	797
211	392
290	2, 98 bis
292	98 bis
302/303	2195
307	305
308	1129, 2185
324	2238, 2244
330	393
380	2246
388	2244
441	2244

I.Thespiai	*SEG* LXIV
29	319
37	321, 448
44-53	2103
54/55	2103, 2113
56/57	2103
62	2103
65	2178
104	342
188	2087
213/214	447
215	447, 2253 bis
216-219	447
266	352
270	448
274	2178
283 bis	323
288-298	449
299	451
300	452
301	450
303	449
312	449
336	321
373	2087
403	355
424	453

I.Thespiai	*SEG* LXIV
452	448
484-488	321
520	361
525	352
526	799 app.cr.
643	364
685 bis	359
719	369
795 bis	352/353
811	368
829 bis	363
878	359, 362
1175	360
1189	323
1198/1199	323
1207	359, 367

CID II	*SEG* LXIV
38	255
67/68	2103
70-72	2103
75/76	457, 462
77	457

CID III	*SEG* LXIV
1	2197

CID IV	*SEG* LXIV
2	2240, 2247
12	93
44	2012 (8)
117	2252
127	2090
164	479

CID V	*SEG* LXIV
639	332

F.Delphes II.6	*SEG* LXIV
36	2107

F.Delphes III.1	*SEG* LXIV
47	2245
142-154	456
169	310 app.cr.
429	1218
489-496	458
530	2244
574	317
575/576	456

F.Delphes III.2	*SEG* LXIV
48	2161
65	2112
69	2252
120	2161
125	460
139	2090
161	2166
169	464
205	778

F.Delphes III.3	*SEG* LXI
124	2141
214/215	769 app.cr.
239	2243
242	2209
343	1218

F.Delphes III.4	*SEG* LXIV
77	2143, 2228
135	490
153	2161
178	2245
216	504 app.cr.
222	504 app.cr.
242	458
259	2244

F.Delphes III.4	*SEG* LXIV
265	1009
352	461
355	490
362	746
438	774 app.cr.
460	466, 2122
502	460

F.Delphes III.6	*SEG* LXIV
27	460
43	460

I.Thessaly	*SEG* LXIV
18	504 app.cr.
318	486
643-648	487
650	487
652	487
656	487
663	487
712	489
1042	514
1048	486
1058	494
1167	484
1167 b	486
1189	487

I.Atrax	*SEG* LXIV
158	507

Gonnoi II	*SEG* LXIV
20	498
47	498
69	492 app.cr.
71	492 app.cr.
91	492
114/115	2131
122/123	2131

Gonnoi II	*SEG* LXIV
127	2131
198	2131
237	492 app.cr.

I.Thess. Enipeus	*SEG* LXIV
50	510
105	511
106	511 app.cr.
113	484

I.Apollonia	*SEG* LXIV
212	2051

I.Bouthrotos	*SEG* LXIV
26	2253 bis

I.Épidamne	*SEG* LXIV
58	2099

Feissel, *Recueil*	*SEG* LXIV
15	2135
116/117	560
159	2192
292/293	2218

I.Beroia	*SEG* LXIV
2	2195
436	535 app.cr.
455	2152

Demitsas, *Μακεδονία*	*SEG* LXIV
811	521

EAM	*SEG* LXIV
87	522 bis

EKM II	*SEG* LXIV
198	531
225	530
257	533
290	540
315	2135
316	536
331	538
333	537
348	539
353	535
372	541
374	534
375	543
377	532
386	528
387	529
432	548
498	549
513	550
616	527
626	547

I.Leukopetra	*SEG* LXIV
3	2246
63	2246
93	2246
100	530 app.cr.
134	1372

Philippi II²	*SEG* LXIV
160 a	522 bis, 2161
161	2073
302	554
390	554
404/405	554
510	554

Philippi II²	*SEG* LXIV
697	2248

I.Philippes II.1	*SEG* LXIV
passim	554
58	557

I.Stobi	*SEG* LXIV
19	2128, 2152
21/22	2151
26	2151
62	523
297	2151

I.Thrac.Aeg	*SEG* LXIV
E 2	1162
E 182	488
E 185	548
E 205	26
E 215	2119
TE 78	1083

IGBulg I²	*SEG* LXIV
14	612
15 bis	637 app.cr.
25	1218
50	1250 app.cr.
64 bis	612
66/67	612
72	625
89	633
192	631
222	2120
295	612
351	604
399	584 bis

IGBulg II	*SEG* LXIV
674	2191

IGBulg II	*SEG* LXIV
679	629
680	628
744	613

IGBulg III	*SEG* LXIV
893	605 bis
965	2133 (2)
980	1218
1592	629 app.cr.
1731	2161
1862	589

IGBulg IV	*SEG* LXIV
2057	603, 628
2112	629 app.cr.
2236	548, 618 app.cr.

IGBulg V	*SEG* LXIV
5002	605 app.cr.
5011	614 bis, 1218
5028	604
5229	629 app.cr.
5264	613
5404	605 bis
5430	1218
5656	589
5872	548

I.Byzantion	*SEG* LXIV
85	637 app.cr.
90	591
96	591
98	591
117	591
119	591
120	607
128	2254
149	591
260	591
282	591
310	591
315 C	591
370 A	592

I.Perinthos	*SEG* LXIV
EZ 24	1083
22/21	1157 app.cr.

ISM V	*SEG* LXIV
300	1218
303	614

ISM VI.2	*SEG* LXIV
469	636, 638
482	641
483	640, 641 app.cr.
485	639
491	637
510	642
535	649
536	650
542	649 app.cr.
544	651
548	649 app.cr.
552	649 app.cr.
555	650 app.cr.
589	643
590	644
597	645
601	648
602	647
604	646
712	649 app.cr.

I.Histriae	*SEG* LXIV
23	615
26	1218
30	615
57	617, 2255
58	765
60/61	617
64	615, 1381 app.cr.
65	2143
67	635
112	615
137	612
143	612
178/179	612
193	609
207	612, 620
212	619
267	607, 1218
374	639 app.cr.
378	640

I.Kallatis	*SEG* LXIV
1	663
3	2143
7	615
8	663
29	2186
75	612
99	612
104	612
122	612
135	2114 (4)
183	625
193	626

I.Tomis	*SEG* LXIV
1	636 app.cr.
12	637 app.cr.
17-19	637 app.cr.
25	637 app.cr.
28	637 app.cr.
31	637 app.cr.
47	635, 641
52	640 app.cr.

I.Tomis	*SEG* LXIV
165	592
248	628 app.cr.
462	628 app.cr.

IOSPE I	*SEG* LXIV
50	682

IOSPE I^2	*SEG* LXIV
4	640
24	679 bis
25	612, 681
31	681
32	2166, 2195
34	2166
35	679
39	1279
40	1218, 1278, 2143
52	612
56	2143
69/70	612
80	682
88	612
96/97	612
116	612
161	681
171	2246
201	679, 681
270	2130
344	2141
352	660
354	673 app.cr.
369	612
402	663
436	612
691	673

IOSPE II	*SEG* LXIV
299	689

IOSPE III^3	*SEG* LXIV
8	660
10/11	673

IOSPE IV	*SEG* LXIV
36	2130

CIRB	*SEG* LXIV
1	2161
6 a	672
70	664, 687, 2085
75	688, 2085
111	672
129	607, 689
140	671
144	690
382	671
432	671
705	1278
724	664
732	1278
736	664
743	664
744	694 app.cr.
746	664
769	694 app.cr.
823	691
905	666
985	618, 664
1000	671
1037	2098
1047	671
1051	671
1096	671
1111	672
1123/1124	664
1134	671, 677, 2085
1137	666
1162	676
1225	664
1242	671
1283	694, 2085

IGDOP	*SEG* LXIV
21	2090
23	665, 670, 680, 2160, 2163
24	2163
25	685 app.cr., 2163
26	2163
30	2130
88	2130
95	683, 2085
108	686
109	2163

I.Olbia	*SEG* LXIV
5	2090
11	681

I.Délos	*SEG* LXIV
4	706, 1190
50	708
89	2103
93-95	2103
97/98	2103
100-103	2103
104	72, 2103
105	72
157	2087
290	2103
308	2103
314	2103
316	700
320 B	700
336 A	700
346	2103
351	2103
353/354	2103

I.Délos	*SEG* LXIV
356	2103
356 bis A/B	2103
362	2103
366	700, 2103
368/369	2103
372-374	2103
399	2103
401	700, 2105
403/404	2103
406	2103
421-423	2185
441	2103
442	2103/2104, 2240
443 Bb	2178
445	2103
452	2103
456	2103
459-461	2103
500 B	356
502	696
503	2103
504	696
1416	2103
1416 B1	846 app.cr.
1416 C 24	846 app.cr.
1417	2103
1497	392
1510	26
1520	2189
1534	703
1537	703
1540/1541	4
1560	705
1584	2142
1587-1591	699
1592	699, 703
1593/1594	699
1595	699, 703
1596-1598	699
1612	703

I.Délos	*SEG* LXIV
1619 a	2098
1644	703
1661	2185
1719	2207
1724	703
1820	698
1827-1829	698
1843	703
1845	703
1847	698
1987	703
1994	703
1999-2002	703
2004	703
2016	703
2039	488
2072	797
2119	2098
2132	2207
2222	2238 bis
2227/2228	2238 bis
2229	488, 2238 bis
2230-2234	2238 bis
2237	2238 bis
2240/2241	2238 bis
2271	2238 bis
2274	2238 bis
2305	2207
2341	703
2485	703
2502	703
2532	2128, 2133 (4), 2218, 2222
2535-2547	699
2598	797
2628	2238 bis

I.Rhod.Per.	*SEG* LXIV
15	2129
209	2119

I.Rhod.Per.	*SEG* LXIV
352-354	897, 2103

Bresson, *Recueil Perée*	*SEG* LXIV
49-51	897, 2103
95	2119

I.Lindos	*SEG* LXIV
2	712 (2), 728, 2141
88	712 (1)
131	722
176	723/724
177	723
178	723/724
197	725
270	726
283	726
359	726
419	2156
449	711
487	721

Iscr.Cos	*SEG* LXIV
ED 56	2161
ED 145	2189
ED 178	2167 (4), 2172
ED 179	2167 (4)
EF 519	920 app.cr.
EV 256 + 125	747, 913

Tit.Cal.	*SEG* LXIV
61	2136
85	2195
98	750
171	2107

Tit.Cam.	*SEG* LXIV
29	712 (3)
87	732

I.Cret. I	*SEG* LXIV
VI.6	2135
VII.7	2127 (2)
VIII.4	786 (4)
X.2	787
XX.13	796
XXIV.1	2141
XXVIII.7	786 (5)
XXX.1	2183

I.Cret. II	*SEG* LXIV
III.5 B	802 app.cr.
V.9	786 (2)
V.19	2161
VIII.1	797
VIII.33	2119
XI.1	797
XI.3/4	797
XII.31 bis	2224
XVI.2	2161
XIX.7	830, 2132
XXII.3	2161
XXIII.1-6	797
XXIII.7	797, 801 app.cr.
XXIII.8-60	797
XXIII.61	797, 802 app.cr.
XXIII.62-66	797

I.Cret. III	*SEG* LXIV
II.1	788
IV.7	1162
IV.9	2228
V.1	788
VI.7	2247

I.Cret. IV	*SEG* LXIV
23	786 (7)
41	792
43 B	787
47	792
64	787, 910
72	787, 792, 2172
76 B	1220 app.cr.
78	787
80	786 (6), 787
168	2161
179	797
184	2247
284	2155
313	2155
323	2155
325	2155
334	1362
336	2155
341	2155
348	788

I.Polyrrhenia	*SEG* LXIV
passim	797
1	802 app.cr.
3	798
22	800
66	802 app.cr.
69	801
76	802

IGDS	*SEG* LXIV
8	842
11	2163
38	849
93	465
97	805
101	843
103	806
109	809 app.cr.
117	805

IGDS	*SEG* LXIV
127	842, 849
160	805
189	805
219	2183

IGDS II	*SEG* LXIV
15	2183
18	2198, 2238

IGDGG I	*SEG* LXIV
2	845, 2009, 2130

IGDGG II	*SEG* LXIV
5	842
18	831
75	842
93/94	858 app.cr.
100	858 app.cr.

Arena I[2]	*SEG* LXIV
53 bis	831, 2198, 2238
63	849

Arena II[2]	*SEG* LXIV
136	842, 849

Arena III	*SEG* LXIV
45	842
51	2163

Arena IV	*SEG* LXIV
2	842
15	854
51-53	858 app.cr.
79	842

Arena V	*SEG* LXIV
66	465
69	465

I.Akrai	*SEG* LXIV
18	809

I.Catania	*SEG* LXIV
11	815

I.Locri	*SEG* LXIV
23	2127 (4)
81-87	853
96	853
109	853

I.Napoli	*SEG* LXIV
44	2246
56	860 Col. II app.cr.
60	860 Col. II app.cr.

I.Porto	*SEG* LXIV
9	2205
13	2217
16	867
18	2205

IGUR	*SEG* LXIV
4	808 bis
24	866 (5)
26	866 (6)
71	1278
77	867
78	866 (4)
79/80	866 (3)
82	866 (8)
84	866 (1)
85	866 (2)
96	867
98	867
100/101	867
110/111	867
117-120	867
122	867
124	867
131/132	867
148	2165
160	839
162	866 (7)
177	867
179	867
187	867
189-193	867
235	2089
236	2089, 2124
237	2089
240	2124
245	2089
250	867
264	839
367	1657
453	871, 2094
508	797
719	867
731	877
784	2248
870	844
926	867
932	839
1042	867
1150	867
1167	869
1230	2102 (2)
1250	2116 (13)
1273	874
1286	2116 (7)
1310	535 app.cr.
1316	2118
1344	874
1368	874
1376	874
1432	874
1461	874
1498	2123
1532	2178
1567	867
1569	2241
1575	2241
1584	2241
1588	867
1652/1653	874
1662	865
1702	535 app.cr.

ICUR	*SEG* LXIV
4246	874
11680	872
15884	874
26144	2135

IGF	*SEG* LXIV
4	2163
71/72	2163
84	2130
94	885
130	2163
135	884, 888/889, 2160, 2163

TAM I	*SEG* LXIV
6	2084
23	2084
25	2084
32	2084
44 b	1380
56	2084
57	1380
59	1380
70	2084
88	1380
93	1380
117	2084
126/127	2163
143	2084

TAM II	*SEG* LXIV
1	1380
175	970
178	2081
184	2081
200	1436 app.cr.
247	1380
261 b	926 app.cr.
290	1434 app.cr.
307	1435 app.cr.
408	1404
420	1400
495	1434 app.cr.
497	1416 app.cr., 1421 app.cr., 1430 app.cr.
524	1380
552	1415 app.cr.
575	1415 app.cr.
583	1415 app.cr.
585	1421 app.cr.
586	1421 app.cr., 1431
587	1420
595	2254
612	803, 2085
636	1380
674	2093
735	1323 app.cr.
797	1380
816	2257
905	765, 1414, 2076, 2082, 2166
906	1412/1413
910	1409, 1410 app.cr., 1412/1413, 2085, 2165, 2246
913	1061 (6) app.cr.
947	2201

TAM III	*SEG* LXIV
4	2085, 2255
38/39	2093
57	2093
62	2085
121	2093
378	1323 app.cr.
396	1377
403	1312 app.cr.
536	2116 (9)
746	2102
867	2093
874	1365

TAM IV.1	*SEG* LXIV
3	1267
22	1265
39	1268
41 a	1266
202	1235 app.cr.

TAM V.1	*SEG* LXIV
64	1195, 2232
85	2085
159	2246
318	2222
323	2098
426	2098
509	2098
519	1269 app.cr.

TAM V.2	*SEG* LXIV
870 B	977
881	2098
913 A	2111
935	2111
943	1217 app.cr.
954	1009
966	2085
972	2085
1018	2089
1090	960 B app.cr.
1098	2085
1142	2128
1160	1196, 2115 (3)
1302	647 app.cr.
1366	2186
1406	2135

TAM V.3	*SEG* LXIV
1418	618 app.cr.
1428	1188 app.cr.
1431	2076
1454	1217 app.cr.
1512 c	925 app.cr.
1539	2085

MAMA I	*SEG* LXIV
157	1440
170	629 app.cr.
232	1440
234	1440
235	478 app.cr.
286	1440
323	1439
362	1440
370	1440
382	1440

MAMA III	*SEG* LXIV
76-102	1475
105	1475
196	2135
199 b	1488
262	2128
458	2135

MAMA IV	*SEG* LXIV
33	2135
101	647 app.cr.
107	647 app.cr.
143	1292
236	1207 app.cr.
283	757
293	2081
302/302 bis	1313 app.cr.

MAMA V	*SEG* LXIV
197	2111
201/202	2111

MAMA VI	*SEG* LXIV
86	2192
114	2165
180	1312 app.cr.
182	1312 app.cr.
222	1310 app.cr.
232	2129
264	2085, 2128
308	1157 app.cr.
335	2218
List 106	2085
List 164	2085

MAMA VII	*SEG* LXIV
402	2133 (3)
558	1440
566	2254

MAMA VIII	*SEG* LXIV
168	1439
200	1439
417	2085

MAMA IX	*SEG* LXIV
8/9	2228
13	1302
15/16	1306
38	1307 app.cr.
45	1306
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MAMA X	*SEG* LXIV
12	2099
362	1297 app.cr.
P 69	1307

MAMA XI	*SEG* LXIV
1	2257
206/207	1440
208	1440/1441
278	1440
335	1440

IGR I	*SEG* LXIV
34	867
74	867
177	2098
193	867
306	2248
419	867
421	866 (8), 867
458	867
460	867
484	1465
537	656
541	656
546	2165
630-636	612
777	584 bis
796/797	1157 app.cr.
812	1443 app.cr.
826	2165
828	1362
1262	1878
1272	629 app.cr.

IGR III	*SEG* LXIV
110	2078
111	2079
115	1279
132	1279
137	1287
153	1346
157	1293
259	1444 app.cr.
288	1457
302	2246
318	2246
372/373	1349
472	1424 app.cr.
594	1436 app.cr.
732	1412
733	1409
800	802
892	1470
921-926	1465
1012	1465
1056	1617
1078	1527
1106	1683
1127	1661
1205	1662
1209-1210	1657
1223	1661
1243	1661, 1856, 2142
1244	1661
1443	2078

IGR III	*SEG* LXIV
1540	1657

IGR IV	*SEG* LXIV
28	2090
126	1218
144	1218, 2143
145	584 bis, 1218
146/147	1218
156	2085
159	1222
163/164	1218
184	906
228	2081
230	1217
276	1225
277	2081
293	1225
295	1225
300	1225
303	1225
305-308	1225
316	1225
323	1225
383/384	1225
399-401	1225
403	1225
405	1225
408-412	1225
418-420	1225
422	1225
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431/432	1225
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440	1225
445/446	1225
451-455	1225
456	1225, 1227
458-460	1225
462-467	1225
470/471	1225
496	1225
555	1307 app.cr.
556	1307
559	1306 E app.cr.
560	1306
582	1306
584	1306
609	2200
643	2085
651	1305
657	2109
659	1157 app.cr.
739	2217
787	1312 app.cr.
790	1312 app.cr.
791	2085
1222	2109
1511	1443 app.cr.
1607	2109
1676	2109
1677	1225
1682-1684	1225
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1689	1225
1693	1304

I.Adramyttion	*SEG* LXIV
18	1129

I.Anazarbos	*SEG* LXIV
140	1467 app.cr.
253/254	1467 app.cr.
422	1467 app.cr.
586	1467 app.cr.

I.Ancyra	*SEG* LXIV
passim	886
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36	2079
125	888
126	2163
129	889, 890 app.cr., 2160, 2163
130	890, 2163
131	888, 2163
165	2163
240	1294

I.Apameia und Pylai	*SEG* LXIV
4/5	2190
35	2085
103	2085

I.Aphr.	*SEG* LXIV
1.193	1196 app.cr., 2115 (5)
1.504	894
4.308	2246
8.3	2166
8.31	2246
11.224	2139
12.26	2156
12.402	2166, 2246
12.538	2095
12.719	2085, 2246
12.1007	899
12.1015	894
13.116	2246
15.364	979 app.cr.

Aphrodisias and Rome	*SEG* LXIV
1	1381 app.cr.

Aphrodisias and Rome	*SEG* LXIV
6/7	2166
8	1005, 2166
9-25	2166
59	2124

I.Arykanda	*SEG* LXIV
1	1381
11	972 app.cr.
30	2257
101	1380
162	2252

I.Assos	*SEG* LXIV
6 b	1197
20	2085

I.Bargylia	*SEG* LXIV
652/653	2189

I.Burdur Museum	*SEG* LXIV
11	1350
335	1362

I.Didyma	*SEG* LXIV
1	997
6	2130
15	1107 app.cr.
66-69	997
132/133	1218
147	2186
154	998 app.cr.
158	998
164	1002 app.cr.
170 II	995
173	998 app.cr.
183/184	998 app.cr.
254	999
259	999
279	1000
280	2109
342	995
345	999
390	1001 app.cr.
394	1001
398	1001
423	1002
424	1097, 2153, 2204
428	2167
433	2104, 2240
449	1003
463	2143
479/480	1097
486	1003
492	2242
496 A	997
496 B	995
504	997
537	995

I.Ephesos	*SEG* LXIV
3	1004
4	2253
8	2090, 2104, 2166
9	1007
10	997, 1017/1018
11	2089
18 B	1005
19 B	1005
20	1010, 1306 A app.cr., 2085
22	2085
23	1015
24 A-B	1005
26	1017
27	1004, 1013, 2156, 2159, 2236, 2252
110	1023 app.cr.
111	1073 app.cr.
112	1022 app.cr.
126	1025 app.cr.
213	997, 2085
215	1010
274	1015
275	997, 1017/1018, 2085
276	1005, 2252
293	1018
303/304	975 app.cr.
413	1028
415/416	1028
426	1009
459	2108
492	2255
501	995
519	2246
542	1010
616	940 app.cr., 1009
627	1010
638	1008
646	1010
666 A	1037 app.cr.
672	1009, 1173
674	1039
678	1010
719	2085, 2165
728	2085
789	1009
901	1073 app.cr.
940 Ab	1037 app.cr.
941	995
946	1010
984	1009

I.Ephesos	*SEG* LXIV
987	1005, 1017, 2255
988	1005, 1017
1024	1010
1041	1037 app.cr.
1058	997, 1017
1059	1017
1060	997
1061	1008
1067	997
1070	997
1070 A	997
1071/1072	997
1076/1077	997
1107	1157 app.cr.
1124	1964
1139	2255
1143	1039, 2108
1145	1039
1162	2165
1207	1005
1210	997
1211	1018
1228	997
1234	1444 app.cr.
1236	997
1267	1011, 1018
1268	1018
1270	997, 1017/1018
1305	997
1310	1657
1323	2154
1351	1005
1384 C	1008
1391	1015
1415	1444 app.cr.
1424	1011
1487/1488	1010
1491	2095
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1518	995
1520	1005
1523	1005
1539	1009
1548	1009
1595	997, 1017/1018
1600	997
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1620/1621	1010
1633	1034 app.cr.
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1649	1031
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1984 a	1010
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2083	2252
2113	2246
2121	1031
2126	643 app.cr., 1031
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2212	1031, 2085
2226	1010, 2109
2265	1031
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2304	1031, 2165
2320	1010, 1051 app.cr.
2321	1010
2323-2325	1010
2326	1031
2329 C	1051 app.cr.
2419	1073 app.cr.
2446	1031
2540	1034 app.cr.
2545	1051 app.cr.
2551 c	1039
3015	2109
3030	1016
3047	1009
3053	1039
3055	1010
3056	1010
3057	1009
3058	1008
3059	1005, 1017
3066	1015
3069	1009
3070	1010
3071	1015
3072	1041 app.cr.
3080	1173
3224-3227	1031
3252	997
3271	2109
3303	1173
3329	1018
3406	1091, 1092 app.cr.
3419	2076
3420	2190
3424	1037 app.cr.
3448 a	1091
3453	1091, 1094 app.cr.
3457 a	1091
3460	1091
3477	1091
3480	1091
3487	1091
3501	1005
3601	2242
3800-3868	1173
3854	1174 app.cr.
3901	1009

I.Ephesos	SEG LXIV
4101	2165
4107	1037 app.cr.
4114	1009
4117 b	1031
4201/4202	1036
4205	1036
4210	1036
4213	1036
4215-4217	1036
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4223	1036
4311	1196 app.cr., 2115 (8)
4324	1007
4336	975 app.cr.
4337	914 app.cr., 997
4340	1009
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I.Erythrai	SEG LXIV
4	30
6	1162
15	769 app.cr.
22	2209
27	2209
31	2161
35/36	2209
69	997
102	1516 app.cr.
105	997
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112	2209
117	2136
119	2209
201	997
207	997
209	2098
220	997
223	2165
225	997
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I. Hadrianopolis	SEG LXIV
33	1289
44	1290

I.Heraclea Pontica	SEG LXIV
3	1279
60	637 app.cr.
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Altertümer von Hierapolis	SEG LXIV
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I.Iasos	SEG LXIV
1	2073
2	997
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25	997
72	944 app.cr.
82	2136
84	940 app.cr.
90	618 app.cr.
96/97	940 app.cr.
98	934 app.cr.
102	936 app.cr.
107	2089
117	967
121	967
163	936 app.cr.
174	829
186	934 app.cr.
193/194	934 app.cr.
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207	936 app.cr.
215	934 app.cr.
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245	2156
248	940 app.cr., 2156
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264	934 app.cr.
265	935 app.cr.
271	940 app.cr.
414	1060 app.cr.
419	535 app.cr.
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I.Ilion	SEG LXIV
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52	641 app.cr., 2216
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I.Iznik	SEG LXIV
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89	1250 app.cr.
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578	2093
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1071	1516 app.cr.
1085	1230, 1249 app.cr.
1089	1230
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1288	1263 app.cr.
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I.Kalchedon	SEG LXIV
6	798 app.cr.
23	2135
68	637 app.cr.

I.Kaunos	SEG LXIV
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I.Kibyra	SEG LXIV
2	1381 app.cr.
12	1039
14	894
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42	2093
43	2156
44	2093
69	1424 app.cr.
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I.Kios	SEG LXIV
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19	2238
21	478 app.cr.
22	2085
52	1311 app.cr., 2254
73	1834 app.cr.
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I.Klaudiupolis	SEG LXIV
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71	1485 app.cr.

I.Knidos	SEG LXIV
34	492
59	2215
154	2222
220	2210
243	2192
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I.Komana	SEG LXIV
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McLean, Konya Museum	SEG LXIV
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I.Kyme	SEG LXIV
13	2255
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I.Kyzikos	SEG LXIV
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97	2191
124	2042 app.cr.
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278	2116 (1)
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I.Labraunda	SEG LXIV
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8	930, 2108
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50	958, 2103
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I.Lampsakos	SEG LXIV
33	1081 A app.cr.
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I.Laodikeia am Lykos	SEG LXIV
1	1327
11	1332 app.cr.
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I.Laodikeia am Lykos	*SEG* LXIV
23	1331 app.cr.
39	906
63	1334
72	2246
75	925 app.cr.
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I.Magnesia	*SEG* LXIV
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113	2165
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I.Magnesia am Sipylos	*SEG* LXIV
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I.Manisa	*SEG* LXIV
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I.Metropolis	*SEG* LXIV
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Milet I.3	*SEG* LXIV
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78	1101, 2167 (2)
79	1101
87	1101
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Milet VI.3	*SEG* LXIV
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1305	997
1395	478 app.cr.

I.Miletupolis	*SEG* LXIV
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I.Mylasa	*SEG* LXIV
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I.Mylasa	*SEG* LXIV
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33	954, 966, 1313 app.cr.
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I.Mylasa	*SEG* LXIV
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I.Parion	*SEG* LXIV
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I.Pergamon	*SEG* LXIV
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158	2161
160	2242
236-239	1225
246	2245
249	2090
251	1313 app.cr.
256	2166
264	2238
285	1225
290	1225, 2081
291	1225, 1465
293	1225
333	1225
338	2238 bis
340	1225
374	2085

I.Pergamon	*SEG* LXIV
415	1225
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I.Perge	*SEG* LXIV
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I.Pessinous	*SEG* LXIV
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7	492, 1296 app.cr.
18	2085
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I.Pisid.Cen.	*SEG* LXIV
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I.Priene	*SEG* LXIV
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12	1128 app.cr.
14	1117
16	1118
17	2189
37	995, 1102
38	1119
48/49	2076
99	86
105	1122
108/109	1129
111-114	1129
117/118	1129
121	1129
124	1128 app.cr.
141 + p. 311	1121 app.cr.
142	1121 app.cr.
158 a-b	1130
170-173	997
174	2189
195	2217
196	997
208	2255
229	1028
313	997, 1129
313 (143)	1155 app.cr.
313 (724)	1155 app.cr.
356 (1-6)	1147
356 (7)	586 app.cr., 1147
361	997, 1102
362	1102, 2216
363-365	1102
380	2119
458	995

I.Priene (2014)	*SEG* LXIV
passim	1114
p. 529	1145
1	1116

I.Priene (2014)	*SEG* LXIV
2	1116, 1117
3	1116
4	1116, 1118, 1122
14	996
17	1144 app.cr.
27	1128 app.cr.
28	2189
53	1125
67	1126 app.cr., 1129
68/69	1129
70-72	1129
77	1128 app.cr.
85	1128
98/99	1123
117	2076
132	1102
133	1119
135	1120 app.cr.
136	1120
144	2189
151	1131
154/155	1130
157/158	1134/1135
163	1133
179	1124
207	1132
210	1137
216	1136
219	1028
245	1127
266	1124
267-275	1124 app.cr.
292	1138
314	1142
315	1144
316	1121
317/318	1121 app.cr.
319	1139
328	1155
354 (147)	1155 app.cr.

I.Priene (2014)	*SEG* LXIV
366	1141
367-370	1148-1152
372	1148-1152
383	1153
386	1140
387	1154
394	1126
404	1145
414-417	1102
420	1167
425	1102

I.Prusa	*SEG* LXIV
5	1218
8	2190
68	1277 app.cr.
165	1277 app.cr.
1014	1230
1028	2085
1054	2085

I.Prusias	*SEG* LXIV
9	2190
19/20	2190
42	2190
48	2190
202	1278

I.Sagalassos	*SEG* LXIV
3	1362

I.Sardis	*SEG* LXIV
79	2089
111	2126
181	1190

I.Sestos	*SEG* LXIV
66	2133 (1)

I.Sestos	*SEG* LXIV
206	1465, 2222
S 1	2084
S 2	2084
S 6	2084

I.Sinope	*SEG* LXIV
73	892
104	1278
115	1278
152	2099

I.Smyrna	*SEG* LXIV
7-9	997
29	997
81	997
86	997
103	997
191	1416 app.cr.
214	2178
522	2114 (5)
559	1323 app.cr.
573	1177
577	767
581	2136
589	1129
652	2085
653	997, 2085
654/655	997
661	2089
685	2192
712	1156
726/727	997
731	2255
733	2089
746-748	997
753	997
765	2204
775	2255
888	997

I.Stratonikeia	*SEG* LXIV
III pp. 4-6	930
172	2202
203	894, 2202
205	2202
289	2246
309	2202
444	1062 app.cr.
505	2086
668	2109

I.Sultan Dagi I	*SEG* LXIV
393	1296 app.cr.

I.Tralleis (und Nysa) I	*SEG* LXIV
4	1516 app.cr.
20	1098
25	993, 2187
73	2252
75	2147
86	2085
134	2252
145	2252

I.Tyana	*SEG* LXIV
57	1440
135	1470

Petzl, *Beicht-inschriften*	*SEG* LXIV
3	2214
5	1168, 1215 app.cr.
6	2214
40	2214
45	2098
47	2214
49/50	1168
51	1168, 2214

Petzl, *Beichtinschriften*	*SEG* LXIV
52	1168
56	2214
69	2222

Strubbe, *Arai Epitymbioi*	*SEG* LXIV
13	2099
26	2099
38	2099
53	2133 (2), 2222
66	2099
151	2099
173/174	2099
185	2099
205	2099
208	2099
262	2099
289	2099
339	2099
384	1475
401	2099
App. 2.II	2100

IdC	*SEG* LXIV
p. 123	1465
74/75	1465
77-79	1465
81/82	1465
98	1475

I.Kition	*SEG* LXIV
270	2119
1022	1506
2070	2127 (2)
2196	1275 app.cr.

I.Kourion	*SEG* LXIV
49/50	2202
105-126	2202

IGLS I-VII	*SEG* LXIV
5	1512 app.cr., 1513 app.cr.
36	1511
46	1513 app.cr.
84	1516 app.cr.
146	1613
340	1596
376	1535
530	1539 app.cr.
714	1465
759	1542 app.cr.
857	1540
867	1538
871	1540
874	1531, 1540
875	1540
912	1553
938	1542-1552
991	1537, 2251
998	1540, 1555 app.cr.
1011	1540
1022	1540
1027	1554 app.cr.
1033	1547 app.cr.
1071 a	1538
1071 c/d	1538
1071 f/g	1532, 1538
1071 h-k	1532
1142	2154
1213 a-i	1538
1214	1532
1259	1838, 2098
1261	1533, 2204
1265	1465
1271 c	1532, 1538
1271 d-j	1532
1271 A a	1538
1312	1657
1314	1567 app.cr.
1318 + V add. p. 316	1580, 2171
1319	2128
1320	1593 app.cr.
1340-1342	1531
1382	1586 app.cr.
1398	2192
1407	1627 app.cr.
1434	2135
1438	2135
1488	1624 app.cr.
1520	2135
1522	2135
1550	1853
1569	2251
1607	1585
1636	1593 app.cr.
1649	1537, 2251
1673	1528
1675	1624 app.cr.
1675 ter	1539 app.cr.
1676	1589 app.cr.
1681	1625 app.cr.
1690	1625 app.cr.
1699	1625 app.cr.
1707	1625 app.cr.
1714	1624 app.cr.
1747/1748	1624 app.cr.
1809	1537
1846	1528
1909	1589 app.cr.
1969	1589 app.cr.
1971 k	1538
2090	1588
2094	1588
2097	1588
2336	1608
2553 B	1853
2707	1661

IGLS I-VII	*SEG* LXIV
2852	1610
2884	1577 app.cr.
4028	1534
9363	2133 (3)

IGLS XI	*SEG* LXIV
20/21	1526
22	1526, 1602 app.cr.
39	1526

IGLS XIII	*SEG* LXIV
9099	1825
9407	1827
9476	1826
9484	1825
9492	1825
9569	1826
9688	1828 app.cr.
9728	1828 app.cr.
9843	1526, 1853

IGLS XIV	*SEG* LXIV
pp. 411/412	1825
pp. 441-443	1772
48	1549 app.cr.
317	1819
438 a	1828 app.cr.
443 b-d	1526
458	1526
548	1607 app.cr.
608	1537

IGLS XV	*SEG* LXIV
p. 234	1692
54	1600 app.cr.
64	1798
172	1598 app.cr.
179	1530
391	1600 app.cr.
447	1847 app.cr.
504	1526
521	1847 app.cr.

IGLS XVI	*SEG* LXIV
262	1856
316 a	1525
345	2118
410	1857
424 a	1858
1020	1525

IGLS XVII	*SEG* LXIV
29	1529
54	1529
63	1529
65/66	1529
68/69	1529
150	1883 app.cr.
195	1529
214	1529
256	1529
321	1618
332/333	1619, 1664
401	1616
427/428	1616
551	1616
559-561	1616

IGLS XXI.2	*SEG* LXIV
54 a	1664
65	1818
74	1853
79	1664
128	1664
133	1660
142	1664
153	1664
222	1847 app.cr.
407	1847 app.cr.

IGLS XXI.4	*SEG* LXIV
20-24	1852
27/28	1852
154	1660

IGLS XXI.5	*SEG* LXIV
27	1516 app.cr.
98	1860
170	1828 app.cr.

I.Estremo Oriente	*SEG* LXIV
27	2242
102/103	1522
235	1189
252	2242
280	2204
311	2242
382-384	2242
427	2242

I.Iran/Asie centrale	*SEG* LXIV
53	2242
64/65	2242
66/67	1523
70	2242
82/83	2127 (5)
84	2114 (2), 2127 (5)
95	2242
96 bis	1524
97	2114 (3), 2242

Jens.d.E	*SEG LXIV*
103 A/B	2114 (3), 2242
105	2114 (2), 2127 (5)
200/201	2127 (5)

I.Caesarea Maritima	*SEG LXIV*
39	2251
132	2251
187	1657

I.Gerasa	*SEG LXIV*
43	1562 app.cr.
53	1838, 2098, 2148
112/113	1840
185	1840
240	1664
251	1538
286	1664
289/290	1840
296	1839
297	1537, 1840 app.cr.
314	1664
315/316	2171
338	1840

I.MnBeyrouth	*SEG LXIV*
1	1780
340	1577 app.cr.
349	1586 app.cr.
382	1533
404	1661
532/533	1538

SB	*SEG LXIV*
429	1876
681	1783 app.cr.
970	1864
979	2127 (7)
1054-1056	2205
1104	1867
1323	2133 (1)
1521	2004/2005
1529	1875
1541	1867
1572	1864, 2001 app.cr.
1573	2001 app.cr.
1574-1576	1864, 2001 app.cr.
1577-1579	2001 app.cr.
1676	797
2021	1864
2039	797
2114	2133 (3)
2479	1465
3573	1864
3751	2205
3999	797
4249	1875
4314	1884
5099	2004/2005
5120	1894 app.cr.
5765	2128
5829	2119
6610	1875
7326	1867
7781	2128
7906	2135
8248	1878
8264	1870
8300	1869
8303	2112
8332	1869
8373	1875
8455	1875
8536	2004/2005
8697	2004/2005
8880	2127 (2)
9671	1987
9960	2012 (8)
10074	2004
10078	2012 (9)
10082	2012 (10)
10084	2012 (13)
10189	2012 (5)
11957	2004
12897	1875

Bernand, Inscr. métriques	*SEG LXIV*
4/5	2119
16	1870, 2128
26	1901
33	2114 (8)
38	2116 (4)
43	2128
46	478 app.cr., 2116 (5), 2133 (4), 2222
49	2116 (8)
62	1884
68	2116 (6)
73	2129
98	2133 (3)
102	2133 (4), 2222
114	1877
136	1880

Lefebvre, Recueil	*SEG LXIV*
520	1995 app.cr.
659	1869
660	2135
661	1869

I.Alex.Ptol.	*SEG LXIV*
½	1876
4/5	1876
7	1867
8	1867, 1876
10-12	1867
13	1876
16	1891 app.cr.

I.Alex.Imp.	*SEG LXIV*
6	2098
24	1870
40	1883 app.cr.
74	1870

I.Deir el-Bahari	*SEG LXIV*
289	1875

I.Delta	*SEG LXIV*
pp. 246/247 no. 18	1869
p. 758 no. 23	1871
pp. 760/761 no. 29	1964

I.Fayoum	*SEG LXIV*
II add. p. 136	1946
[illegible]	1865
9/10	1946 app.cr.
15	1870
98	1875
112-114	1865
116-118	1865
135/136	1865
152	1865

I.Hermoupolis	*SEG LXIV*
5/6	1865
49	1945
71	1945
80	1945

I.Kanais	*SEG LXIV*
34	1944
42	1944
73	1944

I.Ko.Ko.	*SEG LXIV*
23	1941
41	1865

I.Col. Memnonion	*SEG LXIV*
28-31	1990
71	1883 app.cr.

I.Pan	*SEG LXIV*
51	1865
78	1875

I.Philae	*SEG LXIV*
128	1878
142	1877
158	1877
174/175	1875
176	1869
177	1875
182	1875
186	1875
188	1875
202	1869
204	1869
284	1875

I.Portes	*SEG LXIV*
7/8	1899 app.cr.
10	1899 app.cr.
12	1869
14	1898
24	1875
58/59	1875
61	1875

I.Prose	*SEG LXIV*
3	1883 app.cr.
6	1883 app.cr.
9	1877
16	1869
23	1865, 2127 (2)
25	1865, 1870
30	1865
33/34	1865
36	1865
38	1946 app.cr.
44	1865
55	1877, 2112
57 B	1878
67	2005

I.Syringes	*SEG LXIV*
216	1871
339	1871
641	2024 app.cr.
1469	1871
1733	1985
1851	1882

I.Wadi Haggag	*SEG LXIV*
89	1975
101	1974
110	1976

IThSy	*SEG LXIV*
81	1875

IThSy	*SEG* LXIV
95/96	1875
107	1875
136	1875
149	1875
154	1875
158-160	1972
303	1971

I.Éthiopie	*SEG* LXIV
270/270 bis	2004
271	2004
277	2004
286/286 A	2004

Syll.^{3}	*SEG* LXIV
1	892
4	1218
34/35	465
36 A	2088
37/38	1162
45	910
46	910, 2073
134	995
141	2183
206	1129
217	2161
232	255
274	466, 2122
279	1229, 2253
283	2161, 2188
306	1129
330	33
337	403
338	2225
364	2253
377	1218
455	704
495	2166
511	2188
519	305
528	2127 (2)
529	307
543	503, 2161, 2202
552	522
572	522
583	2240
593	2101
601	1163, 2101
604	2143
609/610	2228
618	2101
622 B	2161
632	2202
633	2202, 2228
672	1129, 2228
683	2161
702	2141
713	504 app.cr.
715	728
725	2141
729	2090
741	971, 2253
783	1395 app.cr.
791	2244
798	584 bis
799	1218
801	2244
807	2165
814	327
884	454
953	2228
954	833
955	2159
972	356
987	2149
1003	2189
1073	2089
1115	2085
1181	2133 (4), 2222
1225	729
1247 (1/2)	2128
1259	2160, 2163

OGIS	*SEG* LXIV
8	2166
30/31	1867
46	2195
48	1873
89	2028 app.cr.
99	1870
114	1869
128	1869
129	1865, 2127 (2)
151	2245
223	2161
224	2196
225	2242
234	893
248	4, 1218, 2242
253/254	1522
280	2245
308	1218
322	1225
324	1225
326	2085
332	2245
337	1225
338	2090
414	129
415	1661, 1856, 2142
417	2142
419	1661
421	1225
423/424	1661
426	1661
427	129
448/449	1225
451/452	1225
462	1225
465/466	1225
468	1225

OGIS	*SEG* LXIV
475	1305
491	1225
530	1083
532	1287
533	1293
541	2085
573	2085
593	2127 (6)
595	866 (8), 867
598	2128
629	1617
666	1878, 2112
716	1214 app.cr.
748	1218
761	1865

I.Breccia	*SEG* LXIV
2	2127 (2)
484	2127 (7)

GIBM	*SEG* LXIV
411	1114
432	1114
434 a	1114
436	1114
893	912
903	997
1067	2112

I.Leyden	*SEG* LXIV
66	2114 (5)

I.Louvre	*SEG* LXIV
9	1867
22	1870
27/28	1875
41	2133 (3)
93	1875
112	2135

CIJ^2	*SEG* LXIV
288	2128
777	2085
899-961	1657
964-969	1657
972	1683
1175	1657
1449	2127 (2)

IJO II	*SEG* LXIV
1-3	2151
4	1657, 2151
5	2151/2152
6-11	2151
14-16	2128
36	2152
37	2128
47	1173
95	1173
132	2128
146	2128
153	2218
157	2152
159-161	1288 app.cr.
168	2128
171	2128
172-176	2218
179	2218
191	2128
196	2085
213	2218
223	803, 2085
229	1465
231	1475
236	2128
249-251	1657

ISE	*SEG* LXIV
22	107
25	102
29	103
55	338
66	338
96	510
100	514
108	509
172	912

JIWE I	*SEG* LXIV
8	803
53	2128
59	2128
62	2128
72	2128
107	2151
152	2128
159	2128
163	2128
166	803
183	2128
251	2128
542	2128
577	2128

JIWE II	*SEG* LXIV
68	2128
108	803
112	2218
125	2151
212	2128
240	2128
271	2128
276	803, 2128
281	2128
338	803
463	2128
483	2128
486	803
489	2128
503	2151
537	2128

JIWE II	*SEG* LXIV
556	2128
564	2128
568	2128
576	2128

LSAG[2]	*SEG* LXIV
76 no. 1	2009
76 no. 4	2130
77 no. 16	2130
94 no. 1	751 app.cr., 2009, 2130
95 no. 16	408
98 no. 7	486
98 no. 9	486
98 no. 14	486
168 no. 8	2240
239 no. 1	845, 2009, 2130
240 no. 3	2130
261 no. 16	842
261 no. 29	858 app.cr.
275 no. 6	465
275 no. 8	465
276 no. 15	2183
276 no. 17	842, 849
277 no. 38	849
288 no. 3	2130
304 no. 10	706
323 no. 10	2130
343 no. 29	2130
344 no. 50	2098
347 no. 1	2130
348 no. 5	2177
358 no. 40	2130
434 B	845
436 no. 13b	486
456 no. 1 (a)	842
475 no. 12 a	714

LSAM	*SEG* LXIV
6	2238
9	2216
13	2226
14	2238
16	2221
20	2085
33 A-B	2210, 2226
37	2189
39	2216
42	2197
45	2172
59	2244
70	909
73	911 app.cr.
80	2085
81	2238
161 A	2199

LSCG	*SEG* LXIV
33	73 bis, 2216
41/42	2243
52	2199
57	2227
65	2238
68	721, 2238
74	2199
92	2216
115	2016
118	2149
136	2225
151 A	2216
154	2238
156	2238
163	2252

LSCG Suppl.	*SEG* LXIV
15	2225
33 A	2238
46	778
89	2197
90	2244
91	721
119	721
133	2016

CEG	*SEG* LXIV
10	2121
19	2130
24	2130
114	321
124	486
147	842, 849
173	2130
273	2098
286	2130
326	751 app.cr., 2009, 2130
342	2098
392	842
394	842
396	842
400	2130
429	2130
432	2009
452	2130
454	842, 845, 2009, 2130
456	2130
459	2100, 2177
482	2121
533	504 app.cr.
535	2121
545	2121
548	2121
558	2121
632	321
635	398
637	486
640	486
674	2178
763	1306 B app.cr.

CEG	*SEG* LXIV
776	197
789	321
794	510 bis, 2122

GV	*SEG* LXIV
13	476 app.cr.
18	476 app.cr.
20	2121
168	486
170	486
309	2102 (4)
322	842, 849
438 a	2129
587	2102 (2)
595	2121
616	2118
663	505 app.cr.
675 a	2099
691	2102 (5)
719	868
735	2118
771	505 app.cr.
792	1440
799	2119
815	2118
850	2128
868	863
874	2114 (5)
943	2119
1001	711
1032	2102 (6)
1040	612
1076	2119, 2127 (2)
1078	2133 (4)
1090	2129
1098	2133 (2)
1102	2009
1126	2024 app.cr., 2121, 2129
1149	2119
1151	2119
1153	2119
1157	2129
1167	1901
1172	2130
1265	689
1286	2119
1299	2133 (3)
1313	2133 (4)
1319	588
1324	2123
1325	1509
1335	1715
1362	2133 (4)
1365	2102 (3)
1370-1372	2099
1378	2099
1380	2099
1392	2120
1403 a	2133 (3)
1404	2118
1422	1553
1443	869
1451	711
1508	1657, 2114 (1)
1519	1218
1522	868
1536	535 app.cr.
1541	505 app.cr.
1567	2133 (2)
1702	2121
1728	2118
1742	2129
1755	2121
1757	2121
1759	2121
1763	874, 2129
1773	874
1792	1223
1811	2119
1812	2129
1816	1218
1827	1884
1843	2116 (6)
1845	2116 (8)
1851	2116 (2)
1855	2116 (1)
1859	2116 (10)
1861	2128
1866	2116 (7)
1873	2114 (8)
1874	2129
1875	2116 (5), 2133 (4), 2222
1876	2116 (9)
1877	2116 (12)
1883	2129
1963	2121
1965	2114 (7), 2119
1978	2116 (11)
1989	868
1990	2116 (4)
2002	2116 (3)
2008	2116 (13)
2038	868
2081	505 app.cr.

Kaibel, *EG*	*SEG* LXIV
41	2121
156	2121
204	2129
245	2116 (2)
261	2116 (11)
288	1509
329	2102 (4)
332	2102 (6)
414	2129
435	2118
575	2129
582	2116 (13)
627	2102 (3)

Kaibel, *EG*	*SEG* LXIV
651	2129
667	2116 (7)
842 a	2009
855	2119
872	2197
1120	2123

Merkelbach-Stauber, *SGO* I	*SEG* LXIV
01/01/07	2129
01/02/01	2119, 2197
01/03/01	2129
01/12/01	2114 (6)
01/12/05	1275 app.cr.
01/12/21	2118
01/15/04	2120
01/20/35	2119
02/01/02	1089
02/02/07	1190
02/09/01	2251
02/09/27	2089
02/09/90	1196 app.cr., 2115 (5)
02/12/01	1322
03/01/05	2119
03/02/01	2222
03/02/39	1011
03/02/40	1011
03/02/176	1196 app.cr., 2115 (8)
03/04/02	1173
03/06/06	2116 (10)
04/02/02	1190
04/02/09	1275 app.cr.
04/02/11	2126
04/05/99	2115 (3)
04/08/05	1171
04/10/05	1463 app.cr.
04/24/19	1188

Merkelbach-Stauber, *SGO* I	*SEG* LXIV
05/01/17-18	2117
05/01/36	2114 (5)
05/05/01	2099
06/02/21	1226
06/02/34	2102 (6)

Merkelbach-Stauber, *SGO* II	*SEG* LXIV
08/01/11-29	1218
08/01/39	2116 (2)
08/01/42	1218
08/01/44	2116 (1)
08/01/47	1223
08/05/02	2118
08/06/13	1216
08/08/12	1463 app.cr.
09/01/04	868
09/05/04-08	1262
09/05/16	2114 (7), 2119
09/05/20	1463 app.cr.
10/02/12	2120

Markelbach-Stauber, *SGO* III	*SEG* LXIV
12/01/01	2114 (3), 2242
13/07/05	1440
13/08/01	1440
14/02/05	1440
14/02/07	1440
14/02/11	1440
14/02/12	1440, 2200
14/03/01	1440
14/04/02	1440
14/06/03	1440
14/06/05	2200
14/06/20-22	1440

Markelbach-Stauber, *SGO* III	*SEG* LXIV
14/07/09	1440
16/01/01	1207 app.cr.
16/41/01	2251

Merkelbach-Stauber, *SGO* IV	*SEG* LXIV
17/17/01	2119
18/01/26	2116 (9)
18/01/28	2102 (7)
19/16/01	1465
20/03/04	1553
20/03/05	1216 app.cr.
20/07/02	1608
20/11/01	1527
20/13/03	1577 app.cr.
20/16/01	1527
20/16/02	1666
20/27/01	2133 (2)
21/05/01	1657, 2114 (1)
21/07/01	1666
21/09/01	1666, 2127 (6)
21/09/02	1664
21/11/01	1666
21/21/01	1666
21/21/02	1715
21/22/01-06	1666
21/23/08	1664
22/33/03	1525
22/36/01	2118
22/77/01	1657

Merkelbach-Stauber, *SGO* V	*SEG* LXIV
24/20	1440

Pfuhl-Möbius	*SEG* LXIV
1258	1218
2085	711

Tod, *GHI*	*SEG* LXIV
4 e	1869

Meiggs-Lewis, *GHI*/*GHI*²	*SEG* LXIV
2	786 (1), 787, 2159
7 a	1865
13	2183
20	2158
22	226
28	465
32	2158
40	30
43	44
95	226

Rhodes-Osborne, *GHI*	*SEG* LXIV
4	2188
17	2188
26	71
29	2188
30	398
37	2188
40	72
43	398
63	100
70	14
81	73 bis
84	766, 2161, 2188
89	96
102	196
123	995

RC	*SEG* LXIV
1	2161
3/4	2161
5	2153
6/7	2161
9-13	2161
15	2161
17	2161
20	2242
23	2161
29 bis	909
35	1163
36	2196, 2230
37	2196
44/45	2161
51-54	2161
55-59	1296 app.cr.
60/61	1296 app.cr., 2161
65	2161
67	2161
73	971, 2161
74	971
75	2161

Staatsverträge	*SEG* LXIV
147	2183
148	786 (4)
216	786 (6)
451	2183

CIL I²	*SEG* LXIV
2662	151

CIL II	*SEG* LXIV
p. 251	886
410/411	886
562	886
2395	886, 891

CIL II	*SEG* LXIV
3386	891 app.cr.
4315	886
4623	886

CIL II Suppl.	*SEG* LXIV
p. 1025 XII3	886
p. 1025 XII4	886
5171	886
5665	886
6085	886
6146	886
6248 a/b	886
6254 I-V	886

CIL II².5	*SEG* LXIV
184	886

CIL II².14	*SEG* LXIV
806	886
1108	886
14806	2128

CIL III	*SEG* LXIV
786	656
7311	345
7477	651
12058	2127 (7)
12732	891 app.cr.

CIL III Suppl. 2	*SEG* LXIV
14155.1	1657

CIL IV	*SEG* LXIV
4839	2123
4861	2123
10893	785

CIL VI	*SEG* LXIV
50/51	867
250	866 (8)
342	866 (8)
427	867
732	867
1452/1453	1016
3594	2070 app.cr.
8440	867
10091	867
10153/10154	2089
12652	2116 (13)
15593	870
16621	877
29609	2024 app.cr.
30723	866 (8)
32458	867
32591	867
33770	482
35887	2024 app.cr.
36802/36803	867

CIL VIII	*SEG* LXIV
24609	815
26578	940 app.cr.
37553	874

CIL IX	*SEG* LXIV
6201	2128
6226	2128

CIL X	*SEG* LXIV
1367	1080 app.cr.
1601	867
6567	1016
6764	1016

CIL XI	*SEG* LXIV
1997	1043 app.cr.

CIL XIII	*SEG* LXIV
6754	1270 app.cr.

CIL XVI	*SEG* LXIV
857	867

ILS	*SEG* LXIV
8845 a-b	2251
9463	1304